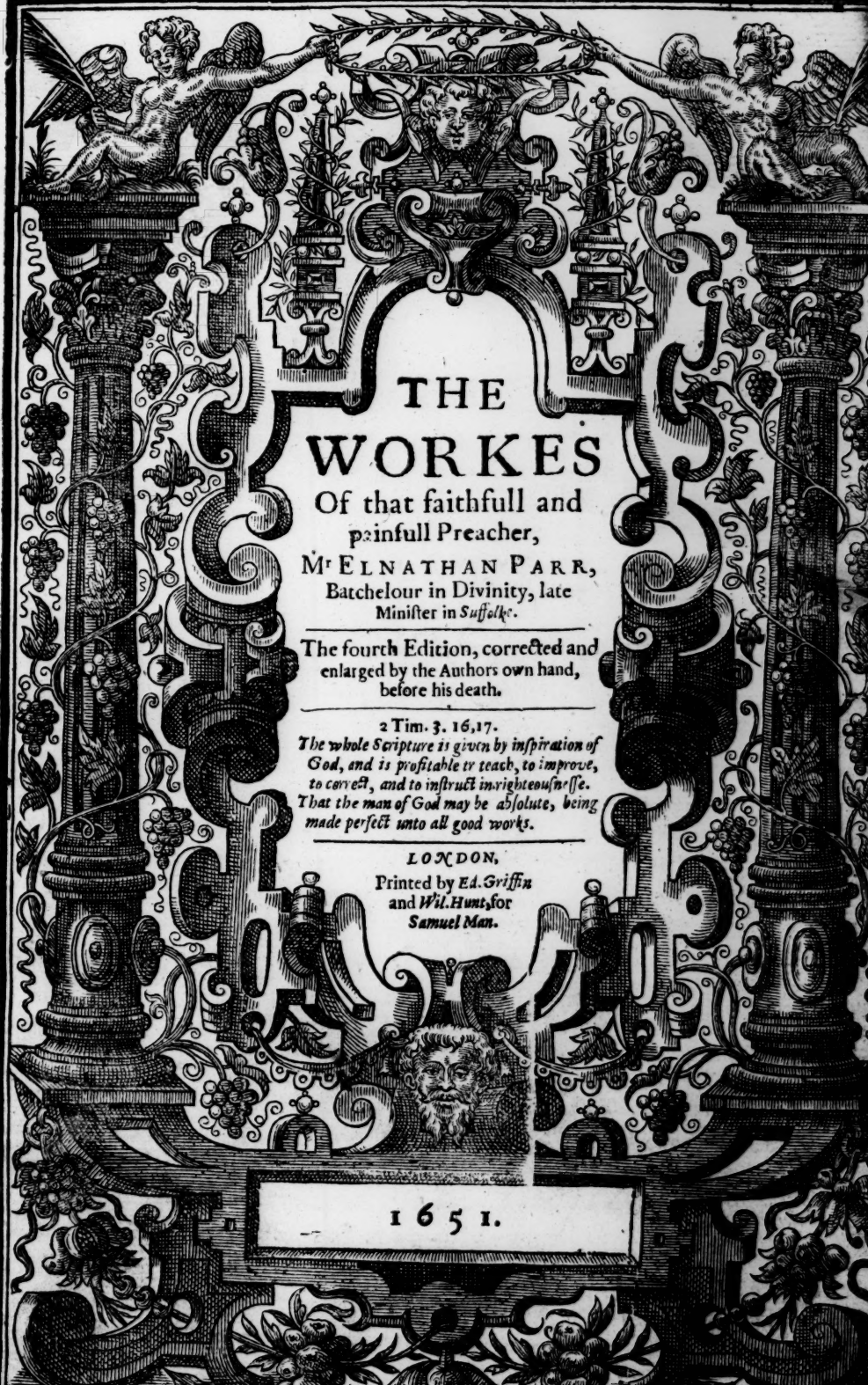


A. 9. 20



# THE WORKES

Of that faithfull and  
painfull Preacher,  
M<sup>r</sup> ELNATHAN PARR,  
Batchelour in Divinity, late  
Minister in *Suffolke*.


The fourth Edition, corrected and  
enlarged by the Authors own hand,  
before his death.

2 Tim. 3. 16, 17.

*The whole Scripture is given by inspiration of  
God, and is profitable to teach, to improve,  
to correct, and to instruct in righteousness.  
That the man of God may be absolute, being  
made perfect unto all good works.*

LONDON,

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and W. Hunt, for  
Samuel Man.



1651.





*Collegium Jesu Cantabrigiense*  
17

*Ex Dono*

REVERENDI VIRI

LIONELLI GATFORD, S.T.P.

A. D. 1715.



TO  
The very Noble and }  
Religious Knight, Sir } and { The very Honourable  
NATHANIEL } Lady Jane Bacon, late his Wife,  
BACON, } now Widdow,

*Grace and peace be multipliyed, from God the Father,  
and from our Lord Iesus Christ.*

SIR,



Again present to your Noblenesse, these my poore labours; which shall be much honoured, if you will vouchsafe as gracious an eye to them written, as you did a reverent eare to them uttered by voyce.

As a Picture attaines not the life; so neither can writing expresse that lively *Energie* of the Voyce, which consists in Utterance and Action, the two Ladies of Speech: yet as the Picture of a friend is much esteemed for the representation: so I cannot but hope of your favourable approvall of the Copy, to whom the principall was so acceptable. I wish that they could reflect as much brightnesse upon your Noblenesse, as they receive splendour from it But as a Glasse more weakly returneth the

irradiant

MADAME,



Humbly intreat you with favour to receive, with some enlargement, this fruit of your owne goodnesse. If I have performed any good by my poore labours, those which receive it owe the acknowledgement (next unto God) to your Ladyship, who have so watered my studies with your countenance and beneficence, that even my barrennesse hath, both by preaching and writing, yeelded some fruit: which, as it may be profitable to some, and is comfortable to my selfe to have brought forth; so I hope it shall somewhat further your Ladyships reckoning at the day of Christ. Of due therefore whatsoever I can performe, is your Ladyships.

I know you take no pleasure to have your goodnesse published, because you account Vertues fairest Theater to be a good conscience: yet it becomes an inge-



The Epistle Dedicatory.

irradiant beames, so these.

The stile must needs lose something, because I have endeavoured to abbreviate many things in writing; which I took more liberty in speaking to deliver: and yet, I hope that nor I, nor my labours, shall for this, lose with the Judicious: for *Timantes*, a famous Painter (as your selfe, if any, know) was the more commended; because by his Pictures, more was to be understood, than was expressed.

As all that know your Noblesse, have experience of your Religious mind; so have I also of your deep judgement, by whom no Author can lose; you being able (and using) accurately to examine every word, wherein any excellent thing may be couched. If I were able to write learnedly, I would wish such a Reader: As I am,

*mnous mind to professe by whom he profiteth: And I wish the World had more such Ladies; the Church such ornaments, and painefull and peaceable Ministers such Patronesses, as your Ladiship hath beene to me. For as in all native and infused Graces, you immeasurably exceed the painted sepulchers of these dayes: so is your Ladiship in holy knowledge, discreet zeal, & compassionate charity, a lively Image of those ancient Heroines commended by S. Hierom, and other Fathers, and also by unerring Writers.*

*As Ladies delight, not onely to see faire Jewels, and curious Needleworks, but to take them out and weare them; so I can truly testifie, that your Ladiships care is, not only to know, but to expresse and weare the good things you know, in your conversation. I earnestly pray for the increase of Gods fatherly blessing upon your soule, and*

I crave your pardon, and the continuance of your favour  
to him, who acknowledgeth himselfe

bound unto you in all

humble observance,

ELNATHAN PARR.

THE



## The Doctrines handled in the Epistle to the ROMANS.

### CHAP. I.

Doct. **P**aul, before an enemy, now a servant  
of Jesus Christ, and an Apostle, pre-  
acheth the faith which he destroyed

verse 1

Doct. The doctrine of the Gospel is most ancient, it  
was known to Adam

verse 2

Doct. Christ incarnate is the summe of the Gospel:  
called, the preaching of Jesus Christ, the revela-  
tion of Christ, and the riches of this glorious Mys-  
tery

verse 3, 4

Doct. The preaching of the Gospel is a grace given  
for the conversion of man

verse 5, 6

Doct. All the good things of God belong to the  
Saints, therefore Paul wisbeth in all Epistles,  
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lect, and our Masters joy proper to good servants

verse 7

Doct. We must rejoyce for the grace bestowed on o-  
thers. So did Paul: this is taught in the Parables  
of the lost sheep, and goat, and of the joy of the re-  
turne of the Prodigall

verse 8

Doct. It is not unlawfull for a Christian to sweare.

verse 9

Doct. The dearest and lovingest remembrance of our  
friends, is to pray for them

verse 10

Doct. We are to desire the fellowship of the faithfull  
for our mutuall comfort

verse 11, 12

Doct. The holy purposes of holy men are oftentimes  
bin dred

verse 13

Doct. Ministers are indabted to their people to preach  
the Gospel to them

verse 14

Doct. The Gospel is so glorious, that we should be  
ready to professe it, without being ashamed

verse 15

Doct. The preaching of the Gospel is the power of  
God to save believers

verse 16

Doct. 1. The Gospel revealeth justification by faith  
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2 Justice and life are by faith verse 17

Doct. 1. The reward of ungodlinesse, and unright-  
eousnesse, is the wrath of God.

2. It is a grievous thing to withhold the truth,  
and resist the light of nature verse 18

Doct. The knowledge of God, and of good and evil,  
is imprinted in the minds of all men by God.

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Doct. 1. We may underst and the invisible things of  
God, by his visible works

2. All the Gentiles are inexcusable before God.

verse 20

Doct. The knowledge which we have of God, ought to  
bring forth due and suitable worship

verse 21

Doct. Humane wisdom waxeth vain and foolish in  
determining and defining divine things

verse 22

Doct. It is not lawfull, either to represent God by an  
Image, or to worship God in an Image

verse 23

Doct. God punisheth Idolatry, by delivering up unto  
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Doct. When God for sakes us, we are ready to do things  
which the very beasts abhor

verse 26

Doct. God most justly punisheth sin with sin.

verse 27

Doct. It is just, that they who account basely of the  
knowledge of God, should be vilified of God

verse 28

Doct. It is a sign of a reprobate mind, to be opplete  
with sin

verse 29, 30

Doct. There are two notes of a most fearfull estate:  
To do things which we know are worthy of death,  
and to favour, encourage and maintain the doers  
of such things.

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demneth in another, is inexcusable

verse 1

Doct. God is a most just Judge

verse 2

CHAP.



## The Doctrines.

### CHAP. VIII.

- Doct. 1.** **T**hose which are in Christ by faith, shall not be condemned.
2. Our union with Christ the cause of our good life. verse 1
- Doct.** Our union with Christ frees us from the power of sin and of death verse 2
- Doct. 1.** The Law cannot justify us, because we cannot perfectly keep it.
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- Doct.** Whatsoever Christ did concerning the Law, is ours by imputation, so fully as if our selves had done it verse 4
- Doct.** Carnall men and spirituall, are contrary. verse 5
- Doct.** Whatsoever the flesh or corruption doth mind or savour, bringeth death: so on the contrary for the spirit, that is the regenerate part verse 6
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2. The Law of God is the rule of our subjection to God verse 7
- Doct.** A carnall man cannot please God, because he is not subject to his Law verse 8
- Doct. 1.** Preachers are to apply their Doctrines to their hearers.
2. Those which are regenerate, are not carnall, but spirituall.
3. The holy Spirit dwelleth in the regenerate.
4. Our union with Christ is by the holy Spirit. verse 9
- Doct. 1.** Though Christ be in the regenerate, yet are they subject to death.
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- Doct.** Those that have the Spirit of Christ dwelling in them shall have a joyfull resurrection verse 11
- Doct.** All the regenerate are to live to God in obedience, not to the flesh verse 12
- Doct.** Salvation is promised on the condition we live (not after the flesh, but after the Spirit verse 13
- Doct.** They which follow and obey the Gospel, are the sons of God verse 14
- Doct.** The regenerate have the spirit of adoption, whereby they are enabled to cry Abba Father. v. 15
- Doct.** The Holy Ghost witnesseth with them which are regenerate, that they are the children of God. verse 16
- Doct. 1.** All that are the children of God, are heires with Christ.
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- Doct.** The glory to come doth every way surmount the present afflictions verse 18
- Doct.** The insensible creature expecteth the revelation of the sons of God verse 19
- Doct.** The creature saileth and laboureth under a great burthen and bondage of mutability, against the naturall inclination of it verse 20
- Doct.** The creature shall be freed from corruption into glory verse 21
- Doct.** The children of God, because they have received the fruits of the Spirit, doe groan for the present corruption, expecting the redemption of their bodies from the same verse 23
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- Doct. 1.** God helpeth his children in trouble by his Spirit.
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- Doct. 1.** God knoweth and approveth the prayers of his Saints.
2. The way to have our prayers heard, is to pray according to Gods wil verse 27
- Doct.** All afflictions further the good of Gods children verse 28
- Doct.** All such as are elected, are predestinated to be conformed unto Christ verse 29
- Doct.** The way from Predestination to glorification, is by Vocation and justification verse 30
- Doct.** Nothing can hurt them, for, or with whom God is verse 31
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- Doct.** Those whom Christ died for, cannot be condemned verse 34
- Doct.** The Diuel with all his complices cannot separate us from Christs love verse 35
- Doct.** True Christians are alwaies in danger, and ready to die for Christs sake verse 36
- Doct. 1.** In all afflictions Gods children obtaine a Noble victory.
2. Christ is the cause of our constancy and victory in time of trouble verse 37
- Doct. 1.** Gods love can never faile to his Church.
2. All other estates and things in this life is uncertain, onely the estate of Gods children is certain verse 38, 39

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- Doct.** **M**inisters are to speak the truth, though it displease, yet with sobriety of wisdom.
2. I

## The Doctrines.

### CHAP. X.

2. It is lawful for Christians in due time, cause and manner to swear.

3. They which swear, must swear by God.

4. A mans conscience beares witness of all his words, and thoughts, either with him, or against him. verse 1

Doct. The children of God grieve for the hardnesse of heart and condemnation of the wicked. verse 2

Doct. We ought to redeeme the salvation of our very enemies, with the losse of heavenly joyes to our selves, rather than Christ should lose his glory. verse 3

Doct. 1. The Jewes were a most honourable people.

2. The Jewes are not to be hated, but to be loved. verse 4,5

Doct. The promises of God are sure. verse 6

Doct. All believers are the children and seed to which belong the promises. verse 7,8,9

Doct. Where Nature is common and alike, there Grace makes a difference. verse 10

Doct. 1. The election or reprobation of men is before they are borne, or have done good or evil.

2. The purpose of Gods election and reprobation, is not of works; but of the will of God.

3. The Predestination of God is sure. verse 11, 12,13

Doct. Though God save some, and condemne others, yet he is just. verse 14,15,16

Doct. 1. Hearers are to receive nothing, but that which is signed and sealed by the hand of God.

2. God is not unjust in reprobating sinful men, to shew his power. verse 17

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Doct. The wil of God is distinguished to be his secret wil, or his revealed wil. verse 19

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Doct. They which are effectually called, are elect vessels of glory. verse 24

Doct. The calling of the Gentiles to the state of grace and salvation, was long agoe foretold by the Prophets. verse 25,26

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Doct. Christ is a rock of offence to them which believe not, nor repent. verse 32,33

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Doct. Zeale, if it be not according to knowledge, is not acceptable to God. verse 2

Doct. Ignorance breeds pride and contempt. verse 3

Doct. God gave the Law in writing to bring men to Christ. verse 4

Doct. Faith, not the Law, makes us certaine of our salvation before God. verse 5,6,7,8

Doct. Faith and confession are necessary to salvation. verse 9,10

Doct. He that beleeveth, is sure to be saved. verse 11

Doct. The favours of God concerning Justification and salvation, are dispensed without any respect of persons, to them which believe & call on him. verse 12

Doct. God will save all such which call upon him. verse 13

Doct. Without the preaching of the Gospel, there is (ordinarily) no salvation. verse 14

Doct. Nothing should be so welcome as the preaching and preachers of the Gospel. verse 15

Doct. When the Gospel is preached, all are not converted by it. verse 16

Doct. The Gospell was preached to all the world, in the time of the Apostles. verse 18

Doct. The corruption of our hearts leads us to the practice of those things which we know to be sin.

2. God will forsake them which forsake him. verse 19

Doct. Ministers are boldly to preach the Truth.

2. Our conversion and calling is onely from Gods mercy. verse 20

Doct. Disobedience and persecution of Gods Messengers, was the cause of the rejection of the Jewes. verse 21

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2. The Elect of God are sure of their estate, and know it, and shall never perish. verse 1

Doct. 1. It is profitable to be acquainted with the Histories of the Bible, and to make use of them.

2. We must be zealous for the Lord. verse 2

Doct. 1. God suffers sometimes the enemies of his Church to prevaike against it.

2. The enemies of true Religion are savage and cruell. verse 3

Doct. 1. All doubts in matters of Religion, are to be decided by the Word of God.

2. The Church of God shall never be in such an exigent, but that there shall be many thousands to worship God in spirit and in truth.

3. Those which in dangerous times are preserved in grace, it is by the power and goodness of God.

4. Sincere worshippers of God, must not in the least manner worship an Idoll. verse 4

Doct.



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- Doct.** The cause why some are reserved in dangerous times, is their election. verse 5
- Doct.** Election and salvation are of Grace, not of Merit. verse 6
- Doct.** No Elect cast away : no Reprobate but cast away. verse 7
- Doct.** God in his just Judgement, gives over such as are enemies to the Gospel, to the Devil to be blinded that they cannot convert. verse 8
- Doct.** Persecutors of Christ and his Gospel, are justly accursed of God. vers. 9, 10
- Doct.** 1. The Jewes are rejected, that the Gentiles might be called. verse 11
2. The vocation of the Gentiles is the provocation of the Jewes. verse 12
- Doct.** The generall calling of the Jewes, shal be the enriching of the world. verse 13, 14
- Doct.** The way for a Minister to make his Office glorious, is to be diligent in preaching. verse 15
- Doct.** The calling of the Jewes shal be a new life and happinesse the world. verse 16
- Doct.** The Jewes are still a people. verse 17, 18
- Doct.** Our standing is by faith, our breaking off by infidelity. verse 19
- Doct.** 1. Faith shuts out boasting. verse 20
2. He that believeth, feareth God. verse 21
- Doct.** All without respect, which continue not in grace, shal be broken off. verse 22
- Doct.** 1. It is the duty of all, diligently to keep a note-book of the mercies of God to themselves, and of his Judgements to others. verse 23, 24, 25
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- Doct.** 1. Whosoever sinner believeth and repenteth, it is possible he should be saved. verse 28
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- Doct.** The Jewes are beloved of God. verse 31
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- Doct.** The Gentiles were Infidels. verse 33, 34, 35
- Doct.** The Jewes are now in an estate of unbelief, but they shal be received to mercy. verse 36
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4. Every believer must be an holy sacrifice. verse 4
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6. The obedience of a Christian must be spiritual. verse 6
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- Doct.** 1. The power whereby Ministers doe charge the consciences of their hearers, is a divine power, given them when he calls them to the Ministry. verse 11
2. All believers ought so to carry themselves, that they may manifest themselves to have a lowly and modest opinion of themselves. verse 12
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- Doct.** God hath wonderfully and most artificially framed the body of man, making it one, and yet having many and divers members, and these for divers employments. verse 14
- Doct.** As in the body of man, the members, though divers, and of divers offices, are so knit together, that they sweetly agree ; so ought it to be in the Church. verse 15
- Doct.** 1. God of his grace hath beautified his Church with divers offices and gifts. verse 16
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- Doct.** 1. A Minister must behave himselfe humbly and modestly in his calling. verse 18
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- Doct.** 1. Almes must be given with simplicity. verse 20
2. Diligence, care, and study is required of all Rulers. verse 21
3. Mercy is to be shewed with cheerfulness. verse 22
- Doct.** 1. We must not dissemble, but be true and sincere in our love. verse 23
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- Doct.** 1. Among true Christians and professors of the Gospel, brotherly love must flourish. verse 25
2. Believers must prevent and preferre one another in courtesie and honour. verse 26
- Doct.** The service of the Lord must be performed with fervency and diligence. verse 27
- Doct.** The hope of Gods children breeds in them joy. verse 28
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## The Doctrines.

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 Doct. We must not curse but blesse our enemies. v. 14  
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 Doct. We may not be wise in our own conceits, v. 16  
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 Doct. We must doe good to them that hate us, that we may winne them verse 20  
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- Doct. 1. **T**hat all that live under any civil government must yield unto the governors obedience and subjection.  
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 Doct. That a grievous punishment remains for them that resist Authority verse 2  
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 2. That the consideration of our holy calling to the state of grace, ought to teach us to hate and abhor evil works, and to doe the good verse 12  
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 3. That all sedity, obscene and filthy behaviour is contrary to honest walking.  
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Doct. 1. That he that hath put on Christ, hath put on all vertue.

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 2. That the censure of mens deeds and behaviours belong to God verse 4  
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 Doct. That in things indifferents, we are to propound to our selves to glorifie God verse 6  
 Doct. That we must both live and die to the Lord, and not to our selves verse 7  
 Doct. That all true unbelievers are in the Lords service, and under his care and protection verse 8  
 Doct. That Christ by dying, rising, and reviving, obtained power over us, to save us, and bring us unto heaven verse 9  
 Doct. That the consideration of the last judgement should perswade us to our duties, and to refrain from that that is evil verse 10  
 Doct. That all men must and shall submit themselves to Christ, as to their Iudge verse 11  
 Doct. That all must give account of all matters to our Lord Jesus Christ verse 12  
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 2. That we must not give offence one to another. verse 13  
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 Doct.



## The Doctrines.

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Doct. That we muſt abſtaine from things indifferent for the weak brothers ſake      verſe 21

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2. That a conſcience not condemning, is a great bleſſing      verſe 22

Doct. That faith and knowledge of Chriſtian liberty in things indifferent, is neceſſary to preſerve us from ſin and condemnation      verſe 23

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Doct. That every man muſt ſeek the good of his neighbour      verſe 2

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Doct. That the Scriptures were written for our edification in learning and hope, by patience and comfort      verſe 4

Doct. That the members of the ſame Church ought to be like-minded one to another      verſe 5, 6

Doct. That by Chriſts example we are kindly to love one another      verſe 7

Doct. That Chriſt came in the fleſh, to make good the truth of God, and to confirm his promiſe to the Iews for their ſalvation      verſe 8

Doct. That the Gentiles are received, to the glory of God, by his mercy in Chriſt Ieſus. ver. 9, 10, 11, 12

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Doct. That we ought to acknowledge and praife the graces of God in others      verſe 14

Doct. That Miniſters muſt faithfully and diligently performe their office.      verſe 15

Doct. That Miniſters by preaching, offer up the people an acceptable Sacrifice to God      verſe 16

Doct. That it is lawfull for a Miniſter, when God bleſſeth his labours, to glory in it, but through Ieſus Chriſt      verſe 17

Doct. That Chriſt furniſhed his Apoſtles with gifts of utterance, holy life, and miracles, to make the world obedient to the Goſpel      verſe 18

Doct. That Miniſters of the Word muſt earneſtly labour in the diſcharge of their office      verſe 19, 20, 21

Doct. That the purpoſes of men are ruled and overruled by the providence of God      verſe 22, 23, 24

Doct. That we muſt contribute to the reliefe of the poor Saints      verſe 25, 26, 27

Doct. That every man is faithfully to perform that which he is to undertake      verſe 28, 29

Doct. That believers ſtand in need of the prayers of their brethren, and ought to pray one for another      verſe 30, 31, 32, 33

### CHAP. XVI.

Doct. That we muſt, if occaſion require, commend good Chriſtians to others      verſe 1, 2

Doct. That to ſalute our friends preſent or abſent, is not to be neglected      verſe 3, 4

Doct. That falſe teachers and brethren are carefully to be marked and avoyded      verſe 5 to 17

Doct. That ſuch as cauſe diſſentions and offences, contrary to the true Doctrine, ſerve not Chriſt, but their own affections, deceiving the ſimple.      verſe 18

Doct. That as we muſt be ready to obey the truth, ſo wiſe to try and diſcern what is ſuch      verſe 19

Doct. That God wil make his Church and children conquer Satan      verſe 20

Doct. That God is ſpecially to be glorified of his Church, in confirming his Elect by the Goſpel.      verſe 24, 25, 26, 27

## The End of the Doctrines.

## To the Reader.

**I**F thou reaदेष्ट herein, read to profit thy ſoule: which if thou doe not, we are both loſers; but thou muſt give an account for both our loſſes. For as for us, we are unto God a ſweet ſavour of Chriſt, both in them which profit by our pains, and in them which profit not. That thou mayſt profit, I commend thee to God; to whom alſo I deſire thee to commend this labour, and

Thy true friend in our  
common Saviour

ELNATHAN PARR.



# A SHORT VIEW OF THE Epistle to the Romans.

## An Exposition upon the first Chapter of the Epistle of St. Paul to the ROMANS.



**T**HIS sacred Epistle, not without just cause, is called the Catechisme of Christian Religion; the Key, and the Abridgement of all Divinity; for the Dignity of it, let before all the rest of Paul's

Epistles, though not first written.

The more Remote Scope is, that there might be extant an Absolute and perfect writing, containing the Articles of Christian Faith.

The nearer and more Particular Scope, that the Emulation and difference between the Jewes and Gentiles at Rome, about Iustification, the Calling of the Gentiles, Things Indifferent, &c. might be taken away & compounded.

First, the Title offers it self to be viewed, then the Epistle.

### *The Epistle of St. PAUL the Apostle to the ROMANS.*

**T**HIS Title contains both the kind of writing; An Epistle; the writer, Saint Paul the Apostle; and the Parties to whom it was written, The Romans; These two come to be viewed.

The Epistle; in the Old Testament, no part thereof is so called; But this kind of writing is proper to the New. For then the Church was onely in *sewre*, and the Prophets might speake to the people face to face; but when the Gospell was published to all Nations, where the Apostles could not be bodily present, they were by their Letters; And this kinde of writing is more apt to familiar Instruction, Admonition, Exhortation, Consolation.

Saint Augustine called the whole Scriptures, Gods Letters sent unto us from Heaven, to teach us to live well.

Verse 1. Paul a servant of Jesus Christ, called to be an Apostle, put apart to preach the Gospell of God.

2. Which he had promised afore, &c.

**I**N these first seven verses, is the Inscription of the Epistle. The Epistle it selfe begins at the eight verse.

Three things are described in the Inscription:

1. The Author and Writer of the Epistle, *vers. 1.*

2. The Matter and Contents; *vers. 2, 3, 4, 5, 6.*

3. The parties to whom it is written; *verse. 7.*

These three make to the commendation of this Epistle; For the Writer is of Authority, the Matter is weighty, and the Persons, to whom it is dedicated, very worthy.

The writer is set forth in the first verse, by his Name, and his Condition.

His Name, *Paul*: so was it the ancient forme of enditing, to set their names before, or in the beginning of their Letters: *Acts 23. 26.* as we subscribe our Names.

Before Paul's conversion, he was called *Saul*: There is much question about the change of his Name: My opinion is, that his Name, from the beginning, was, *Saulus Paulus*: He was a Jew borne free of Rome, and therefore had both an Hebrew, and a Latine Name: being, in the *Acts of the Apostles*, constantly called *Saul* while he conversed among the Jewes; and *Paul* when he was sent to the Gentiles, it being the Roman Name; so wee read, *Acts 13. 9. Then Saul, which also is called Paul.*

B

Paul

Paul signifies Little; and indeed not unfitly; for he is reported to have been low of stature, and to have had a very small voice; which is thought to be objected to him; 2 Cor. 10. 10.

Whatsoever his stature and voice were, he was famous for his gifts, and heavenly illustrations; little in the eye of the world, but of great and high account with God: *rapt into the third heaven.*

Chrysost.

In his prayles *Chrysostome* wrote eight Homilies, and usually calls him, for excellency, *The Apostle*. Saint *Hierome* calls him, the Trumpet of the Gospel. The roaring of our Lion, whom when he read, he reporteth, that he seemed to heare, not words, but thundring: For though his voice was puling and small, yet hee shooke the hearts of men, converting them to God.

Augustine

Saint *Augustine* withed three things: To have scene Christ in the Flesh, Rome in the Flowre, and to have heard and scene Paul in the Pulpit.

His Condition; *A Servant*; commended, by setting downe his Master, *Jesus Christ*; Before, his Enemy; now, his Servant; and his Office, which was not meane, *Called to be an Apostle*.

Not to shew his modesty, thus; *Paul*, whom men call an *Apostle*; but called; that is, after the Hebrew, made an *Apostle*. Gods calling is making, because together with the Name, he gives the thing it selfe.

An *Apostle*; that is, a prime Doctor, immediatly called of God, and sent forth to convert the world, and to plant Churches.

The office of an *Apostle* more particularly explained in the next words; *Set apart to preach the Gospel of God.*

Set apart, in the Externall Counsell of God; and from his mothers wombe, *Gal. 1. 15.* and by the speciall commendement of the Holy Ghost, *Acts 13. 2.* confirmed by the constitution of the Church, *Acts 13. 3. Gal. 2. 9.*

Set or put apart; that is, as a choice Instrument to preach the Gospel. Thus were the *Levites* separated from the rest of the children of Israel; *Num. 8. 14.* and thus doe Physicians call the choyce sentences of their Art, delivered by *Hippocrates* Aphorismes.

As Paul desired Letters of the High Priest, for the persecuting of the Church, so now he writes Letters for instructing and confirming thereof in the faith.

Doctr.

Paul, before, an Enemy; now a Servant of Jesus Christ, and an Apostle, preacheth the faith which hee destroyed: 1 Tim. 1. 12, 13. Gal. 1. 13. and so to the end of the Chapter.

Vse 1.

The Mercy of God in the converting of Paul, is for the comfort of sinners; Paul obtained mercy, despaire not thou, but belevee.

Vse 2.

It's both true Nobility, and blessed liberty to be a servant of Christ. Not to serve God, is to man hurtfull, not to God; He is a base slave that serves his lusts.

Vse 3.

Paul being converted, shewes evident arguments thereof; he preacheth the Gospel, he writes letters to the Churches, he serveth Christ. If thou say thou art converted, make it appeare by forsaking thy old sinnes, and walking in newnesse of life.

Vse 4.

Great is the goodnesse of God; who not onely is ready to receive sinners when they come to him, but sendeth his servants, endued with gifts, to call us, that we might come to him and be saved; To him be glory.

Paul preached and wrote by authority from *Vse 5.* God. Let us read his writings with due reverence.

A pure life is needfull to him that would understand Paul, saith *S. Chrysostome*.

Chrysost.

Then may we understand things written by Divine inspiration, when we expresse not the words onely, but the manners of the holy Writers, saith Saint *Augustine*.

If any will doe Gods will, he shall know the Doctrine, saith our Saviour, *Ioh. 7. 17.*

Verse 1. — The Gospel of God.

2. Which he had promised afore by his Prophets, in the holy Scriptures.

3. Concerning his Sonne Jesus Christ our Lord; —

The matter of this Epistle is set downe in these words, which is, *The Doctrine of the Salvation by Jesus Christ*: and is here described foure wayes;

1 By the Name; *The Gospel*.

2 The Author; *God*.

3 The Antiquity, *Promised afore, &c.*

4 The subject of such Doctrine and Gospel; *The Sonne of God*; Of this afterwards by it selfe.

*Gospel*; The meaning of this word, is, according to the Greeke, the good newes, or glad tidings of God appeased towards us in Jesus Christ; and, indeed, what better newes can come to a condemned person, than of pardon.

According to the English word, The Doctrine of life, is Ghost-spell; that is, the Charme of the soule; for as *Dauids* Harpe drove the evil spirit out of *Saul*, so is sinne and the Divell cast out of our hearts by the preaching of the Word. Pauls Epistles are his Gospel. That is, not onely the Gospel which is in the foure Evangelists.

The Gospel of God; This Doctrine was, not by man, but by God devised and revealed.

It is most ancient; *promised afore*; The Antiquity amplified by the person promising, *He*, that is, *God*; By the persons by whom, *His Prophets*; and by the Instrument or Record of those promises, the *Holy Scriptures*; viz. of the Old Testament.

*Promised afore*; Properly the Gospel is the solemne publishing of Christ exhibited; the Fathers had the promise of the Gospel.

The first promise was made to *Adam*, *Gen. 3. 2.* about 4000. yeares before the Birth of Christ; and from thence successively by the Prophets.

It was so long before promised: 1. That the world might be brought to the acknowledgement of its misery, and cry for the Physician. 2. That they might the more esteeme Christ and the Gospel when they came. 3. For the Dignity of Christ; as the greater the person of the Prince is, the more officers of State goe before him.

*His Prophets*: Prophets, principally, for foretelling of the comming of Christ, and for the abundance of our knowledge in the Doctrine of Christ exhibited; we of the New Testament are called Prophets; *Iosel 2. 28. Acts 2. 17.* it being the duty of all Christians to preserve and publish the Gospel, as better understanding it than the Prophets did or could doe; for wee see that neere hand, which they saw a farre off, and we have the fulfilling of their prophesies, which mightily advantageth to the understanding of them.

*His Prophets*, to distinguish them, saith *Anselm*, from the *Sybits*, and other Heathens, which spake some things of Christ.

Whether



Whether those *Sybil*s were inspired with a good or evil spirit, how many they were, whether Virgins, whether any of them were wives to *Noah*s sonnes, I leave to the learned to determine.

It was often imputed to *Paul*, that he was a setter forth of New Doctrine and strange Gods, *Acts* 17, 18, 19. Now that he might avoid all suspicion of Novelty, and purchase Authority to his Epistle, he appeals to the Prophets.

And indeed, the Testimony of the Prophets, is the great argument of our faith. Therefore Christ and his Apostles allege the Prophets, to the ancient Fathers; One of them saith, It is not beleev'd that Christ is God for his miracles, so much, as because all things are fulfilled in him, which were before spoken by the Prophets. See, *Act*. 26. 22. *1 Cor*. 15. 4. In the Holy Scriptures, all the propheticall oracles are restrained to the Scriptures, so called for their excellency above all other writings, as they are called the Bible, that is, the most excellent Book. All the Prophets wrote not: and it is thought (how warrantably I know not) that some of the holy writings are lost: Howsoever we are confined to the Scriptures. *Luk*. 24. 44.

There was a promise of the Gospel, before the Scriptures were extant: but the summe thereof is set downe by *Moses*.

Holy Scriptures; for their Author is holy, and their Matter, and their Writers, and their end to make us Holy.

The Holy Ghost hath pronounced them Holy before the Pope was hatcht, and therefore I see not how they should be subject to his Authority.

The Doctrine of the Gospel is most ancient. *Luk*. 1. 68, 69, 70. *1 Pet*. 1. 9, 10. It was knowne to *Adam*, *Gen*. 13.

*Paul* pleads Antiquity for the credit of his Doctrine. Novel opinions are justly suspected. Enquire for the old way, *Ier*. 6. 16. Ancient Evidences for our lands are much esteemed.

Mans nature desires Novelty, but it is a signe of error. That is true which is first. We read first, *The Lord said*; and after, *The Serpent said*. God spake before the Devil; the truth is antientest.

The Papists object Novelty to us, and say, we had our Religion from *Luther*; not so, but from the Prophets and Apostles.

They say, where was your Church a 100 yeares agoe? We answer, where their Church never was, namely, in the holy Scriptures. Therefore, to call the Romish Religion, the old Religion, is grosse ignorance; and to call our Religion, the new Religion, is an impudent slander; unlesse they meane old, as we call sinne the old man, that is, a Religion to be abolished; and new, as *S. Iohn* calleth the Commandment he speaketh of, *1 Ioh*. 2. 8. that is, the most excellent, and alwayes to remaine new, and in force.

Nor *England*, nor *Germany*, nor *Geneva*, but *Rome* is the shop and mint, where New Religions are coyned; witnesse their Purgatory, their Service in the Latine tongue, New Doctrines. Their worship of Images, which is a New Doctrine, though they should derive it from the golden Calfse. Some of the Fathers, from a thousand yeares last past, in some things, it may be, we have not. But these have not age enough to confirme a Tenet; at the nearest, it must have the Testimony of the Apostles; otherwise, though an Angel preach, it is not to be received.

God promised the Gospel, and at the last performed it; so that all his words of promise or threatening be made good; *Though the vision tarry, wait; for it shall surely come.*

There was never any other way of salvation, but that which we preach. Let it confirme us in the truth we have received.

Things long looked and hoped for, use to be welcome; so ought the Gospel to be to us. Alas, we doe so little rejoyce in the light of it, that it may be feared many of us would be little grieved, if it should be taken away. God be merciful to us.

Verse 3. Concerning his Son Iesus Christ our Lord, which was made of the seed of *David*, according to the flesh.

4. And declared mightily to be the Sonne of God touching the spirit of Sanctification by the Resurrection from the dead.

The fourth Argument of the Description of the Gospel, is from the subject of it, which is, the Son of God, who is the second person in the Trinity.

God is the Father of all by Creation, generally; of his elect, by Adoption, specially: of Christ, by nature, singularly: and thus to be the Son of God, is to be equall with God, as the Pharisees also understood it, *Ioh*. 5. 18.

This Sonne of God is here described by his Titles and Natures; also in the 5 and 6 verses, by a speciall effect towards *Paul*; of which by it selfe.

The Titles are three: *Iesus*, Christ, our Lord; not of the Apostles onely, but as if he had said, My Lord, and your Lord, by a common faith.

He is also described by his Natures; The Apostle useth such diligence, that error about his person might be avoyded.

His Orations are two; The Humane; The Divine. Made of the seed of *David*; according to the flesh; Here we have the Humane Nature, and the Limitation.

Made, not begotten; so *Gal*. 4. 4. made of a woman; of the seed of *David*, because *Mary* came of *David*.

Of *David*; so understood the common people, *Mat*. 12. 23. so usually did poore people stile him in their suits; *Mat*. 15. 22. and 20. 30. so the people and the children welcomed him; *Mat*. 21. 9. 15. so the learned Pharisees confessed, *Mat*. 22. 42. so the Angel calls *David* his Father, *Luke* 1. 32.

But why of *David*, rather then of *Abraham*, or *Isaac*, &c?

Because there was a more honourable and speciall promise made unto him, then unto the rest, *Psal*. 132. 11.

The limitation, according to the flesh; that is, his humane Nature; Not made as he was God, but as he was man.

Neither was his God-head turned into the Manhood, but remaining God which he was, he was made man which he was not. He was the Sonne of God before he was made man of *Mary*; and being the Son of God still, he was made the Sonne of man. He that made man, was made man.

His Divine Nature is set down in the fourth verse: where are the Declaration and limitation thereof.

The Sonne of God; so is his Divine nature specified: this is declared; that is, so made manifest, that there can be no doubt of it.

In this Declaration are two things; The Manner, and the Argument.

The Argument, that he raised himselfe from the dead; *Iohn* 10. 18. *Acts* 13. 33. He that can raise himselfe must needs be God, who is the fountaine of life.

Laetantius.

Doct.

V. 6. 1.

Use 2.

The Manner, Mighrily: whether we consider the Souldiers watching: The covering and sealing the Sepulcher: or, principally, the intolerable weight of our finnes laid upon him: If he had not beene God, though he had the holinesse and strength of all Angels and men, our finnes must needs have preft him down to the bottome of hell for ever.

The Limitation touching the Spirit of Sanctification, not the Holy Ghost, but his Divine nature, so called, 1 Tim. 3. 16. Heb. 9. 14. 1 Pet. 3. 18. The term Spirit is common to all the persons: *God is a Spirit*, 1 John 4. 24.

The Spirit of sanctification; because the Divine Nature sanctified his Humanity, and because he sanctifieth his Church. Eph. 5. 26.

Christ was not made the Sonne of God, but declared: He was the Sonne of God from Everlasting, being as ancient as God his Father, as he is God; and younger then *Mary* his Mother, as he was man.

This distinction, according to the Flesh, and according to the Spirit of Sanctification, is carefully to be marked; for hereby we may assayle the Riddle propounded by our Saviour to the Pharisees: They confessed that Christ must be *David's* sonne: Then saith Christ, *David calls him Lord, How is he then his Sonne?* *Matth. 22. 45.*

The Pharisees could not answer a word; but Saint Paul teacheth us to say, that he was *David's* Sonne according to the flesh, but his Lord according to his God head.

The Sonne of God took a humane Nature into the unity of his person, and so is both God and man: These two natures are, and remaine in their proprieties, distinguished and unconfounded; and yet so wonderfully conjoynded, that whatsoever is said of either, is indifferently spoken of the whole person: The reason; because the humane Nature hath no existence but in the person of the Sonne of God.

The whole Trinity is the Author; but the Sonne of God made man, is the Subject of the Gospel.

*Christ incarnate is the summe of the Gospel: called the Preaching of Iesus Christ. Rom. 16. 25. the Revelation of Christ. 1 Pet. 1. 13. and the riches of his glorious mystery, Col. 1. 27.*

Study diligently in the Gospel; for there is Christ to be found. The Kingdome of Heaven is compared to a Treasure hid in a field: The field is the Gospel, the Treasure is Christ: Spare no labour in digging and searching, thou art made for ever, if thou finde Christ; For to find him, is to find life; and he shall obtain favour with the Lord, Prov. 8. 34. Joh. 17. 3. *Luther and Ridley* could say the New Testament by heart.

It was for this that *David* esteemed the word more precious than Gold, and more sweet then Honey. Paul desired to know nothing but Christ, and accounted nothing worthy to be known besides.

Here are to be reprov'd such who neglect the Gospel, and delight in vaine bookes, and unprofitable; this is in a pleasant Garden to passe by Roses and Gylliflowers, and to gather Nettles and stinking weeds.

All knowledge is unprofitable without this; *Phil. 3. 8. 10.*

Christ folded up in the Gospel, as in his Swaddling-clothes When thou readeft, read reverently: When thou hearest, prepare thy heart, place him not in the Stable: When thou speakest the words of the Gospel, purifie and cleanse thy mouth, because thy Lord passeth that way.

Make no jests of the phrases and sentences of Scripture: prophane *Lamech* did so, Gen. 4. 24. and the

wicked Jewes are grievously threatned for doing so, *Ier. 23. 33.* and so to the end of the Chapter.

If *David's* heart smote him for cutting the lap of *Saul's* garment: much more cause have they to bee humbled, who have so irreverently used the Gospel of Christ.

Christ was the sonne of *David*, and *David* was a great sinner, but penitent.

Surely he will not despise poore penitent sinners, which disdained not to be made of the seed of a sinner. Use 3.

Christ was mightily declared to be the Sonne of God, by rising from death. Let us declare our selves to be the sonnes and daughters of God by rising from sinne: Use 4.

Verf. 5. *By whom we have received grace and Apostleship for obedience to the faith, among all Nations, for his Name.*

6. *Among whom are ye also called of Iesus Christ.*

In these verses Christ is described by an effect of favour in particular; which is to advance him to the dignity of an Apostle: and so he falls againe, purposely, into the commendation, and justification of his calling, that his Epistle may be of the more account with the Romans.

Concerning his Apostleship, here are four things set down:

1. The Father, Christ: *By whom*, that is, Christ; we received, not as Princes speak, but to shew that he is of the number of the Apostles, not inferiour unto them; and that he usurped not this honour, but was called unto it.

2. The commendation of it: He calls it *Grace and Apostleship*: that is, the Apostleship was a speciall Grace and favour bestowed on him: *Rom. 12. 3. Gal. 2. 9. Eph. 3. 8.* For as he confesseth of himselfe; he was not meet to be made an Apostle, because he persecuted the Church of God, 1 Cor. 15. 9.

He might therefore, of all other, call it Grace, being of a Wolfe made not onely a sheep, but a principal shepherd.

3. The end; which is double:

First, to bring the Gentiles to the obedience of Faith: If we read obedience to Faith, Faith is to be taken for the doctrine of Faith, which is the Gospel. But in the Greek it is obedience of Faith: which is inward, both when the reason, and also when the Affections and will submit to the Word; that though the thing revealed seeme contrary to Reason, as the Doctrine of the Incarnation of Christ, of the Resurrection of the dead: or contrary to our will, as, *To forgive our enemies, and blesse them that curse us*; yet we believe and embrace the same: And outward, when our Actions are answerable to the Word.

The second End; the glory of Christs name; *For Chrysost.*

his name. 4. The object of his Apostleship, General; Among all the Gentiles; therefore he is called there, peculiarly, the *Doctor of the Gentiles*, 2 Tim. 1. 11. though all the Apostles received commission to teach the Gentiles also: *Mat. 28. 19.*

Particular: the Romans. *Paul's* office is to teach all the Gentiles: But the Romans are a part of the Gentiles. Therefore.

*Among whom, you are also called of Christ*; that is, called, and become true Christians.

Because *Paul* saith not, that the Gentiles were called with the Romans, but the Romans among them; *Chrysostome* notes, that *Paul* wrote so, to take downe the

the pride of the *Romans*, and that they should not affect a Primacy above other Churches.

I durſt be ſworne, that *Paul* underſtood not the Primacy, either of the Biſhop, or Church of Rome; but that *S. Chryſoſtomes* note was here intended by *Paul*, I dare not ſwear.

*Doct.* The preaching of the Goſpel is a Grace given for the converſion of men: *Acts* 26. 16, 17, 18.

A grace to Miniſters, to be Inſtruments and fellow workers with God, in the ſalvation of men; and a grace to the people, for whoſe good ſuch Miniſters and Miniſtry is pointed.

*Verſe 1.* Let a Miniſter be able to juſtify his Calling, and let the people be wel perſwaded of the Calling of their Teachers.

*Verſe 2.* The end of Preaching, is, to bring men to the obedience of Faith.

It is the Commandement, that we ſhould believe, *1 Ioh. 3. 23.* and believing, that we ſhould obey in doing righteouſneſſe, and keeping the Word: *Mat. 28. 20.*

*Verſe 3.* Miniſters muſt ſet before them principally, not their own Fame, or worldly Advancement, but the ſalvation of their people, and the glory of their Maſter Chriſt: Such are true; *Iohn 7. 18.*

*Verſe 4.* We are deeply bound to ſeek and procure Chriſts glory: The greateſt glory we can doe God the Father, and God the Sonne, is, to believe and obey his Word, to leave our ſinnes, and to repent. *Mat. 5. 16. Ioh. 15. 8. 2 Theſ. 1. 11, 13.*

If a ſinner reſuſe to glorifie Chriſt in his Repenrance; he wil glorifie himſelfe on him in his condemnation, which ſhall be increaſed, both by the diſhonour he hath done by his evil life, and the glory hee might have done by his amendment.

Verſe 7. To all you that be at Rome, beloved of God, called to be Saints: Grace be with you, and peace, from God our Father, and from the Lord Jeſus Chriſt.

**I**N this verſe is the third part of the Inſcription, ſhewing to whom this Epistle was written, who are here deſcribed three wayes: 1. By the place of their Habitation: 2. By their Titles. 3. By the manner of *Pauls* ſaluting them.

1. To them that are at Rome; becauſe the Church there conſiſted not onely of the naturall Citizens, but of ſtrangers alſo: reſorting thither, it being the head City of the world.

2. The Titles are two:

1. *Beloved of God*; which is more then if he had called them his Beloved; or lovers of God: He meanes the ſpecial love of God, with which he embraces his Elect in Chriſt.

2. *Called to be Saints*; called, that is, made truly ſuch. See *Pauls* charity, judging the beſt of them; though, it may be, they were not all ſuch: and they that were ſuch, were ſubject to much infirmity of faith and charity, as appears in this Epistle.

The order of theſe Titles is to be noted; Firſt, *Beloved*; then called and Sanctified. Our holineſſe cauſed not Gods love; but his love cauſeth our holineſſe. The worth of men cauſeth our love to them; but there was nothing worthy in us to move God to love us.

Both theſe Titles are amplified by a note of Univerſality; To all ſuch. Not to all at Rome, hand over head, but to all at Rome which are ſo beloved and called.

Theſe are more magnificent Titles, than the Titles of any earthly Greatneſſe; for what is it to be a

King, and not in Gods favour.

3. In the ſalutation, *Paul* wiſheth much good to them: wherein we have the thing wiſhed, and the perſons.

That which is wiſhed, is Grace and Peace: Grace, the favour of God: Peace, that of the Conſcience principally.

Such a kind of Complement in the beginning of letters, hath beene of uſe among all Nations, but this exceeds all, and is the true Apoſtolicall Benediction.

The Greeks and Latines wiſhed a merry heart, and good healths.

The moſt correſted among them, ſomewhat amended the matter: as *Plato* among the Grecians, added well, to compaſſe and manage their Affaires. And *Seneca* among the Latines, that they might ſtudy and love Philoſophy, without the which, he thought neither body nor mind could fare well.

Alas, they knew no better; they wiſhed the beſt they knew. But *St. Paul* wiſheth that wherein the true happineſſe of Body and Soule conſiſts, Grace and Peace.

The Hebrews uſed Peace onely; Put *Paul* addeth and permiteth Grace, becauſe Peace comes from Grace, and the Apoſtles were appointed the Preachers of Grace.

The Perſons, are, who wiſheth, to whom, and from whom.

Who: that is *Paul*. Let a child of bleſſing pronounce a bleſſing upon me. Bleſſing is comely in his mouth.

To whom: to them which are beloved of God, and called to be Saints; there is no grace or peace to the wicked, while they ſo continue.

From whom: from God our Father. If God, able, if our Father, then willing to enrich us with theſe gifts. And from our Lord Jeſus Chriſt: from our Lord, who hath purchaſed theſe for us; From our Jeſus, for without theſe we cannot be ſaved; From our Chriſt, for he is anoynted with Grace and Peace; and of his fulneſſe we receive, *Ioh. 1. 16.*

From God our Father: God here may be taken eſſentially, for the whole Trinity, which is called Father; becauſe names importing relation to the creature, are common to the whole Trinity; or rather perſonall for God the Father; of Chriſt, and by him our Father; and ſo uſually it is, where God is named, and alſo our Lord Jeſus Chriſt.

Though the Holy Ghoſt be not named, yet he is not excluded; and *St. Auguſtine* would find him in the terms of Grace and Peace. But we may ſafely here note the diſtinction of perſons in the Trinity; and alſo the Conſubſtanciality and Coequality of the Sonne with the Father; for he alſo gives Grace and Peace. He that is endued with power to doe the ſame actions, is partaker of the ſame Nature.

A learned Cardinal, *Cajetan*, obſerves, that *Paul* wiſhes theſe from God, not from men; not from the Virgin *Mary*, whom the Papists call the Mother of Grace and Mercy.

I read, *The God of Grace*, *1 Pet. 5. 10.* *The Spirit of Grace*, *Heb. 10. 29.* and *The Grace of our Lord Jeſus Chriſt*, in the end of *Pauls* Epistles; but the Mother of Grace, I read not in the Scriptures, and therefore I believe not.

The manner how he wiſhed Grace and Peace to them, is not expreſſed in the Greeke, but it may be ſupplied from *Peter*, *1 Pet. 1. 2.* He meanes all increaſe of Grace and Peace which they already had; and their preſervation in the ſame.

All the good things of God belong to the Saints. There-fore



fore Paul wisheth in all Epistles, these things onely to them. Faith is of Gods Elect. Tit. 1. 1. and our Masters Ioy proper to good servants. Mat. 25. 21, so 1 Cor. 3. 21, 22, 23.

Vse 1. *Saints at Rome*: though the Senate would not admit of Christ to be God; and the Emperour Nero, first persecuted the Gospel: yet such is the power of Christ, that he will, in despite of them, have his Gospel prevail even at Rome, and be a God, and reigne in the midst of his enemies, Psal. 110. 2.

It is not in the power of any, nor of all Creatures to withstand the coming of the Gospel, where God will have it to come, nor to cast it out when it is come.

Vse 2. *Called to be Saints*: We are not Saints by Nature, but the children of wrath: by grace we are Saints: we ought to live worthy of our holy calling.

We are called Saints, but many of us live like Infidels, like devils. We love the name of Saint, but not the life. As a foolish Painter, &c.

Vse 3. *Beloved of God, and called to be Saints*: our calling and Sanctification are infallible tokens of Gods special love, Eph. 4. 25, 26, 27.

Vse 4. Grace and peace are wished to Saints; for other things belong to wicked and ungodly persons: Many sorowes are to the wicked, Psal. 32. 10.

Verse, 8. *First I thank my God, through Iesus Christ, for you all; because your faith is published throughout the whole world.*

**H**ere begins the Epistle it selfe; of which are three principal parts:

1 A Preface to v. 17. used as an Introduction to other in the substantiall point of Justification by Faith, which is the first maine thing handled in this Letter.

In this preface, he doth three things: First, hee giveth thanks to God for them: Secondly, he mentioneth them alwayes in his prayers: Thirdly, Hee sheweth his longing desire to come to them; and thus he winneth their good opinion of him, that his Epistle may take place. For the good counsell and instruction of a man suspected, either for his Religion, or Affection, profiteth us little.

In the eight verse is the thanksgiving; concerning which, are divers circumstances to be noted:

1 The order of it: *First*.

2 The person to whom; *God*: set forth by Pauls faith: *My God*:

3 The person by whom: *Iesus Christ*.

4 The persons for whom; *You*; set forth by this general, *All you*.

5 The cause; their *Faith*; set forth by the commendation of it, *Published throughout the world*.

1 *First*, that is, as if he had said, I have many things to write, but first of all I give my God thanks, &c.

It's comely to begin with God, it's the way of good speed: We must offer to God the first fruits of our speech.

2 *I thank God*, the giver of all goodnesse; thanks is his due.

Hereby it appears that faith is the gift of God.

And it is good to accustom our selves to this acknowledgement for all benefites, to stir up our selves to duty, and to provoke others.

*My God*: This is a word full of perswasion of faith, and of assurance of Gods love; and the holy people so speak from a speciall, comfortable, and lively feeling of Gods favour to them in Christ.

God is the God of all by Nature, but of his Elect, more specially, by Grace.

It notes Gods love to Paul, and so declares Pauls

faith in beleeving it, and Pauls love to God: as Ignatius was wont, out of a great deale of affection, to call Christ, *His Love*.

3 *Through Iesus Christ*; Our Priest, and Altar, to offer and sanctifie our sacrifices, which otherways would not be acceptable. By him the Romans obtained to have faith, and Paul to give thanks for their faith.

4 *For all you*: Whether rich or poor, whether of great or smaller measure of faith: God accepts of the meanest faith of the meanest, if it be true and lively; and Paul rejoyceth accordingly.

5 *Because of faith*, &c. for their religious profession of their faith, which was such, that it was commended over the whole world.

We are to rejoyce when eminent persons and places receive the Gospel and obey it.

The good or bad of such persons and places soone spreadeth abroad, which should stirre up to the more care.

In all the world; that is, in all Churches of the world: The commendation of the children of God given to us, is worth all the world beside.

*We must rejoyce for the Grace bestowed upon other. So Doct.*

*did Paul. This is taught in the Parables of the Lost sheep, and Goat, Luke 15. and of the joy at the returne of the Prodigall, Luk. 15. See Psal. 122. v. 1.*

Paul was a gracious man, rejoycing for the Romans, though he converted them not: It reproves our envy.

*Ioshua, Numb. 11.* Envied for his Masters sake, so did the Disciples of Iohn Baptist for him. But Moses and Iohn were of another mind.

In what particular soever God is glorified, we must rejoyce, though we be not honoured to be the instruments thereof.

Rome was then famous for the faith, it is now infamous for many villanies. Then was there joy over their faith, now there is sorrow for their Idolatries, &c.

The Papists brag of this commendation of the Roman Church: so they might, if they now were as those were in Pauls time: then Rome was the Spouse of Christ, now it is become a Stewes of corporall and spiritual whoredomes, the seat of Antichrist.

There is more commendation of the Thessalonians, 1 Thes. 1. 5, 6, 7, 8. yet they never arrogated Supremacy over other Churches.

Let us remember the faith of so famous a Church, and beware: God is not tyed to places.

England is yet famous for the faith: If we be fallen from our first love, let us repent and doe our first workes, lest our Candlestick be removed.

We have many enemies, who watch our overthrow; but if we deal faithfully with the Lord, his grace and protection shall still overshadow us. Amen, Amen.

Paul rejoyceth not for their worldly honour, &c. but for their faith: so let us toward our selves, and our friends; and let us more labour for faith, than for worldly things.

And when we have faith, let us shew it, that it may be published abroad.

Some fo live, that their faith is to Gods glory, and their own.

Some say they have faith, but it appears not: their light shines not before men: what doe such differ from darknesse?

Some pretend faith, but they live unconscionably, and their faith is not spoken of to their credit, but to their own discredit, and the Gospels.

Some wretches, in stead of their faith, have their drunkennesse, &c. published to their damnation, if they repent not.

My

Use 4.

*My God*: *My*, a little word, but more worth than all the kingdoms of the world.

Hence is confidence in prayer; *I will goe to My Father*, faith the prodigall.

*My God*, is a bulwarke against tentations; *Psal.* 23. 1. and *Psal.* 43. 5.

This assures that God loves us: The Tenure of the Covenant is, *I am thy God*; *My God*, therefore challengeth salvation, remission of sinnes, &c. by Covenant; our salvation depends hereupon.

The Devils and Reprobates beleeve that God is, and that he is just and mercifull; but not mercifull to them: they cannot say, *My God*. This word then puts a difference betweene Beleevers and Reprobates.

This word, *My God*, is of great operation; it binds a man strictly to all obedience according to the first Commandement.

He that sayes, by a true faith, *My God*, will dye before hee will renounce God, and give himselfe over to sinne: *Will a man spoyle his gods?* *Mal.* 3. 8.

No wicked man can say, *My God*; It is the voyce of Saints; and it is their glory, that God will appropriate himselfe to them.

A Drunkard cannot say, that God is his God: He is not ashamed to be called *The God of Abraham*, &c. *Heb.* 11. 16. but he is ashamed to be called the God of drunkards, &c. Let us so live, that we may boldly, and with comfort, say, *My God*. The sweetnesse of this is not to be exprest.

Verse 9. *For God is my witness, whom I serve with my spirit in the Gospell of his Sonne; that without ceasing I make mention of you alwayes in my prayers.*

10. *Making request, &c.*

**I**N these two verses is the second part of the Preface, wherein Paul signifies his prayers for the Romans, for the winning of their good opinion of him, as hath been said before.

This is brought in by way of argument, to prove his joy for their good; of which, *verf.* 8. He which prayeth for the good of his friends, rejoyceth when such good is obtained.

In these we have: 1. The thing which is affirmed, which is, that Paul maketh mention of the Romans *alwayes in his prayers*. 2. The Confirmation thereof by an oath, in the first part of the ninth verse: of the which first, because it is set first by the Apostle.

*God is my witness, whom I serve with my spirit in the Gospell of his Sonne.*

Here we consider the forme of Pauls oath, and the Amplification. The Forme; *God is my witness*. The Amplification, from the commendation of Paul taking the oath. He is commended for his pietie. *God whom I serve*. This service set forth by the manner of it; *with my spirit*; and by the office in which he serveth; *In the Gospell of his Sonne*.

*God is my witness*; These words are to be taken, not for a Narration, but by way of Invocation, and so are an oath, For the thing affirmed was of consequence, and which by no other argument or testimony could be made to appeare, and therefore an oath needfull; the onely sufficient assurance in thing: contingent, and in action: particular which cannot otherwise be demonstrated.

Obfer. 1.

Paul in his oath useth the name of God; It is not lawfull to sweare by any thing else. For in an oath three things are ascribed to that by which we sweare,

First, Knowledge of the truth. Secondly, patronage of the truth; and third y, Sovereigne power and justice to punish wicked and false oathes; but these are competent to God onely.

Polycarpus would not, to save his life, sweare by Polycarpus Caesar, or by his fortune.

In an oath are alwayes two things; Invocation, and Imprecation. Both these are not alwayes exprest; usually, onely the first, as in this place; But the second is alwayes understood.

The second is not often exprest for the horror of the thing; The holy men and women anciently forbearing words of such direfull sound; both because they trembled at the remembrance of the curse of God; and because it is grievous to heare any man to pronounce a curse upon himself, though onely conditionally.

In the Invocation, we appeale to God as a witness; in the Imprecation, as a Judge.

*Whom I serve*; Paul adds this for the credit of his oath.

*With my spirit*; that is sincerely, without hypocrisy, devoutly.

*God is my witness*, saith he, whom I do faithfully and devoutly serve, that I would not for all the world displease him by taking a false oath.

Shewes and externall actions will not serve in Obfer. 2. Gods worship. He is a spirit, and requires our spirits and hearts, *Iob.* 4. 24. What though the Pharisee pray, and Absolon make a vowe? The leprosie and leaven of the Pharisee hath tainted many Professours.

Hypocrites are like the Apples of Sodom, and like to Banquerours. Let us so live, that we may say as Paul here, and *2 Tim.* 1. 3 *In the Gospell of his Sonne*. The Gospell here set forth by the Subject of it, as before, *Concerning his Sonne*, *ver.* 3.

*In the Gospell*, that is, in the Preaching of it. Paul preached diligently, faithfully, and of good will, according to *Phil.* 1. 15. Preaching was Pauls office and function to which he was called, and he makes conscience of it.

He that desires to be an approved upright servant of God, must shew his uprightness in his calling.

God in his wisdom hath appointed particular fashions of life for men; as Paul to be an Apostle, another to be a Magistrate, another a servant, &c.

If Paul pretends that he serves God in his spirit and neglects his Apostleship, he is no other then a notorious dissembler; so of all Callings. For in the conscionable walking in them, we serve Christ, *Col.* 3. 24.

The sum is, that Paul proveth his matter by an oath.

*It is not unlawfull for a Christian to sweare.* *Deut.* *Doct.* 6. 13. *Exod.* 22. 10, 11. so, *Heb.* 6. 15.

And this to bee understood, not onely of an oath before a Magistrate, but of private oathes; So did Jonathan and David privately sweare to each other, *1 Sam.* 20. 3, 12, 13, 17. So Obadiab and Eliah, *1 Kin.* 18. 10, 15. So Paul here, and *Rom.* 9. 1. *2 Cor.* 1. 23. *Phil.* 1. 8. *1 The.* 2. 5.

Hence the Anabaptists are confuted, who take Use 1. away the use of all oathes, from *Mat.* 5. 34. and *James* 5. 12. But those places are meant of common swearing, in matters not weighty enough for an oath.

So the ordinance of God, *Heb.* 6. 16. and the practice of the Saints reach us to expound.

Even a private oath is lawfull, which hath the three

three conditions or companions spoken of, *Jeremy* 4. 2.

An oath is an holy and sacred thing; yet not to be numbred among them which are to be desired for themselves.

It is to be used as Physick, and a last remedy to find out the truth, and end Controversies.

The custome of swearing, in these dayes, is most fearefull; of which are guilty, not onely Courtiers and Souldiers, but all sorts and ages of men and women.

The Land mourneth for it, *Jer. 23. 10.*

It is the note of a prophane wretch, *Eccles. 9. 2.*

God will not hold such guiltlesse, as in the third Commandement.

To say, God is my witnesse, or judge, in a matter not weighty, nor true, nor righteous, is to pluck down the vengeance of God upon our souls: let us not use these termes unadvisedly.

*Ve 3.* That mans oath is of credit, who serves God in his spirit, and his oath is no good security that lives wickedly.

The bare word of a man godly, is better than ten thousand oaths of him that is wicked.

The Testimony of a good life, makes a man better to be beleevd, than an oath; and the more a wicked man sweares, the lesse faith is to be given to him.

The chiefeft band of an oath is the feare of God.

As an uncomely Motion of the body is corrected by some sharp pricking; so common and false swearing by the feare of God.

What is the oath of a Papist? who have cut asunder the very sinewes of all Civill society by their Equivocating oaths, and by their dispensations.

What is the oath of a Drunkard? He that will take liberty to breake one Commandement, will take liberty to breake another: and he that feares not God, will make conscience of no sinne.

Professors of the Gospell ought so to live, that their words and oaths may be of credit.

*Ve 4.* God is a witnesse; He knoweth all things, even the heart.

He is omniscious, and omnipotent: we cannot deceive his knowledge, nor avoyd his power.

He is all eye to see, and all eare to heare.

If we doe well, he is all Mercy; if ill, he is all Justice.

If God witnesse to our innocency, it comforteth against the imputations of the world, *Iob. 16. 19.* If he witnesse to our wickednesse, it is not the whole world that can make us innocent.

He is a swift Witnesse, (also a Judge) against the workers of iniquity; *Mal. 3. 5.*

Rather than a wicked man, which repents not, should escape, the Sonne of God himselfe will beare witnesse against him.

We dare not, in the secretest place, mis-behave our selves; yea, we are afraid of our thoughts, because God is a witnesse.

As the man, *2 Sam. 18. 10, 11, 12, 13.* so we.

Let us live, that we may have God a witnesse of our innocency and wel-doing, and we shall have him a mercifull rewarder: Amen.

We must hereby be provoked to repent of our secret sinnes.

Verse 9. — For God is my witnesse, &c. that without ceasing, I make mention of you alwayes in my prayers.

10. Beseeching that by some meanes, one time or other, I might have a prosperous journey, by the will of God, to come unto you.

**P**aul here signifies to the Romans, that he alwayes prays for them, and that they might be the better perswaded hereof, he bindes it with an oath: of the oath before.

Now, that hee remembers them in his Prayers.

This is amplified: first, by the continuance of his praying: without ceasing, and alwayes.

Secondly, by a speciall Petition, in those his prayers, exprest: That he might come to them.

This is set forth, 1. from the meanes of coming; by some meanes: what if as a prisoner? even so.

2 From the time: at one time or other.

3 From the manner: prosperously.

4 By a limitation: if God will.

That I make mention of you in my prayers: This Paul signifies to shew love in their hearts towards him; and indeed we are obliged to them who pray for us.

It is not onely curtesie in Paul to pray for them, but office and duty: For there are two parts of the Duty of a Minister, to preach, and to pray for his people, *1 Sam. 12. 23. Act. 6. 4.*

What was the summe of Pauls prayers for them, may be gathered out of other his Epistles, *Phil. 1. 9. Col. 1. 9. and Rom. 15. 5. 6. 13.*

He prays not once or twice, but without ceasing, alwayes: the doubling of the Adverb notes great affection.

That he might come to them; he prayeth not for this onely, but principally for their increase in grace, whether he come to them or no; but for this also, if God will.

By some meanes, at one time or other: these note wonderfull love. I might have a prosperous journey: prosperous in regard of the good successe of his Ministry, that he might come to them with the abundance of the blessing of the Gospell, *Rom. 15. 29.* this Paul accounts prosperity.

By the will of God: well put in, for it shall so be or not be, according as God willeth, not as Paul.

All our purposes and desires are ruled, and over-ruled by God, *Pro. 16. 9. looke Pro. 27. 1. James 4. 13, 14, 15.*

This is manifest in the story of Paul, whom God brought to Rome by such strange meanes, as Paul could not conceive.

We may observe that God hath brought things to passe concerning our selves, by meanes unknowne to us.

This he doth to keep us from arrogating glory to our selves: and to teach us to cast our care on him, and to rely upon his goodnesse, wisdom, and power, who is able to bring all things to passe according to his will. This also teacheth us to pray to him for successe.

By the will of God: This may be referred to every parcell of this verse: He desireth to come, if it be the will of God.

By such meanes as God will, At some time when when God will. And prosperously, if God will.

As Paul, so we are to submit all our courses to Gods will; to renounce our own will, and to yeeld to Gods, in our parents, children, health, estate, &c.



*Not my will but thy will be done,* saith our Saviour to his Father, *Mat. 26. 39.*

*Doctr.* The dearest and lovingest remembrance of our friends, is to pray for them, *Phil. 1. 3. 2 Tim. 1. 3. Phil. 4.*

*Vse 1.* Paul prays without ceasing: Godly men are frequent in Prayer. It is the note of a wicked man not to pray, *Psal. 14. 4.*

We should delight to pray often: because, it makes us heavenly minded; for prayer is a lifting up of the mind to God, and a talking with him.

By prayer we obtaine courage to resist and overcome in temptation, *Mat. 26. 41.* We must needs be overcome of our lusts if we pray not often.

Zeale in godlinesse is by Prayer.

It is wonderful that in such a summer and light of knowledge, there should be such a winter and coldnesse of religion. The cause is, that men heare much, and so knowledge increaseth, but pray seldome, and therefore godlinesse decreaseth.

The reverberation and rebounding of the beames of the Sunne from the earth, causeth the heat in summer; so when any beame of the word striketh upon the conscience, if it rebound back againe by faithful Prayer; this causeth fervency in the wayes of God.

That wee may be heavenly minded, courageous and valiant in temptation, and zealous of good workes: we must pray often.

*Vse 2.* True love to our friends causeth us to pray for them; the truest signe of the truest love. Christ manifests his love to us, by the intercession he makes for us even now: wee shall never have the comfortable fellowship of a friend, if we pray not for him; for all things are sanctified to us by prayer.

*Vse 3.* Our love may be discerned by our remembrance of things loved, that is best beloved which is best remembered: out of sight out of mind, is but poore love.

A Mother forgets other children, but not her owne, for her love to them: and God forgets not us, for he loves us, *Psa. 137. 5.*

Let us hereby examine our love to the Sabbath, to the word, to our own soules, to heavenly things: our little remembrance of these things in comparison of bodily and earthly things, shew that they are lesse beloved.

Yea, our love to God for the most part is behinde our love to vanities, which must needs argue us to be wretched sinners. So are wicked people described, *Deut. 32. 18. Psal. 10. 4. Jer. 2. 32.*

*Vse 4.* Paul measures his prosperity not by his liberty, riches, health of body, but by the blessing of God upon his Ministry.

He is sent to *Philippi*, *Act. 16.* there he converteth *Lydia* and the Jaylour, but he is fore scourged and imprisoned, yet he accounts he had a prosperous journey.

So long as wee have the liberty of the Gospel, and the blessing of it upon our soules, we prosper and thrive, howsoever it be with us in worldly matters.

And to grow rich in Gold and Silver, &c. and to be without the blessing of the Gospel, is not to thrive nor prosper.

True prosperity is when the soul prospers by the word.

We ought to love them which pray for us heartily unto God, that we may repent and be saved. *Vse 5.* For this *Darius* Emperour of the Medes and Persians bountifully rewardeth the Jewes for the building of the Temple, *Ezra 6. 10.*

Verse 11. For I long to see you, that I might bestow among you some spiritual gifts to strengthen you.

12. That is, that I might be comforted together with you, through our mutuall faith both yours and mine.

The third part of the Preface begins in these words: which is Pauls desire to see the Romans, set down in these verses, and amplified in some verses following.

This part is inferred as a reason of that special Petition mentioned *ver. 10.* He prays to come to them, for he longs to see them: He earnestly prays, because his desire was earnest.

Here are two parts: Pauls Desire, and the End of it.

His desire, *I long to see you*: where we consider the Matter, and the Manner of his Desire.

The matter, to see them: he loves them for their faith, and desires to see them out of his love, such is the nature of love: He desires not to see the goodly things of the City, but the good Christians there.

The manner, He longs; as a woman with child: We desire to see a kinsman advanced; so *Jacob* to see *Joseph*, so *Paul* to congratulate with the Romans their advancement to the faith.

The children of God love the brethren though unknowne, *1 John 3. 14.*

The end, *That I might bestow, &c.* It is three-fold.

1 In respect of Paul, *That he might bestow among them some spiritual gift.*

2 In respect of the Romans, that they might be strengthened.

3 In respect of them both, *That they might be comforted together by their mutuall Faith.*

The first end is subordinate to the second; and the third issues from the first and the second.

1 That I might bestow some spiritual gift: Here we have the gift, and the manner of giving.

The gift, the preaching of the Gospel, for their further confirmation.

A spirituall gift: Paul might say as *Peter*, *Acts. 3. 5. 6.*

Not as *Peter* and *Paul* is the Pope. He cannot say, *Gold and silver have I none*, for hee robs all Countreys: Neither can he say, *Rise up and walke.*

That I might bestow: That which he received, he is ready to impart to the Church.

So are we to use our Talent to the benefit of our Brethren.

Not as *Paul* did, doth the Pope. The Pope sells all Spirituall gifts for money, and the Proverb is true of their Friers; *No penny, no Pater noster.* His selling of Pardons, the first occasion of *Luthers* discarding the nakednesse of that purple whore.

2 To strengthen you. The Romans were newly converted, and began, in many things, to stagger. *Paul* desires to strengthen them: so ought we to be carefull of young beginners in Christ.

That I may be comforted, &c. This is added to prevent offence, and is set forth by the cause; *Their mutuall faith.*

Nor Ministers, nor others, are losers, when they

C

exhort

exhort their Brethren, they give and receive comfort, if there be mutuall faith.

Difference of faith, breeds desolation ; Vnity of faith, consolation.

*Obſer.* All Consolation comes from faith.

*Dott.* We were to desire the fellowship of the faithfull, for our mutuall comfort. 2 Cor. 1. 14, 15. Phil. 1. 7, 8. 2 Ioh. 11. 3 Ioh. 14.

*Use 1.*

When God gives to Beleevers safely to assemble for holy things, the blessing is the greater, that hereby we see one anothers face. If the winde and storme of persecution, should separate us from our comforts, we would be the more sensible of the benefit. The Lord continue our sweet liberty.

True love breeds a desire to possesse always the thing beloved : Friends cannot satisfie themselves in each others presence, and separation is grievous.

Doe we love Christ, then we will long to meet with him in his ordinances, where he promises his presence. Thus David longed Psal. 42. 1. and the spouse of Christ, Canticles 1. 7.

If we can be contented to part with the word, on any termes, our love to Christ is little.

It is our love to him that must make us willingly to dye, and to desire to be dissolved, to be with him: Thus doth the Church desire the consummation of things, Come Lord Jesus, Revel 22. 20.

*Use 2.*

Doe we love Faith and Repentance, then we will desire them more then gold: As Pauls love to the Romans made him to desire and pray to come to them by any means; so our love to these, will cause us upon any termes to desire them, and to loose all outward things rather then them.

Abolon wishes to be a ludge, so Amnon, Ahab, and Esau sets more by his hunting and a messe of portage, then the birth-right: But the children of God resolve as Mephibosheth concerning David, 2 Sam. 19. 30. Let Ziba take all, so I may have the favour of God, &c.

In this we must bewaile our carnall and earthly mindes.

*Use 3.*

Ministers must be carefull to confirme their Hearers, Revel. 3. 2. Ezek. 34. 4. So did Paul, Act. 14. 22. and Act. 15. 36. and where he could not in person be present, thither he sent his Epistles.

Hearers must especially desire of their Teachers to be confirmed in grace. If we could bestow gold and silver, we should have many more Disciples: but wee have a better treasure, though not desired.

Plants must be watered: there are many temptations, we are weake, Satan is malicious, the best have beene overtaken: therefore let us follow Peters exhortation, 1 Pet. 2. 2.

*Use 4.*

The fellowship of Beleevers is comfortable; as a sweet perfume, Pro. 27. 9. apply also Pro. 27. 17. It is a remedy of our dullnesse: As firebrands laid asunder, and together: So.

Make this use of the society thou hast with Beleevers, to doe or to receive good, or both.

Keepe company with Beleevers, Psal. 16. 3. and 119. 63. Pro. 13. 20.

Avoid the company of the wicked, Psal. 26. 5. and 119. 115.

If a beleever meet with a beleever, there will be mutuall comfort: but if a beleever keepe company with an unbeleever, there will be danger: We readier receive infection from the diseased, then convey our health to the diseased.

verse 13, *Now my brethren, I would that ye should not be ignorant, how that I have oftentimes purposed to come unto you (but have beene let hitherto) that I might have some fruit also among you, as I have among the other Gentiles.*

**I**N this verse and some following is an Occupation whereby Paul amplifies his longing desire spoken of, ver. 11.

For thus some might object: If your desire be such, who lets you to obtaine your desire? why come you not?

Paul answers, that he hath oft purposed to come, but hath had great impediments, otherwise he had long ere this beene with them.

In this Occupation are two parts: First, a purgation or clearing himselfe: secondly, Reasons of the same.

His purgation is in these words: *Now my brethren, I would that you should not be ignorant, how that I have oftentimes purposed to come unto you, but have beene let hitherto.*

In this Purgation is an Insinuation, and a Declaration.

The Insinuation hath a title of love, *Brethren.*

Ministers must lovingly perswade their hearers, *Obſer.* though when just occasion is offered they must also severely reprove.

Also Saint Pauls care that the Romans should conceive no ill of him, nor suspect that he dissembled, in saying he longed to see them in these words, *I would that you should not be ignorant.*

We are ready though corruption to suspect *Obſer.* one another without cause: So Eli suspected Ananah to be drunken, 1 Sam. 1. 14. so Davids brethren suspected him of pride and malice, 1 Sam. 17. 28. so Irijah suspected Jezebel to be a traitour, 1er. 37. 13. so the Barbarians suspected Paul to be some murtherer, Act. 28. 4. so left the Romans should suspect his true meaning and good affection, hee is carefull to take all scruple out of their mindes.

If we be suspected to be riorous or prophane, because of our haunting to suspected places with suspected persons, and neglecting the holy assemblies; let us take away such suspicion, by avoiding ill company, and sorting ourselves with the children of God, &c.

Let us prevent all evill suspicion, or take it away by our good lives, &c.

The Declaration is of two things: first, His purpose to come to them: secondly, that he was hindered and let hitherto.

He purposed and set oftentimes to come; but there were impediments.

What the impediments were, or who hindered, is not here set downe, but the Impediment principall is gathered from Rom. 15. 20, 21, 22.

God hindered him, Act. 16. 6. also Satan, 1 Thef. 2. 18. God justly, Satan maliciously, whom God many times permits to shew his vile nature, for his greater confusion.

Satan is and was alwayes busie to hinder the preaching of the Gospell, at Rome, and in all other places, because thereby his kingdome comes downe: The more hee labours to hinder, the more let us labour to further it.

The Reasons are two, whereby he shewes that he hath truly so purposed as he writes: The first from the end of his purpose: the second from his office and duty.

The

The end in these words, *That I might have some fruit also among you, as among other Gentiles.*

His office and duty is put downe in the next verse.

Fruit, not money, nor preferment : but their faith and obedience he calls fruit, the fruit of his preaching, which he hoped.

*Obfer.* He saith not he will make fruit : but that he might have or receive and gather fruit : As the Husbandman cannot make the corne grow, nor his trees beare ; so nor *Paul* the Romans to beleieve, that is Gods worke : preachers are but servants, by whose labours God works grace, who can also without them. Though we heare the best Preacher, if it were *Paul* himselfe, yet we must not forget to pray to God for a blessing.

*Obfer.* *That I may have fruit :* and yet their faith is not a fruit to *Paul*, but to God ; as the ground beares corne to the Lord and owner, not to the servant which holds the plough. Such is the nature of the godly, that they account Gods gaine, to be gaine to them : as those who desire not to live, but that God may be glorified.

This end is amplified by example ; as among other Gentiles : *Pauls* preaching is fruitfull at Corinth, at Ephesus, &c. so he hopes at Rome.

*Obfer.* The experience of Gods blessing upon the labours of Ministers, is a great encouragement to them to labour.

*Obfer.* We must so receive and obey the Gospell, as that we may provoke others : so the other Gentiles provoke the Romans.

*Obfer.* We must be provoked by others good example : It may be a shame to the Romans if *Pauls* preaching, which hath done so much good to others, should doe them no good.

The good orders we observe in other townes, and families, should provoke us to use such orders, and good courses, 2 Cor. 8. 7, 8.

*Doftr.* The holy purposes of holy men are oft times hindred, *Acts* 16. 6. 1 Chr. 17. 1, 2, 3.

*Pse* 1. If we purpose that which is good, we shall have many impediments. Pray the more earnestly that God would remove impediments, and that as he hath given power to purpose, so that he would to performe.

Be also the more diligent to observe and lay hold on all good occasions and opportunities.

And though thou be crossed in thy godly purposes, yet faint not, neither give over. God tries hereby what mettal and courage is in us. Give not over : *Paul* purposed oftentimes, and was crossed ; but in the end he obtained his purpose.

Though we be crossed, yet our purposes please God, and he will reward them : as in *David*, 1 Chr. 17. 4. and so to the end of the 15.

*Vse* 2. The holy purposes of holy men are hindred by God : I verily then beleieve that God will confound the mischievous plots and projects of wicked men against his Church, though for a time he suffer them : He is able, and hath promised, *Psa* 33. 10.

*Vse* 3. Ministers of the word are Gods servants to gather his fruit : Wee are the Lords husbandmen, and harvest men, *Mat* 9. last verse : 1 Cor. 3. 9 and the Apostles are said to be reapers, *Iob* 4. 38.

Let Ministers see they diligently labour, and carefully, that none of the Lords corne be lost. We have good wages in present, and better to come, it were a shame for us to bee idle.

Let hearers see they bring forth their fruit : We are the Lords Bailies to gather his Rents : Faith,

Repentance, &c. are the Lords rents ; if hearers refuse to pay, they forfeit their copyhold, even their estate in the kingdom of heaven.

This is the time of Harvest ; where is your fruit ? Christ, the Lord of the Vineyard, saith, *Cant* 7. 12. *Come, let us goe to the Vines, and see if they have budded the small Grape :* and the Church answereth, *vers* 13. *Behold, in our Gates are all sweet things, new and old ; my Welbeloved, I have kept them for thee.*

Where are then your fruits ? Where are the lusts you have mortified ? the sinnes you have conquered ? where's your faith, humility, &c. Is there no fruit ? Then read *Luke* 13. 6, 7, 8, 9. God hath expected of some men, this ten, twenty, or thirty yeares, and yet they have no fruit ready ; such must needs be cut down.

The figge tree, *Mat* 21. 19. had leaves, but because it had no figges, it was accursed : Shewes will not serve, the Lord requires fruit.

If such be the fearefull estate of the fruitlesse, what shall become of them which have store of fruit, but cursed and bitter, as blasphemy, drunkennesse, &c. ? Every tree that bringeth not forth good fruit, shall be cut downe, and cast into unquenchable fire. Read *Esay* 5. from the first, to the eight verse. *Heb* 6. 7, 8.

Be ye fruitfull : See that you have some fruit, at the least some unfained sorrow for sinne, some true desires of heavenly things, some holy purposes, &c.

The Figge tree, if it had had but a few Figs, had escaped the curse, &c.

Verse 14. *I am a debtor both to the Gracians and to the Barbarians, both to the wise men and to the unwise :*

**I**N this verse is the second reason, whereby *Paul* cleereth himselfe, that he did indeed purpose to come to Rome.

It is taken from *Pauls* office by which he was obliged unto them.

An honest man which acknowledgeth his debt, is to be thought seriously to intend and purpose to pay it. But *Paul* acknowledgeth himselfe a debtour to the Romans. Therefore, He is indebted to all the Gentiles, therefore to the Romans.

The Antecedent is proved by an Induction, where the Gentiles are distributed by their Nation, and by their quality.

All the Gentiles are either Greekes or Barbarians, wife or unwise. But *Paul* is indebted to such : Therefore to all.

Here are two things. 1. An acknowledgement of *Pauls* Debt. *I am a debtor.* 2. The persons to whom *Paul* is indebted ; To the Gracians and Barbarians, to the wife and unwise.

*I am a debtor.* The Debt is the preaching of the Gospell, as appears in the next Verse.

He came into this debt by his calling, and by the gifts which God bestowed upon him for the Ministry of the word.

God called *Paul* to be the Apostle of the Gentiles, and gifted him thereafter, that he should carry the name of Christ to the Gentiles for their salvation. Now *Paul* is first indebted to God therefore : also to the Gentiles, because *Paul* was so called and gifted that they might be converted by him.

That *Paul* was made a Christian it was for himselfe : but he was made an Apostle and a Preacher for others ; namely, for the Gentiles.



To the *Grecians and Barbarians*: that is, to all the Gentiles.

The *Gracians* were a noble people, inhabiting a small part of *Europe* Eastward from us; there was *Corinth*, &c. now it is under the power of the *Turke*.

The *Barbarians* are all other Nations, so called of their rude pronouncing of the *Greeke* tongue, and of their rude behaviour in comparison of the *Greekes*. For the *Gracians* were the most elegant, civil, neat, fine, and *Gentile* people under the sunne; where all arts were refined, and whither all men of note travelled, for good breeding in all good literature, and for understanding of all good discipline for peace and for warre.

The *Romans* first of all other Nations, learned from them the good Arts, and Military Discipline, having commerce with them by reason of the apt situation of their Countries: and they so profited, that some part of Italy was called *Great Greece*: by which meane it came to passe afterwards, that all Countries that were ignorant of the *Greeke* and *Latine* tongues, and were not subject to the *Roman* Empire, were accounted *Barbarous*, though before the *Romans* were themselves ranged among the *Barbarians*.

And it may be observed, that we owe our civility, and knowledge of Arts and good Lawes to the Conquest of this our Land by the *Romans*; whereas others being unconquered by them, are far different from us in their behaviour.

Also one of another language is called a *Barbarian*, 1 *Cor.* 14. 11.

*Gracians* *ver.* 16. is otherwise taken then here, *ver.* 14.

To the wise men, and to the unwise. All the *Gracians* were not wise, nor all the *Barbarians* unwise. By the wise are meant the civillest and of ripest understanding: by the unwise, the rude and uncivil multitude.

Now among which of these soever the *Romans* reckon themselves, *Paul* is indebted to them.

*Doct.* Ministers are indebted to their people to preach the Gospell to them. 1 *Cor.* 9. 16, *A necessity is laid upon me, saith Paul, and woe be to me if I preach not the Gospell: and for this is hee so earnest with Timothy,* 2 *Tim.* 4. 1, 2, 3.

*Use 1.* Ministers are to be admonished faithfully to pay their debt, and diligently to preach: they are bound by their calling, and it is the end of their gifts bestowed upon them by God. When *Esay* had received a gift, he puts himselfe forward, *Esay* 6. 6, 7, 8. So *Ezech.* 3. 17, 18. &c.

They ought to preach according to their gifts: he that hath greater gifts and ability, is to performe more then he that hath fewer.

Many gifts, the greater honour, so the greater debt and burthen, according to *Luke* 12. 48.

How wil such Ministers answer it which have no ability to pay, and such which having ability, use not their talents.

*Prov.* 11. 26. may be there applied: for the word is the food of the soule.

*Use 2.* The people are to know their right, and to call for it: their Ministers are in their debt to teach them heavenly knowledge.

We call for money owing at the day: but many would willingly forgive the Minister his debt of preaching, though it be to the damning of their soules.

But howsoever you should not desire it, yet we are tyed to God also: and therefore we must

tender payment on the day appointed; which is the Sabbath especially, and at the usuall place; if you come not to receive your due, we are discharged of the forfeiture, and the danger lyes on your owne heads.

We are indebted to you all; to the poore as well as to the rich: for every soule is Gods.

We are indebted to the rich, to charge them not to trust in uncertaine riches, but in the living God, and to be beneficiall to the poore.

To the poore, that they beare their poverty patiently, trusting in God, and walking faithfully in their callings.

To the wise in worldly things, that they feare God, which is the beginning of true wisdom: to the unwise, that they may be wise in God.

To the good, that they hold on in goodness: to the bad, that they leave their badness, and turne to the Lord.

To the penitent soules, that they be comforted in hope of the promises which are made to such: to the impenitent, that they tremble at the judgment which is to come upon them.

We are indebted even to the drunkards, and such wretches; but it is to denounce the judgements of God against them, and they shall be sure of checke or payment, if they repent not: thou shalt be damned thou drunkard, if thou amend not: this is the payment I owe thee, &c.

We are all indebted to our neighbours, for, and *Use 3.* by the gifts we have received: If thou beest strong, thou art indebted to the weak, *Rom.* 15. 1. Even the King is indebted to his people, to governe them in peace by good Lawes.

The rich man is indebted to the poore man, though the poore man be seldome out of his debt. *Dives* thought he was not indebted to *Lazarus*, but afterwards he found it otherwise to his cost.

Three things make us indebted to each other. 1. The law of Nature: we must not hide our selfe from our owne flesh, *Esay* 58. 7. Even enemies are to be beloved for the communion of Nature.

2. The Law of Redemption: for hereby we are made fellow-members of the body of Christ: as the members of our bodies, so we are to serve one another by love. *Gal.* 5. 13.

3. By our severall Callings and gifts. Every one ought to examine his calling and gift, how he hath used it; what good he hath done: if we can remember that wee have well used our Talents, it will comfort us in death.

The Excellency of the Gospell appeares, that *Use 4.* it is for *Grecians*, and *Barbarians*, &c. for all: so is no other Art or Science.

The written law was onely for the Jewes.

Philosophy onely for them of the Gentiles, which had the finest wits.

Every man is not fit for the profession of the Law, or Phylicke. No handy craft is fit for all, neither are all fit and apt to learne and practise every mannall Science.

But the Gospell is fit for all, men, women, children. Its fit for the King, and it makes the Beggar herein equall to the King; for there is no respect of persons with God.

The Reason; because humane Arts consist of principles demonstrated by reason; but the Gospell of principles revealed by God, and beleaved by faith, and faith is the gift of God, of which the unlearned are as capable as the learned.

*Celsus*, a Heathen Philosopher, derided the Gospell, *Celsus*.

pell, because it is obvious to the simplest understanding: but as the Sunne is the more admirable because it shines to all, men, and beasts, so herein is the Gospell, and the goodnesse and wisdom of God the more to be admired, who causeth it to be propounded in that manner, that the poorest, and meanest may belevee and be saved. Nay, many times he hideth this Doctrine, from the wise, and revealeth it to Babes, *Mat. 11. 25. and 1 Cor. 1. 27.*

Let the wise come hither, and be astonished at the mysteries of the Gospell; and let the unwise come, that hee may be wise, even with the wisdom of God: *1<sup>st</sup> Cor. 2. 6, 7.*

None are so wise, but they stand in need of the preaching of the Gospell; nor none so unwise, but they may become the Disciples of Christ.

Let no man say, I am not booke-learned: for many a silly soule takes heaven by violence, when great Schollers, with all their bookes, are shut out.

Blessed be God, who hath care of Barbarians as well as of Greeks; and of the simple and unwise, and dull of understanding, as well as of the wise and quickwitted, &c.

Verse 15. *Therefore as much as in me is, I am ready to preach the Gospell to you also, that are at Rome.*

15. *For I am not ashamed of the Gospell of Christ.*

**I**n the 14. verse *Paul* confessed his debt: here he shewes himselfe willing and ready to pay it: the signe of an honest minde.

Here are two parts: A declaration of his readinesse to preach the Gospell to the Romans, *ver. 15.* and a confirmation of it in the first part of the 16. verse, and so the Preface endeth.

*Paul* is ready to preach to them, and to pay his debt at the day, when God shall appoint.

This is amplified: first, from the integrity of his readinesse; *as much as in me is*, saith he: that is, whatsoever is in me, is ready: I am very ready, even to day before to morrow, if God will: He signifieth that there was no inward impediment of his coming; no thought, no conceit, no affection of flattery of his soule, but was ready and prepared thereunto: and for outward impediments, it was not in his power to remove them; God is to be prayed unto to take them away.

Obfer.

Note the benefit of a willing and ready minde: wee many times omit the doing of some good things enjoyed; but if there be a ready minde it shall not be imputed.

We are bound to meet at the holy assemblies on the Lords day, if wee be lerted by sicknesse, yet if we have a ready minde, we are accepted: Our fault is, that many times when God hath taken away outward impediments, yet our affection and minde is not ready within.

We must see there be no inward impediment of our Omissions.

The second amplification is by a figure, called an increase of speech: *Paul* is ready to preach to Gracians, to Barbarians, to the Romans also: where hee could not doe it without danger.

Obfer.

*Pauls* courage is for the imitation of Ministers: that when God calleth, they are to feare no morall wight, but to doe their office with due discretion.

Ministers are to be bold: These times require bold reachers, for sinne is growne impudent, and sinners have whores foreheads.

It was dangerous for *Paul* to preach at Rome then; it is more dangerous now to preach the Gospell at Rome; yet we must labour for such boldnesse, that if God should call any of us to that service, to be ready to performe it.

The reason of his readinesse, is set downe *ver. 15.* from *Pauls* great affection to the Gospell: *I am not ashamed, &c.*

It is brought in as an Answer to an Objection: Some might say, Art thou ready *Paul* to preach at Rome? Alas, if thou knewest the cold entertainment thou shouldst have, and how basely *Nero* and the Lords of the Senate &c. doe esteeme of the Gospell, thou wouldst not shew thy head at Rome.

Now *Paul* answers: I am not ashamed of the Gospell, and so not of the preaching of it.

And this is set downe as a Protestation whereby *Paul* publisheth to all the world, that he is not ashamed of his profession.

The Gentiles accounted the preaching of the Gospell, and the Gospell it selfe, foolishnesse, *1 Cor. 1. 23.* they held it so, for the matter, and manner of it.

For the matter, because it teacheth to belevee in one that is crucified: And they said as those wicked men of *Saul*, *1 Sam. 10. 27.* *How shall he save us?*

For the manner, because it is not preached with eloquence, and words of humane wisdom.

So, when in a City, any, especially of note, received the Gospell, they would say to him, Art not thou ashamed to trust in one crucified? And the Christians would answer them, Wee are ashamed to worship a whoremonger, a murderer, &c. (such were the Heathen gods described to be,) but wee are not ashamed of the Gospell of Christ.

This protestation of *Paul* is adorned with two figures:

The first *Liprote*; so called, when lesse is said, and more signified: *I am not ashamed*; that is, I account it most glorious, and that it is the greatest honour God can doe mee on earth, to preach the Gospell at Rome, though it should cost me my life.

*Paul* esteemed not any thing worthy to be knowne, but Christ crucified, *1 Cor. 2. 2.* and he gloried in nothing else, *Gal. 6. 14.*

The second figure, is a *Synechdoche*; so called, when under one kinde, many are understood; as shame, here put for feare, or any other affection that might avert *Paul* from preaching at Rome.

Hee names shame, rather than feare, though hee might have cause enough to bee afraid.

1 Because shame hinders our readinesse most: A man may bee willing and ready unto that which he dares not doe for feare. But shame extinguisheth the willingnesse it selfe.

2 If hee had said, I am not afraid, it had bene his owne commendation: But when he saith, I am not ashamed, he commendeth the Gospell, as namely, to be a Jewell to be beloved, and in the possessing whereof, we have cause to rejoyce and glory.

3 Hereby also he would signifie that they, *viz.* the Romans, should not bee ashamed of the Gospell: and that when he should come to them to preach, they should not be ashamed to come to heare him.

If a Minister would not have his people ashamed to be forward in Religion and godlinesse; let him himselfe not be ashamed. Where the Minister

nister shall shrink and faile, and be backward and ashamed, it is a great hinderance to the people.

*Doctr.* The Gospell is so glorious, that we should be ready to professe it without being ashamed. 1 Tim. 1.11, 12. 2 Tim. 1.8.

*Use 1.* Pauls readinesse admonisheth Ministers so to dispose their affaires, that they may not unfit them for preaching the Gospell.

Their houses and families must be cared for; but principally Gods house and family must be provided for. 1 Pet. 3.2.

When the people are gathered together, especially on the Lords day, the day of the solemn Assembly, which he hath appointed to be a day of publike payment: the Minister may not say, he is not ready, or not at leisure.

One offered to King Antipater, a good booke: Hee said hee was not at leisure: Be not then, saith the writer, at leisure to be King. So may be answered to Ministers that are unready and unfit for their calling.

To say we have no gifts, is a fearefull excuse. And all employments, not having a just necessity, must give place to the duties of his office.

Pauls saying to the Corinthians, 1 Cor. 9.16. *Woe be to me if I preach not the Gospell*, runs in every good Ministers minde.

And as we must be ready to preach, so must you be ready to heare; as it will not serve our turnes, to say, I am not ready, I have no leisure; so nor you. Both Pastor and people must be ready.

We must labour to be ready to every good work, Tit. 3.1.

*Use 2.* Many are ready, if they be called to vanity, to drunkenesse, &c. but if they be called upon to any good and holy duty, some thing or other is in the way; they are not ready, nor at leisure. But wee should be like Paul here, and like David, Psal. 57.7. who sang, *My heart is ready, &c.*

I wish your readinesse in foure things:

1 To the duties of your severall callings, to doe them conscionably.

2 To resist temptations: The Divell is alwayes ready to tempt us: we ought not to be to seeke to withstand his tentations: If the souldier have his sword and armour to seek when the enemy comes, &c. So, Stand ready as a watchfull Souldier; Ephes. 6. 14.

3 To the duties of Gods publike worship in the times commanded. Therefore God gave an item in the fourth Commandement, *Remember, &c.* that wee should not be unready. So now you shall bee invited to the holy Communion in your severall places, I warne you to make you ready, that you may obtaine a blessing.

4 For the Crosse: Job was ready, as appears in his godly patience, Job 1.21. Heforethought of death of children, losse of goods, Job 3.21. So let us doe: or else it will bee hard to keepe our patience.

Also for death, the last crosse. Thou knowest not whether thou shalt dye this day. If God should now call thee, Art thou ready? Reade Mat. 24.44. and the Parable of the wise Virgins: Mat. 25. The Lord prepare us.

*Use 3.* Though the world esteeme basely of the Gospell, yet let not us: but rather account our selves happy in the profession of it.

The Papists among us are ashamed of the Gospell, as of a novell, and base Religion. But we are ashamed to worship Images, to trust in our works,

&c. and to prostitute the chaste Sijcuse of Christ, to that impure Satyre of Rome, but we are not ashamed of the Gospell.

In these dayes of peace, many of our politicks are ashamed to appeare forward beyond the Statute, and zealous in Religion.

O moritious! that any man or woman should not be ashamed to be filthy, drunke, false, proud, &c. and yet ashamed to goe to a Sermon, to be strict in their conversation, &c.

That wee should not be ashamed of the devill, and yet ashamed of Christ.

Let not us be ashamed wherefoever we come to shew what we are, though we bee scorned by men, and in danger: Psal. 119.46. *Let us not be ashamed*. 1 Pet. 4.16. *Esay 51.7,8.*

Christ, for our sakes, despised the shame: Heb. 12.2. and Mark 8.38. Let us bee ashamed of all sinne, Eccles. 41.17. &c. but let us not be ashamed to be true Protestants, in word and deed, making manifest in all times and places, that we love and beleeve the Gospell of our Lord Iesus Christ. Amen.

Verse 16. — For it is the power of God unto salvation, to every one that beleeveth, to the Jew first, and also to the Grecians.

These words looke two wayes, to that which goeth before, and to that which followeth, being the end of the preface, and the beginning of the principall matter of the Epistle.

In regard of the manner of bringing them in, they belong to the words immediately going before, wherein Paul, upon occasion, protested that he was not ashamed of the Gospell, to preach it even at Rome.

Here a reason is rendred, taken from the salutiferous nature and efficacy of the Gospell in the preaching of it: Thus,

Whose preaching saves, of that we need not be ashamed.

But the preaching of the Gospell saves.

Therefore we ought not to be ashamed of it.

Ignorant prophane people, who understand Obser. not, nor discern things that are excellent, account the Gospell base, and deride and persecute the profession of it: But a Pearle is a Pearle, though Esops Dung-hill Cocke preferres a Barly kernell before it.

Be not thou discouraged so long as thou knowest and seekest the saving power of it in thy Conscience.

In rendring thus this reason, the Apostle most artificially slides into the principall proposition of the whole Epistle, which is, that Iustification is by faith, which is the summe of the seventeenth verse: and hereunto doth the speech of the Apostle flow, as of its owne accord.

*I am not ashamed, &c. for it is the power of God, &c.* for by it the righteousness of God, &c.

So in the substance of the sense it belongs to that which followes, introducing the principall proposition, which is the foundation of the summe of these words:

Onely beleevers are saved, vers. 16.

Because onely beleevers are justified, vers.

17.

For the words, in themselves considered, they afford a Commendatory definition of the Gospell consisting of the generall Matter, and the Difference.

The



The generall matter of the Gospell ; *It is the Power of God* : where are the thing, *Power*, and the Author, *God* :

The difference : *Unto Salvation, to every one that beleeueth, to the Jew first, and also to the Grecian.* Where we have the thing, *Salvation* ; and the subject to whom it doth belong, *The beleeuer* ; set forth by a note of universality, implying all particulars, *Every one that beleeves* : and this is expounded by a distribution ; all Beleevers being divided into Beleeving *Jewes* and *Grecians* : where are the Persons, *Jewes* and *Grecians* ; and their order, *first the Jew, then also the Grecian.*

The Power of God. He might have said, the Grace, the Truth, the Counsell, the Wildome of God : but he rather, and much more effectually, saith, *Power*, both in regard of the summe of the Gospell, which is Christ ; who powerfully rescued us out of the power of Satan by his merit, and also for the effectuall application of this merit, in the multitude of it.

The Jewes and Gentiles esteemed the Gospell preached, a weake thing : But God hath chosen the weake things of the world to confound the mighty ; *1 Cor. 1. 27.* having wrought more wonderfull things by the foolishnesse and weakenesse of preaching, than *Alexander* the Great, or the Roman Emperours could ever worke by their deep policies, and mighty Armies. For the Gospell is the Power, not of men, or Angels, but even of God.

And yet the Gospell is not the Essentiall power of God, but the instrumentall, by a Figure, Power, for a powerfull Instrument in the preaching of it.

And yet not a Naturall Instrument, which produceth Salvation, as Physicke, health, whether you thinke of it or no : but Arbitrary, when, and to whom God will.

*Unto Salvation* : There is Difference of Power :

There is a Power unto Creation ; but that unto Salvation is greater : God having no resistance when he would create all things ; but mighty enemies opposing, when hee would save sinfull man ; as the Flesh, the World, the Devil.

There is a Power unto the preservation of things created : but this is more excellent : For what should it vantage a man to be, though rich, beautiful, honorable, &c. if not saved.

There is a Power of God to distraction, *Mat. 10. 28.* but this is comfortable, being unto Salvation. That is not to be forgotten, because by that, this is set forth.

When we deserved to be damned, 'twas in his power to save us ; and when it was in his power to damne us, it was his pleasure to save us. O mercy ! Let sinners be thankfull which beleeve and repent : The power of God is terrible, separated from Salvation : But the Gospell is his Power unto Salvation, presenting him to the penitent soule, appeared in Christ.

*Unto Salvation* : Not Corporall, though *Aquinas*, with his followers, allow a Magicall use of it, by hanging it about the necke, or laying it written to the place affected, abusing thereto, the Testimony of Saint *Augustine* ; and the practice of the Saints, who wore the Gospell about them, even in their bosomes, not for the vertue of the letters and words to cure the diseases of their bodies, but for the promises therein contained, which laid hold on by faith, have vertue to comfort and cure the Conscience.

Unto Salvation then Eternall, begunne here in

Grace, and consummate in the world to come, in glory

The Law and Gospell differ : The Law is the Power of God to precepts, and terrors, and wraths ; but it is too weake to save, *Rom. 8. 3.* unto this the Gospell is the power of God.

To him which beleeves : Beleevers are they which shall be saved : Onely by Faith wee receive the salvation offered in the Gospell.

To every one that beleeves.

The beleeving Beggar shall be saved as well as the beleeving King. In things of this world there is difference betweene such ; not in things of another world.

Note a difference betweene the Law and Gospell. The voyce of the Law is, *Do this and live* : The voyce of the Gospell, *Beleeve, and be saved.*

To the Jew, and to the Grecian. Once salvation was restrained to the Jewes : now it is extended to the Gentiles also.

To the Jew, and to the Grecian, *Paul* mentioneth both out of very good reason.

The Jew had the Law, and the Records of Gods worship : The Grecians excelled in all Arts and good learning ; unto whom the rest of the world are beholding for moralities, good lawes, and civill policy. Now, left for these things they should think the Gospell not necessary for them, he mentions them both, shewing that neither Jew nor Grecian can be saved without the Gospell.

If nor Jew nor Grecian can be saved without the preaching of the Gospell, then none can : for if it be needfull to them to whom it might seeme lesse necessary, then much more for all others.

First to the Jew, in regard of the order of calling, and justly too, in regard of their priviledges. And yet is not our state the worse, because they are first : nor our salvation lesse, because we are last. As *Adam* hath not more salvation than the last beleevers, nor at the Communion, the first receiver beleeving, more grace than the last.

The Jew may boast of his priority ; and we have cause to be thankfull, that at the last we are received to mercy.

Many times, the first are last, and the last first ; The Jew hath lost his priority through unbeleeve, and is become the last of the Nations : Let the Gentiles looke to it, and let England bring forth fruit, last, &c.

The preaching of the Gospell is the power of God to Doctr. save beleevers, *1 Cor. 1. 18. 1am. 1. 21.*

There is great reason we should delight to heare the Word preached : For it is the power, &c. The Minister that preacheth not, and the man that hindereth the preaching of the Gospell, may be accounted enemies to the principall good of man, which is, salvation. For the Gospell is the Power, &c. And such who refuse and neglect to heare, are condemned of themselves ; For nothing but the Gospell is the Power, &c.

Great is the Power of Gods word ; compared to fire, and a hammer, *Ier. 23. 29.* to a sword, *Heb. 4. 12.* to mighty weapons, *2 Cor. 10. 4, 5.* It is able, and doth save and convert many abominable sinners ; wholly transformes men from earthly mindes to heavenly, makes men forsake all, deny themselves, and follow Christ.

That heart which the power of God pierceth not, nor converts, must needs be desperately hard : and to be impenetrable to this word, must needs be a fearefull signe : For *2 Cor. 4. 3.*

As

As it is able to convert the most grievous sinner, so to comfort the most afflicted conscience, *Psal. 119. 49, 50.* The promise of the Gospel, yea, one sentence of it is able to fetch a man out of Hel into Heaven, if it be believed. Let us acquaint our selves with the promises, and score them up, they will be precious in the day of need.

vse 3.

The power of the Gospel is from God, not from the Preacher; we sow this immortall seed, as *Eccl. 11. 6.* But the spirit bloweth where it listeth, *Iohn 3. 8.* Sermons and Exhortations thrive as God will.

Remember it is the power of God, and heare reverently: *Samuel* wil sleep at the voyce of *Eli*, but at Gods voyce he addresseth himselfe to attend.

Because the power is from God, pray when thou art to heare, that this saving power may be manifested upon thy conscience.

If it have been powerful to convert thee, praise God. For no power but of God himselfe can convert a sinner, apply *Eph. 1. 19, 20.* Having felt this power to salvation, let us live answerably.

vse 4.

It is the power of God to save all believers, and onely believers. As a medicine, as the light to a blind eye.

It is a favour of life to life to believers, but of death to unbelievers. As the Beetle and the Dove.

The Gospel faith, that Christ came into the world to save sinners; but the blessing thereof is onely upon the hearts of the believers.

To our reading and hearing, and speaking, we must adde faith, or the Gospel profiteth not, *Heb. 4. 2.* The Lord give us faith.

Verf. 17. *For by it, the righteousness of God is revealed from Faith to Faith.*

**I**N these words is a reason to prove, that the Gospel is the power of God, &c. v. 16. And thus *Paul*, with much art, falleth into the main of the Epistle, which is, that we are justified by Faith.

In the setting down hereof, *Paul* observeth this order: first, he setteth down a Proposition, in these words of the 17 Verse. Then he putteth the proof of it from thence to the end of the fourth Chapter. And lastly, he sheweth the effects of this Doctrine, in the three next Chapters. The inward effects, as Peace, and Consolation, Chap. 5. and Sanctification and good life, which are the outward effects, Chap. 6. 7.

The reason why *Paul* useth such art in bringing in this point of Justification, was, because he might feare, that otherwise, many would not have given him the reading of his Letter. For the Jewes held Justification onely by workes; and many of them, which became Christian, held Justification partly by workes, and partly by Christ. And it is our nature, not to hear that which contrarieth our fore-conceived opinions. Thus wisely doth our Apostle with a holy cunning, as doing another thing, declare that truth which he would have them believe for their salvation.

To prove Justification by Faith, is his main purpose; but he bringeth in as a reason of something before, as if he spake of it onely by occasion.

The reason is drawn from a proper and naturall effect of the Gospel; thus,

That which revealeth the righteousness of God from faith to faith, is the power of God to salvation, &c.

But the Gospel so revealeth, &c. Therefore,

Or thus;

That which is the power of God to justify believers, is the Power of God to save them. But the Gospel is the power of God to justify them: Therefore.

The force of this Reason is from the neere and indissoluble conjunction of Justification and Salvation, that what causeth the one, causeth the other; For, *whom God justifieth, he glorifieth*, *Rom. 8. 30.*

To consider these words by themselves, we may divide them into two parts:

The first, an Affirmation; *The righteousness of God is revealed.*

The second, an Amplification, by a double instrument, revealing the Gospel, receiving Faith.

*The righteousness of God*: It is twofold; Essentiall, whereby he is righteous in himselfe; or given to man, whereby man should be righteous. This is here meant, and it is twofold: Imputed, whereby sinfull man is justified in the sight of God; and infused, whereby he is sanctified to lead a righteous life before men.

The first is here onely meant, as may appeare, *Rom. 3. 21, 22. Phil. 3. 9.* And this is confirmed by the judgement of *Augustine*, who expounds the righteousness of God to be that which God gives to man, that he might be righteous by God. And *Musculus* a learned man, thinks it might be translated, The justification of God, that is, whereby God justifies a sinner believing, is revealed to be by faith, which is the meaning of these words.

The righteousness whereby we are justified in the sight of God, is called often by *Paul*, *The righteousness of God.*

*Calvin.*

1 Because it is given us of God.

2 Because it is approved of God.

Both these are given by *Calvin*.

and yet the righteousness of Sanctification, is also given of God, and approved by him: but imputed righteousness is approved in it selfe: The righteousness which we performe, not in it selfe, because it is imperfect, but in and for Christs cause.

3 To distinguish it from mans righteousness, as *Rom. 10. 3.* So *Beza.*

*Beza.*

4 To these I adde, because it is a most perfect righteousness, even such a one, with the which God himselfe can finde no fault with.

5 Because it was in, and performed by a person, which was God. For the righteousness by which we are justified, is the righteousness of Christ apprehended by faith; we having his righteousness, as he had our sins, *2 Cor. 5. 21.* that is, by imputation.

*Is revealed.* To reveale, is to uncover a thing, and to take that away which hindereth sight, as a vaile or maske. But here it signifieth more, namely, so to uncover, as to exhibite and bestow the thing revealed; by a custome of speaking familiar to the Hebrews, who by the Antecedent Verbe, understand the consequent, as *Prov. 25. 22.* where the word translated *lay*, signifieth, *Take.* Thou shalt take coales, that is, to lay upon his head: so God hath caused his righteousness to be revealed, that we might have it of his gift.

So is Revealed used, *Mat. 16. 17.* and expounded *Rom. 3. 21, 22.* manifested upon believers; and *Gal. 3. 23.* given.

And unlesse it be so meant, *Pauls* Argument holds not; for the Gospel saves us not because the Doctrine of Justification is therein opened; but because by the preaching of it, justification is given and assured unto us.

But

But he saith, *Revealed*, rather then any other word, for two Reasons :

1 Because unless this Doctrine had been revealed by God, we could never have understood it. Philosophy could not reach it, nor the Law ; For these consist of principles known by Nature, and to be comprehended by Reason ; but the Doctrine of Justification transcends all the reason of man.

*Obser.* We ought to make much of the Gospel, which discovereth such a sweet and saving secret unto us, &c.

2 Because now this Doctrine is more plainly declared, then it was under the Law ; then it was veiled and covered under divers figures, but now it is revealed ; and not the Coverings onely of the Tabernacle, but the Tabernacle it selfe taken away.

*Obser.* As things are now more plain, so our fault the greater, if we have not a greater measure of grace ; and in as much as God hath now broken open, as I may say, his Treasury ; he that now is poore and becomes damned, can allege nothing in excuse, because grace is so plainly offered unto us.

*By it :* that is, the Gospel ; the sum whereof, is, the promise of justification and Salvation, if we believe.

*From faith to faith.* The words are to be read and understood thus, The righteousness of God which is from, that is, by faith, to faith ; or thus, The Righteousness of God is revealed to be from faith to faith ; or rather to supply a word out of *Rom. 3. 21, 22.* thus, The righteousness of God is revealed, that is, given to believers, by Faith to Faith.

Faith is manifold.

1 An Historicall faith, whereby we know and assent to the Word of God ; which may be in Reprobates, and is in the Devil.

2 A Temporary Faith, which beside the former, hath some little affection, and delight in the Word, begotten by light causes, as sweetness of knowledge, favour of great personages, &c. and therefore the profession which is from this, faileth in temptation and persecution.

3 A Faith of miracles, which is a perswasion by some speciall promise or revelation of a miraculous effect to come to passe.

4 A justifying Faith, which hath such knowledge of the Scriptures, and assent, that we thereby receive Christ with his merits, and have confidence of salvation by Gods mercy in him onely.

This faith is here meant, and this we place in the mind, and in the wil, for the divine Truth, which is the object of it, nor onely declareth, but offereth something : now by faith, as it is the understanding, we believe the truth of the promise ; and as it is in the wil, we receive the thing offered in the promise, for the comfort of our soules.

In this Faith we note three parts: 1 Knowledge, 2 Assent, 3 Confidence.

The Papists finde fault because we make Knowledge and Confidence parts of Faith : and also because we place it at all in the wil. But of these in the more due place.

The phrase is to be noted, *From Faith to Faith* ; that is, from a lesser Faith to a greater ; not noting two Faiths, but one and the same Faith, by encreasing, tending to perfection. The like phrase is, *1sa 84. 7. 2 Cor. 3. 18.*

The meaning, as if he had said, None can have

this righteousness, but hee that hath Faith ; and the more Faith we have, the more doe we, by experience, discern that there is no other righteousness whereby we should be justified in the sight of God.

Hence *S. Aug.* expounded these words, *From the faith of the Preacher, to the faith of the Hearer* : whether Preachers, or Hearers, all justified by this righteousness.

*Ambrose :* *From the faith of God, to the faith of Man.*

*Chrysostome :* *From the faith of the Old Testament, to the faith of the New :* so that there was never any that was or shall be justified otherwise.

Hence *Aquinas* collecteth, That Faith is necessary for every age :

Hence *Pavus* collecteth, That we are justified onely by Faith : which, after, *Paul* doth in effect, affirm : *Rom. 3. 1, 22.* For he saith not, from works to Faith, or from Faith to works, both which are affirmed by the Papists ; but from Faith to Faith ; that is, onely by Faith.

*The Gospel revealeth justification by Faith onely ; or Doctrine the righteousness whereby we are justified through faith, is revealed by the Gospel, Therefore is the Gospel called, The manifestation of righteousness, 2 Cor. 3. 10.*

The righteousness of God is revealed by the *Wise 1. Law*, or by the Gospel ; But not by the Law, *Gal. 2. 21.* and *3. 21, 22.* See also, *2 Tim. 1. 9, 10.*

The righteousness whereby we are justified, must be an absolute and perfect, even the righteousness of God : our own is too weak and imperfect to serve the turner which must teach us to be humbled for our defects, and to begge mercy, and the righteousness of Christ. Here are to be reprov'd,

1 They which think any service or obedience will please God.

2 Those which trust in Civill righteousness, *Mat. 5. 16.*

3 Those which receive not the righteousness of God offered in the Gospel.

*From faith to faith :* our Justification is by Faith, *1 Pe 2. 2* let us grow in Faith, that we may grow in the consolation and peace which comes by Justification by Faith. As we have formerly gone from vanity to vanity, from sinne to sinne, so now let us goe from vertue to vertue, *from faith to faith.*

Let others goe from Infidelity to Contumacy, from Contumacy to Damnation, but let us goe from righteousness to righteousness, *from faith to faith* ; that we may also goe from death to life, from shame deserved, to undeserved glory ; which God grant.

Let us endeavour soundly to understand, and *Wise 5.* constantly to maintaine the Doctrine of Justification by Faith : the rather, because Satan, as formerly, so now, opposeth it.

In *Pauls* time the question was, Whether our owne works, or the satisfaction of Christ, severally or joynly, were the cause meritorious of Justification.

But now the Papists goe farther, and call the whole Doctrine into question ; as, whether Justification consist in a naturall transmutation of a sinner from inherent unrighteousness, to inherent righteousness ; or in the pronuntiation of a sentence of Absolution, by God as Judge, for the satisfaction of Christ ; We affirme this last, and the Papists the first.

D

They



They say our opinion is absurd, as that a man should be justified by so light a thing as Faith, without satisfaction for our faults.

We answer, that we teach satisfaction, but performed by Christ, not by our selves; and as light as they make of Faith; why did not then Judas believe? In the trouble of conscience, they will finde it to be the hardest matter in the world to believe; neither is any man able so to do, unless it be given him of God.

They say also, that our opinion brings in licentiousness, because we say we are righteous by faith.

We answer, that though we distinguish Justification from Sanctification, yet we doe not disjoyne them.

And it were to be wished, that all Protestants would be carefull so to live, that they might really confute this cavil of the Papists. For he which faith he is justified by faith, and yet lives wickedly, gives just occasion that men should think he holds such opinion to have liberty to live as he list. Let us stop their mouths by our good fruits, &c.

Verf. 17. — As it is written, *The just shall live by Faith.*

THAT the righteousness whereby we are justified in the sight of God, is not onely discovered, but exhibited in the Gospel to believers by faith, is affirmed in the first part of this verse, and confirmed in these words, by a testimony out of the Prophet *Habakkuk 2.4.*

This is brought in by way of prevention of an Objection which Interpreters many judge rather to be intended by Paul herein, then a direct probation; because he faith, *As it is written*, not for, or because it is written.

It is very likely that both Jewes and Gentiles then, as the Papists now, might accuse this doctrine of justification by faith, in the sense before declared, to be both novel and absurd; as namely, that a wicked liver should presently become righteous by faith, before he hath made satisfaction in his own person, and done good works: and that therefore Paul shewes that this doctrine was long agoe before preached by one of the holy Prophets. And yet see not why we should not take it as a direct and good argument, in as much as Paul so useth it elsewhere, *Gal. 3. 11.*

In the Testimony, we have the quality of it, it is a written Testimony; and the substance of it, where there lies an Argument in these words, *The just, &c.*

As it is written. Paul useth a written testimony for confirmation. Hence observe.

Obser. That Ministers are to prove their Doctrine by the written word, and the people to receive such doctrine, and no other. The voyce of Christ is more then the voyce of all Fathers, Councels, yea then the voyce of the Church on earth. We need not be ashamed of that Doctrine which is warranted by the Word, if God so command and teach, as *Jesho to Miser, Exod. 18. 23.*

Obser. The main Doctrine of our Religion ought to be delivered in such terms wherein the Spirit of God hath set it down; and no new phrases brought in, but the usuall and ancient speech of the Church to be followed, lest we make way for Heresies.

Obser. The consent of the Prophetickall and Apostolickall Church in this capital Doctrine, is to be marked; there is one way of Justification, in which the Patriarchs, Prophets, Apostles and holy men and

women of all times have walked; we may the more confidently hold this way which we teach, as the most beaten path to Heaven

The substance of the Testimony, *The just shall live by faith.*

This sentence is exceeding short, but the sense almost infinite. Here we might treat of justice, of faith, of life; but we will hold us to the argument.

The Prophet upon occasion denounceth judgement to the proud hypocrites, that trust not in God, but in themselves; but pronounceth that the Just shall live by his Faith.

The Prophet speaketh of temporall deliverance, but because such were figures and seales of spirituall, and the polity of the Jewes was continued, for Christ which was then yet to come, therefore Paul aptly alledgeth it in the point of justification

These words are a simple proposition, in which are considerable; the Subject, or first part, and the Prædicate or following part of it.

Interpreters a little vary in setting down these parts, without prejudicing of the sense.

Some make the subject to be, the just by Faith, and that which is declared of such, *He shall live.* And thus are two things declared:

1 That we are justified by Faith.

2 That not civil justice, but onely the righteousness of Faith, hath right to eternall life. Others say, *The just*, and that which is declared of him, to be, *He shall live by faith.* If it be thus taken, then this term, *by Faith*, must necessarily be understood in the subject: For a man is not first just, and then he shall live by faith: but he that is just by faith, shall live by faith; and indeed both in the Hebrew and Greeke, this term *by Faith*, is so set, that it may be referred to either, or rather is to be referred to both, as was now said.

The Arguments disposed in this proposition, are the cause, justice; and the effect, life; both these amplified by their Instrumentall cause, Faith.

That which is to be proved, is, That we are just by Faith; it's proved, because we live by Faith: thus

By what we live, by that we are justified.

But by Faith we live, or are saved, Therefore, &c.

The Reason of the Proposition, is from the neer and inseparable union of justification and salvation, that whatsoever causeth the first, necessarily inferreth the second; and whatsoever causeth the second, necessarily supposeth the first.

And here may be applied the rule in Philosophy, Of what we consist, by that we are nourished; and on the other side, Of what we are nourished, of that we consist.

*Shall live*; That is, wel and spirituall, say some; which is true, for a godly life riseth from a lively faith; But this is not the meaning of the Apostle, who alwaies distinguisheth between justification and sanctification.

*Shall live*; That is, shall be justified, saith a learned Jesuit. This seems to be sound; but their gloss corrupts the Text, for he means as the former. *Justified*, that is, just by, not an imputed, but an inherent righteousness.

The Papists use the same words that we doe in this doctrine, as namely, that we are justified by faith; but there is a great gulf between their meaning and ours, as is between Hell and Abrahams bosome.

We say with S. Paul, that to be justified by faith, is

is for the righteousness and merit of Christ apprehended by faith, to be pronounced Inſt unto eternall life, by God the Judge of all: and that a juſtifying faith hath, beſide knowledge and aſſent, a confidence of the pardon of ſinne by the mercy of God for Chriſt his ſake.

They deny both, and accuſe, in the Councell of Trent, their maintainers:

They affirme that Faith is onely a knowledge and aſſent unto things to be believed, which, they ſay, are not only things revealed by the Scriptures, but the commandment of the Church, the Decrees of Councells, &c.

To be Juſtified by Faith, they hold to be nothing elſe, but aſſenting to the word of God in generall, to receive grace, whereby we may obtaine an inherent righteouſneſſe, by which we ſhould be juſtified in the ſight of God, and deſerve eternall life.

And thus they make Faith to be nothing elſe, but a diſpoſition, or preparation to juſtification, or the root and beginning only thereof.

*Shall live*; that is, with comfort of conſcience in this world, and with everlaſting life in the world to come.

From this that he ſaith, *Shall live*, obſerve, That there is a life to come, after this mortall life.

That though this life be ſubject to a thouſand deaths, yet that life is everlaſting; *Shall live*, implying a perpetuall act of life.

*Shall live by Faith*; That is attributed to the Inſtrumentall cauſe; which is Faith: which is proper to the principall, which is Chriſt: So is it to be underſtood in this phraſe, *Juſtified by Faith*.

This confutes the diſtinction of the Papists concerning the firſt and ſecond juſtification: The firſt, they ſay, is for the Habit of Charity, freely inſufed for Chriſts ſake. The ſecond, for the performance of the workes of Charity, by which we obtaine more righteouſneſſe than that is, which is inſufed for Chriſts ſake, and ſo deſerve eternall life, as a due reward unto the workes done in charity.

Thus contumeliously doe they attribute more to their owne workes, than to the merit of Chriſt.

Thus alſo doe they exclude Faith; when the Apoſtle attributes both juſtification and life to Faith: Yea, if there were a firſt and ſecond juſtification, he attributeth them both to faith, as in the verſe before, *from faith to faith*.

By Faith: By whoſe faith? Some Greek Copies of *Habakuk* have, *My faith*; that is, Gods faithfullneſſe, truth, and mercy, in redeeming us by Chriſt.

But the Hebrew is, *In*, or *By His Faith*: *The Juſt ſhall live by his faith*: Now though this Pronoun *His*, be not expreſſed in the Greeke, yet it is, in the nature of that tongue, underſtood. By *his faith*, notwithstanding, not to be underſtood as coming from himſelfe; for faith is the gift of God: and ſo the Greeke Copy of *Habakuk* might be expounded, *My faith*, that is, *which God gives*.

Faith may be called ours, both becauſe it is ſo neceſſary for us, which we uſe to receive the righteouſneſſe of Chriſt withall, &c. and alſo becauſe gifts once beſtowed, are proper to the poſſeſſours.

He that would be juſtified and ſaved muſt have a faith of his owne: another mans Faith will not ſave me: as *Abrahams* faith did not ſave his wicked poſterity. Another mans faith or good workes, may profit my body and eſtate, or be a meanes to allure me to Chriſt, but cannot juſtifie or ſave me.

Thus in theſe words by an Inimicable brevity (as *Beza* ſaith) are three excellent things delivered in this Aphoriſme.

1 That the righteouſneſſe whereby we are juſtified in the ſight of God, is the righteouſneſſe of Faith.

2 That Faith is the inſtrument receiving and laying hold on that righteouſneſſe.

3 That the fruit of the righteouſneſſe of faith, is eternall life.

*Juſtice and life are by faith*, Gal. 3. 11. *Mat.* 16. 16. *Doctr.* *Iohn* 3. 15, 16. 1 *Pet.* 1. 9.

All unbelievers are in the ſight of God unjuſt and unrighteous, howſoever they ſeem to themſelves and before men.

Now no unrighteous perſon (ſo continuing) ſhall be ſaved, 1 *Cor.* 6. 9. Therefore we had need to try whether we have a juſtifying faith.

In a juſtifying faith, there is an application of the promiſe, and of the righteouſneſſe of Chriſt: This may be diſcerned by inward notes, in the minde and will, and by outward notes in the life.

1 The minde judgeth the Promiſe the richeſt thing in the world, and that we were happy if we were partakers of it.

2 The will then earneſtly deſireth the favour of God, the righteouſneſſe of Chriſt promiſed, and power to lay hold on it: this is hungry and thiſting after righteouſneſſe.

3 When it is offered, the will embraceth it; as *Zacharias* entertained Chriſt, when he told him that he muſt abide at his houſe, *Luke* 19. 5, 6.

4 The will having received the promiſe, delights in it as in the richeſt jewell in the world.

5 The outward note, is a conſcionable and holy life: For whereſoever there is ſuch a minde, and ſuch a will, and ſuch a faith, there cannot be a love of ſinne, &c.

Faith is moſt excellent: by it we are juſtified and ſaved, not only Eternally: but even we live here in all eſtates with comfort; without which, life is rather to be accounted a Death.

Faith upholds in all dangers: *Heb.* 10. 37, 38. It is that ſhield, *Eph.* 6. 16. and that victory, 1 *Ioh.* 5. 4. But for Faith, *Abraham*, *Jacob*, *David*, &c. had ſunk in their troubles, as *Peter* began ſometimes, when his faith failed. This upholds in poverty, ſickneſſe, croſſes, in diſtreſſe of Conſcience, in the houſe of death; deſervedly called by *Peter*, *more precious than gold*, 1 *Pet.* 1. 7.

If Chriſt will pray that *Peters* faith faile not, *Peter* will not be afraid to combat with Satan, &c. Give thanks for faith.

*The Juſt ſhall live*: No hope of ſalvation without righteouſneſſe; we ought then to live holily, &c.

Verſe 18. *For the wrath of God is revealed from heaven againſt all ungodlineſſe and unrighteouſneſſe of men*: —

The principall Propoſition of the Epistle, is, That the Righteouſneſſe whereby we are juſtified in the ſight of God, is by Faith. This is ſet downe, *verſ.* 17. and there amplified by a Teſtimony out of *Habakuk*, whereby both the Antiquity of ſuch Doctrines is declared, and the truth of it confirmed.

In this verſe *Paul* beginnes a large probation by Reason and Arguments artificiall.

His order is this: Firſt, he dealeth by way of Conſutation, Negatively: ſhewing by what we are

not justified, namely, by works, from the beginning of this Verse to *Verse 21. chap. 2.* then Affirmatively, shewing by what we are justified, viz, by faith, from thence to the end of *chap. 4.*

He first disputeth against works, in which both Jews and Gentiles trusted, and this appeareth by the Coherence in the first word, *For*; which Causefall rendreth a reason of the Proposition, by way of prevention: As if he should say, We are justified by Faith. For, as for works, we are so far from being justified by them, that the *wrath of God is revealed against them.*

From *Pauls* disputing first against works, and taking away their confidence, observe,

Obfer.

The right way of justification, is to manifest unto men their misery, that they may see the necessity of a Redeemer, and to drive them from the hold of their own righteousness, that they may seek for the righteousness of Faith.

It was a bold attempt of *Paul*, in the very beginning, so to taxe Gentiles and Jews, and to paint them out in their colours; but our rebellious nature requirerh this course, seeking for fig-leaves. Therefore *John Baptist* begins with the Doctrine of Repentance, and therefore we reprove sinne: and therefore ought hearers patiently to suffer the word of Admonition and Reproofe; that being convinced of sinne, they may sue for pardon and Justification by the faith of Jesus.

*Paul* then here first disputeth against workes; the whole processe at once to be conceived thus,

We are justified either by faith, or by works. But not by works: Therefore by faith.

Not by works, is proved thus; Nor Jewes, nor Gentiles are justified by works; Therefore none. Not the Gentile, to *ver. 17. chap. 2.* Not the Jew, from thence to *ver. 21. chap. 3.*

He first begins with the Gentile; both that the Jew might take the lesse offence to be reprov'd, and also because he is the Apostle of the Gentiles.

Obfer.

A Minister hath authority, and may be the more bold with his own.

The Gentiles are not justified by works; this is proved in these words by an argument taken from the contrary effect of works, which is, Wrath and condemnation, thus,

For which comes Wrath and Condemnation, by that comes not Justification.

But the wrath of God is revealed against the works of the Gentiles. Therefore.

Here are two things declared: 1. What the works of the Gentiles are, viz. *Ungodlinesse, and unrighteousnesse.* 2. What they procure, *The wrath of God, &c.*

Concerning this wrath, four things may be noted; 1 The Author of it, *The wrath of God.* 2 The manifestation of it, *is revealed.* 3 The place from whence, *from Heaven.* 4 The Object of it, *the ungodlinesse and unrighteousnesse of men,* set forth by this generall, *All.*

*The wrath of God*; not of man. In man wrath is a desire of revenge, with perturbation for contempt. In God there are no affections or perturbations, and therefore anger is said of him onely after the manner of men; which in God is nothing else but his Averfation of sinne, and wil to punish it; called wrath, because it seems so to them which are punished, and to make us afraid to sin. The judgements of God, as Famine, Pestilence, the Sword &c. where by he scourgeth the world, are called his wrath.

Obfer.

God can be angry, and they shall finde it so

which repent not. Let us not flatter our selves to continue in sinne, because he is mercifull. It is not safe to provoke him: *If his wrath be kindled but a little, woe to the wicked and impatient, but blessed are they which trust in him, Psal. 2. 12.*

*is revealed.* In the Gospel by accident; in the Law written, properly. *Rom. 4. 15.* but neither here meant, because the Gentiles, of whom he speaks, knew neither. But revealed is a real manifestation of wrath, by inflicting of punishment; so that all men, by experience, might seele that God detesteth wickednesse. God leif nor himsele without witness hereof, by the Flood, the destruction of *Sodom* and *Gomorrah*, &c.

The Gospel revealeth the righteousness and mercy of God; but take away the Gospel, and there is nothing revealed but wrath. We ought to blesse God for the Gospel, which represents unto us, God appeased in *Christ.* The Lord continue it among us.

Obfer.

From Heaven. From whence we may expect blessings, if we repent; and must curses, if we doe not repent. By naming the place, two things are signified; The Authority, and the power of God.

By the first chance and fortune are taken away, to which the Gentiles attributed many of their plagues. *Paul* shewing by this phrase, that they came from a wife and just God, as may appear by comparing *Luke 17. 29.* with *Gen. 19. 24.*

The judgements which are inflicted upon the world, are by the Authority and appointment of God. In trouble therefore we must neither goe to a Witch with *Saul*, nor to Beelzebub with *Abariah*, nor with the Papists to the Virgin *Mary*; but unto God, who can wound, and who onely can make whole.

Obfer.

By the second is signified, that Gods anger is not a weak anger, but powerfull and unresistable: So in the Lords prayer, *which art in Heaven*, notes the power of God to blesse us.

*Jonas* his anger is to little purpose; but Gods anger is fearfull, because of his power. *Who knows the power of his wrath?* saith *Moses*, *Ps. 90. 11.* and *David* dreads no torment or punishment so much as Gods wrath, *Ps. 6. 1.* Wicked men shall feel the strength of Gods arme, in vengeance, if they repent not. We preach of this anger every day, and yet who trembleth at the mention of it. If the Lyon roare, all the beasts of the Forrest tremble: and if the Prince frown, the Nobles quake; and shall not we be moved when God is angry? O that we could with teares seek to pacifie the wrath of God.

Obfer.

Against all ungodlinesse, and unrighteousnesse of men. By ungodlinesse, sins against the first Table; by unrighteousnesse, sins against the second Table may be meant. God is angry for both.

Neither brag of thy civil righteousness, if thou keep not the first Table, as doe our civil men; nor pretend obedience to the first Table, if thou endeavour not to keep the second, as doe many dissolute professors, for the wrath of God is revealed against both.

Obfer.

Ungodlinesse and unrighteousnesse of men. That is, ungodly and unrighteous men; but the holy spirit saith, as in the Text, to note, that when God punisheth, he aymeth more at the sinne, then the persons of men, and would not punish our persons but for our sinnes.

Note:

All ungodlinesse and unrighteousnesse. There is no sin so hidden by our cunning, nor so small in our accounts, but shall be rewarded with Gods wrath, if we repent not.

Against



*Against all ungodliness, &c.* The word signifies, Upon all ungodliness, to note the terror of Gods wrath; and that the unrepentant are the proper Subjects of wrath and vengeance.

*Of ser.* Wrath is for unrighteousness; but righteousness is by Faith: The wicked are vessels of wrath; The Believers, of mercy: O precious Faith! Lord exorcise our Faith.

*Doftr.* The reward of ungodliness and unrighteousness is the wrath of God: Eph. 5.6. Colos. 3.6.

*Vse 1.* Here we are taught wisdom, to collect, that where wrath is, there is sinne; and where sinne is, there will be wrath, if it be not prevented by repentance.

To our sinnes we may impute all calamities and judgements, publike, private; ordinary, extraordinary; the contagion of the Aire, the unseasonableness of the Weather, the dearth of Corn, diseases, household dammages, &c. we have tasted of many bitter Judgements, and yet we suffer not God to lay down his rod of vengeance: We may justly expect that our punishments shall increase, seeing that increaseth in us which deserves to be punished.

Art thou chastised in particular? then search, and thou shalt find contempt of God to be the cause of it: either some outward notorious transgression, of omission or commission; or some inward noysome lust, as Pride, Covetousness, &c.

Art thou guilty of wickedness? then look for wrath; for God is just.

*Vse 2.* God revealeth his wrath by examples of wrath executed, or else we would little care for it: for we are like naughty servants which will not be chastized by words; Pro. 29. 19. See Job. 33. 14, 15, 16.

Here we may note our hardness, though we be convinced by examples, yet we securely continue in sin.

We have heard, or read, or scene Judgements upon drunkards, uncleane persons, thieves, murderers, &c. one would think that such as live in such sinnes, should take warning, and yet behold no amendment.

Doth God reveale his wrath? and darest thou contemne it? When thou seest thy companion in sin plagued, wilt not thou stoop? Ah wretch, the wrath of God shall be revealed upon thee, and thou shalt be made an example to others, who wouldst not be warned by the example of others.

Oh my brethren, the fire of Gods wrath wasteth other Countries, and if we be not too blind, we may discern the smoke of it in our own; and smoke is a signe of fire within: let us repent before it break forth to the confusion of us all.

*Vse 2.* Miserable are the wicked, because their plague comes upon them from heaven. There is no resisting, 1 Cor. 10. 22: we cannot clime up into heaven, to pluck the sword out of Gods hand.

There is no running away: for whither will we go from his presence? if we be under the cope of heaven, that wrath will fall upon us.

There is no hiding our selves: though we call to the mountaines and rocks to cover us, yet it will not serve our turn, Psal. 139.

There is no fence to keep off that wrath: it is like a tempest of haile, like the breach of a high wall: it comes upon wicked men like a thunder-bolt, and is not to be avoided.

There is onely one way to be delivered from this

terrible consuming fire of wrath, viz. namely, to believe and repent, which graces God grant. Amen.

Verse 18.—which withhold the truth in unrighteousness.

IN the former part of this verse, Saint Paul charged the Gentiles with ungodliness and unrighteousness: and lest they should plead, Not guilty, he doth in these words, and in these verses following, shew how, and wherein; How, to the 21. v. and wherein, from thence to the end of the Chapter.

Here then he begins in the General, to prove the Gentiles guilty; thus,

They which withhold the truth in unrighteousness, are ungodly and unrighteous.

But the Gentile withhold the Truth in unrighteousness.

Therefore they are ungodly and unrighteous.

The Article in the Greek, shewes that a reason is rendered: and is put causally, and not by way of distinction: which, that is, because they withhold.

He meanes not that some of them did not so withhold the Truth, for they are all guilty; but he onely proves the imputation of ungodliness, &c.

That which here he layeth to their charge, is, A withholding of Truth.

In this are two things: 1. That about which the sin is committed, which is, Truth. 2. The corrupt action concerning this Truth, or the Abuse of it, which is, to withhold it.

Truth is of divers sorts.

There is a Truth of the tongue, when our speech agrees both with our mind, and with the thing: now to withhold, and not to utter truth in our speech, is very evil: but yet Truth is not so taken here, though this fall within the compass of the withholding of truth, as all sin doth.

There is a Truth of the heart, which is sincerity and uprightness: as Nathaniel was called a true Israelite, Job. 1. 47. the contrary to this, that foule, and to be detested sin of hypocrisy: But this not meant.

There is a Truth, which we may call incarnate, which is Christ, who calls himself the Truth, Job. 14. 6. Neither is this meant.

There is a Truth, called Revealed, which is the word of God: Thy word is truth, saith our Saviour, John 17. 17. to hinder the passage hereof, and to withhold it from men, a grievous sinne; but not meant here, though it may by proportion be brought in, in Application.

There is a Truth which is called, Inbred, or Ingrated Truth, which is the light and knowledge we have by nature concerning God, and goodness: and therefore, in some Translations, rendered the Truth, of, or concerning God.

Adam, by Creation, knew God, and His will, perfectly in all things, and whatsoever was good, just, or profitable for man. By his fall, this heavenly light was extinguished, onely it pleased God that some little sparks of it should remaine, whereby we might discern so much as might serve for the preservation of society amongst men, as, that there is a God: that we must give every man that which is his: that we must not hurt our neighbour, but do as we would be done to, &c. These are called Common Notions; or Natural

Truth,

Truth, consisting of speculative principles, and practical, as that there is a God, and that he is to be worshipped, &c.

Of this Truth we shall speak more in the next verse, where it is called, *That which may be known of God*: And chap. 2. v. 15. it is called, *The Effect of the Law written in our hearts*. It was from the principles of this Truth, that the Consciences of the Gentiles either accused or excused them.

The Abuse of this Truth, for which Paul challengeth the Gentiles, is, the *with-holding of it*; set forth by the bands in which it was holden: namely, in the bands of *unrighteousnesse*.

The meaning is, that the Gentiles had a light within to direct and teach them many things concerning God and their neighbour, but they would not walk according to this light, nor obey it, but wilfully suppressed it, and kept it in, that it should not appear in their actions; and so sinned against the light of Nature.

The word is significant, declaring that the Gentiles played the Tyrants, imprisoning Truth, as Tyrants do Innocents. To imprison a Theefe, is Justice: but to imprison a true man, must needs be unjust. To imprison those Strumpets, lying, falshood, hypocrisse, &c. is commendable Justice: but to imprison so beautiful, harmlesse, and profitable a Lady, as is Truth, being of a Divine breeding, must needs be abominable injustice.

Truth loves no corners, as we say, and is ashamed of nothing so much, as to have her beauty hidden, and her light covered under a Bushel.

To with-hold the Truth then, is to strive against, and to resist the Truth, shewing us the right and good way, and to doe contrary to the same. So obedience is called, *Doing the Truth*, Job. 3. 21.

*In righteousness*: not that this Truth may be with-holden in righteousness: some Truth, I confesse, may be justly with-holden; as Christian Wisdom directs, sometime, not to speak all the Truth we know: and there is a Truth which is not to be cast to dogs or swine; *Mat. 7. 6.* but the with-holding of this Truth is hereby declared to be alwayes *unrighteous*.

Justice is to render to every one that which is his; and Injustice, contrary: and Injustice is here more largely taken than in the first part of the verse.

Here it implies all injuries to God and man: so that Religion is called, a Justice toward God.

There are three bands wherein Truth is unjustly with-holden.

1. Opinion, which many times violenceth the Truth through doubting, and in the end, comes to call light, darknesse, and darknesse, light.

2. Concupiscence, which by the smoak of divers noysome lusts, obscures the brightnesse of this little light remaining. As *Medea*, and *Dido*.

3. Evil works: for as water quencheth fire, so these the light of reason.

The sum is: The Gentiles are possessed of a portion of Noble Truth: and by Reason and Discourse, they gather many things belonging to good life, but they obey not accordingly, but doe contrary; and from hence comes the *ungodliness* and *unrighteousnesse* which Paul imputes to them.

*Doctr.* It is a grievous thing to with-hold the Truth, and resist the light of Nature. Hence is it that Paul often-

times convinceth men thereof. *Rom. 1. 32. 6. 16. 1 Cor. 5. 6.* — 9. 24. 11. 14.

That we take knowledge of the ineffimable *ve 1.* treasure of knowledge, that yet remaineth in corrupt nature, which though it be as nothing in comparison of that we had: yet it is such, that thereby men might attaine unto much goodnesse and vertue.

It is not so much as that we can be saved by it; but it is so much, that if men would frame their lives according to the rules of Reason, they should be a great deale the lesse sinful, and the more vertuous.

It is admirable what many Philosophers, and famous men have attained unto by this light: such Justice, Temperance, &c. that in such moralities and civil righteousness, they have out-stripped many of us, who have also the light of Gods word for direction.

This is that Lady Reason, magnified so much by the Philosophers, as the Queene of vertue, and the continual exhorter unto the best and worthyest actions.

And indeed, if wicked men that give themselves over to all lewdnesse, would but examine their courses by natural reason, it would much otherwise informe them. As *Cyrus* at the feast of *Astyages* refused to drinke wine, &c.

Let us also make much of this inbred Truth, and *ve 2.* so improve and husband it, that we may be furthered by it to good life.

We have lost enough by the fall of *Adam*, this little that remaineth, would not also be squandered away, and unregarded.

Let us not imprison Truth, but our vile and noysome affections, which break out to the infecting of the very Ayre and Earth, and to the poisoning of others, and offence of God and good men.

But we preferre our lusts before the Truth, as the Jewes *Barabbas* before Christ.

We ought to bewaile our losse by the fall of *Adam*, and to seek a recovery by a renovation of the Spirit, through Christ.

Truths greatest enemies, are our greatest *ve 3.* most notorious sinners. The reason alleaged by Christ: *Job. 3. 20. He that doth evil, hateth the light.* These are such of whom *Job* speaketh, *Job. 24. 13, 14, 15, 16, 17. 1 Thes. 5. 7.* These are such of whom *Iude* speaketh, *Iude. v. 10.* They blinde-fold the Truth, as the Jewes did Christ, and then they buffet it. They gagge their Consciences, as the Papists have done the Protestants, that it should not either direct them aright, or control them for their wrong.

This Truth tels them, they may not lye, steale, be unclean: they say, Hold thy peace Truth, for I must have my pleasure and profit.

But though they imprison Truth for a while, yet she shall be set free. She is the daughter of Time, and Time wil come, when God wil set her at free, and heare her plea against such wretches.

If Anger be revealed against the Gentiles for with-holding of Natural Truth, and not obeying it, much more against many of us, who also resist Truth revealed.

Let us say, Great is the Truth, and prevaleth: let vs suffer it to teach us, and to overcome us: let us love, and do the Truth. Amen.

Verse:

Verſe 19. *For as much as that which may be known of God, is manifeſt in them : ſo God hath ſhewed it unto them.*

**H**ere the Apoſtle beginnes to prove that the Gentiles *with-hold the Truth in unrighteouſneſſe*, and the Argument may be thus formed :

To whom God is manifeſted, and yet they glorifie him not, they are guilty of *with-holding the Truth in unrighteouſneſſe*.

But to all men, even to the Gentiles God is manifeſt, and yet they glorifie him not, nay, they diſhonour him.

Therefore they with-hold the Truth in unrighteouſneſſe.

The firſt Propoſition is manifeſt.

The ſecond is in this Verſe, and thoſe which follow : the firſt part of it, namely, that they manifeſtly knew God, in this Verſe and the next : the other part, that they have not glorified him as God, in the 21. Verſe, and ſo to the end of the Chapter.

The ſumme of this and the next verſe, is brought in by an Occupation : For thus the Gentiles were ready to reply.

They which know not God, cannot be ſaid to with-hold the Truth in unrighteouſneſſe.

But we, ſaid the Gentiles, never had the knowledge of God.

Therefore we have not with-held the Truth.

The Apoſtle answereth, denying the ſecond Propoſition, and in this, and the next verſe, proveth that they knew God, and ſo taketh away that ordinary excuſe of ignorance.

He ſheweth that they did know God. For there are three Bookes whereby God may be knowne :

1. The Booke of Nature : 2. The Booke of the Creatures : 3. The Booke of the holy Scriptures. They had the two firſt, but they wanted, indeede, the laſt, and the beſt.

In this Verſe, *Paul* tells us, that they had the book of Nature.

And in this Verſe are two parts : Firſt, that which is affirmed : namely, that that which might be knowne of God, was manifeſt in them. Secondly, a reaſon to prove that which is affirmed, from the Author of ſuch knowledge, which is God. God hath ſhewed it unto them.

In the Affirmation are two things : The thing manifeſted ; *That which may be known of God* : And the manner of ſuch manifeſtation ; *Is manifeſt in them*.

*That which may be knowne of God*. This is that Truth ſpoken of in the 13. Verſe, and thoſe common Notions of God and goodneſſe imprinted in the hearts of men, of which we have ſpoken before.

*That which may be knowne* : For there are many things of God which cannot be knowne of us : neither doth he underſtand that which may be knowne any manner of way, but onely by the ſtrength and light of nature ; as, that there is a God, that he is moſt wiſe, good, juſt, doing good to the good, and puniſhing the bad, &c.

Here are excluded theſe myſteries, namely, the Trinity, the Incarnation of Chriſt, the Juſtification of a ſinner by faith, the Reſurrection, and ſuch like. Theſe may be knowne, but not by Nature,

but by Faith, and ſpeciall Revelation, as appears, *Mat. 11. 25, 26, 27.* and *Mat. 16. 15, 16.*

Farther, we are to know, that all things of God cannot be knowne by Faith, not for any defect in God, but becauſe of our weakeneſſe to endure ſo much light, which is ſuch that no man can attaine unto, *1 Tim. 6. 16.* and becauſe it hath not pleaſed him to reveale it, it being his good pleaſure to reveale ſo much of himſelfe as we might be able, and might be profitable for us to know.

*Is manifeſt in them.* *Peter Martyr* tranſlated it, *Manifeſt among them* ; but a great deale better it is to read it, *in them*, which is the proper ſignification of the propoſition here uſed.

*In them* ; that is, in their mindes and hearts, as *Rom. 2. 15.* though they followed not ſuch light ſhining within them, by reaſon of their concupiſcence and vicious affections.

*For God hath ſhewed it unto them* ; or, *in them*, as the Syrian Tranſlator ſaith it. Now God ſheweth that which may be knowne of him, unto the Gentiles, not onely by the creatures, as in the next verſe ; but alſo by imprinting certaine notions of himſelfe, and of good and evil in our mindes, of the which he ſpeakes here.

God, in the Creation, placed in our mindes certaine bright, cleare, and noble representations and figures of things divine and humane : Theſe were wonderfully blurred and blotted by the fall of *Adam* ; and yet, by the goodneſſe of God, there remains in our mindes ſome ſparks of that heavenly light, like the ruines of ſome ſtately buildings, waſted by a devouring fire, by which ruines, this at leaſt may be diſcerned, viz. that there had beene ſumptuous houſes there.

Theſe Notions which remaine, containe Principles ſpeculative, and praſticke :

Speculative, as that there is a God, that no effect can be without a cauſe, &c.

Praſticke ; that God is to be worſhipped, that we ought to deale juſtly with all men, &c.

Theſe principles, without us, are the S. minary of Arts, Sciences, Diſcipline, Philoſophy, &c. which are profitable for the maintaining of naturall life.

Within us, they are the ſhop of Conſcience, which from ſuch principles of Reaſon, inciteth us to vertue, and cenſureth us accordingly.

*The knowledge of God, and of good and evil, is im-* *Doctr.*  
*printed in the minds of all men by God: Pſa. 94. 10. Job.*  
*1. 4. 9. All 17. 27, 28, 29.*

Search not further into the things of God, than *Verſe 11*  
may be knowne by the Booke of Nature, of the Creature, or of the Scripture. That which God hath not by theſe Bookes revealed, may not be knowne. As he that gazeth upon the body of the Sunne, ſees not the more, but the leſſe ; ſo is it with them who are curious in ſearching further than is revealed. *Deut. 29. 29.*

We ought to give thanks for the light of Nature, for it is the gift of God, which may well be *Verſe 26*  
called light, becauſe it is as precious as the light, and becauſe as the Sunne hath it ſelfe to the world, ſo this light unto man.

It is wonderfull what is compaſſed by this naturall light of Reaſon which is in us, both concerning the comfort of Naturall life, and concerning direction for a vertuous life.

Hence come good lawes for the governing of Common-wealths ; hence the knowledge of Phyſicke ; without which, we could not live comfortably



tably among our selves ; hence comes the Noble Science of the Mathematicks, hence Astronomy, Geography, the Art of Navigation, without the which, we could have no commerce with forrainers. Hence comes the pleasant Art of Musicke, &c. Hence come the Mechanicall Arts, as to worke in gold, silver, brasse, yron, &c. Hence comes that profitable Science of Husbandry. *Esay 28.2.* If God hath enabled us in any of these, or the like, let us be thankfull to God, for he hath shewed it unto us ; and God is to be intreated for enablement unto such things in our callings.

As the unthankfull are to be reprov'd, so they which make no use of this remainder of knowledge and reason left within us. Many, through an idle sluggishness, and for want of improvement, suffer these naturall abilities to decay in them, who might otherwise have bene profitable members in the societies wherein they live; and many hopefull wits are drowned in drunkenness and luxury, to the great offence of God. How shall we expect the gift of supernaturall light, who have bene unfaithfull in the Naturall.

From this light we may also fetch notable directions for vertuous living : The Philosophers by study and reason, attained to the knowledge of the first and second table of the law : and for Temperance, Sobriety, Chastity, Iustice, Truth, and such moralities, many of them were very famous.

We have such naturall light as they had, and we have over and above, the Word of God, *which giveth light to the eyes, and wisdom to the simple, Psal. 19.7,8.* It may be a shame to us to suffer Heathen men to goe beyond us in any goodness.

As this Naturall Light we speake of, is the gift of God, so we should use it to his glory. But there are many that wretchedly abuse it: As Hereticks to overthrow the Truth; the witty Jesuits for the maintaining of the kingdome of Antichrist: Some for the oppressing of their neighbours; others for the inventing of vanities; tending to the corruption of good manners: Many, the more witty they are, the more wicked they are in their lives; yea, many of excellent naturall parts doe so abuse them unto lewdness, that the very bruit beasts may rise to condemne them, and these not to be found only in the East or west-Indies, but even in the Church of God, which becometh the naturall light, have the light of Gods holy Word shining among them. So *Esay 1.2,3.*

Our reason is a singular prerogative and dignity which we have above the beasts; *Iob 35.10,11,* and yet many doe so ill bestow it, that they neither acknowledge the giver, nor so use it, that in their actions, they any way, save in shape, differ from the bruit beasts.

There are many found among us, which know no more of God than a beast, and which are no more moved by the promises of the Gospell, or threatnings of the Law, than a very beast. And too too many in eating and drinking, and in other uses of necessary things, shew as little reason as the very beasts. Goe to the Pismire, thou sluggard; goe to the hofe, thou drunkard, and let him reprove thee for drinking more than is sufficient. *Be not like the Horse or Mule, which have no understanding.* God hath made us men, let us not make our selves beasts; even for the honour of man-hood and womanhood, be sober, &c.

That which may be knowne of God, is manifest in us; let us in our actions and lives manifest that

we know and regard God, and cease to rebell against the light of Nature, [and against the light of Gods Word. *Amen.*

The excellency of the light now remaining in us, should provoke us to bewaile the unconceivable losse we sustaine by the fall of Adam, and earnestly to seeke for a renovation of that primitive light and Image of God by the holy Spirit through Iesus Christ. *Amen.*

If Naturall light be from God, much more Spirituall and Supernaturall.

Verse. 20. *For the Invisible things of him, that is his eternall Power and God-head, are seene by the Creation of the world, being considered in his workes, to the intent that they should be without excuse.*

IN this verse the Apostle sheweth, that the Gentiles did, or might have knowne God by the booke of the Creatures, in which his name is written with great letters, so that he which runneth, may read.

This strengtheneth the former booke: For if the Gentiles shall say, that the Notions of God, imprinted in nature, are so weak, that they ought not for their neglect, to be accounted so guilty. It is here answered, that God hath confirmed the certainty of them, by exhibiting the booke of the Creature, which hath three leaves, the Heaven, the Earth, and the Sea: and the particular Creatures in each of them, are so many severall letters, by which, being by the helpe of reason put together, we may spell the name of God.

The summe of these words is, that, that which may be knowne of God, is manifested by the Creatures: where we have the Manifestation, and the End of it; which is, that they may be without excuse, of which, we will intreat by it selfe.

Now in the manifestation are three things; 1. what is manifested; 2. when; 3. and how.

1 What is set downe, 1. Generally, *The invisible things of him*; 2. Particularly, *His Power and God-head*: these being amplified by their eternity.

2 When, from the Creation of the world.

3 The manner how, set downe two wayes: 1. In regard of that wherein God discovereth his Invisible things; namely, his *Workes*: 2. In regard of the Instrument whereby we attaine the knowledge of such things, which is double: 1. Outward, the sight: *are seene*: 2. Inward, the understanding: *are understood.*

*The invisible things of him*; that is, of God; who is called invisible, *1 Tim. 1.17.* whom never man saw, nor can see, because of the inaccessible light in which he dwelleth: *Iob. 1.18. 1 Tim. 6.16. 1 Iob. 4.12.*

Adam comfortably conversed with God in his innocency, and the Fathers saw such representations as it pleased God to use, and Moses saw his backe parts; and we shall behold more of his glory, then either Adam, the Fathers, or Moses: but yet neither we, nor the Angels, can beare the full revelation of that infinite glory: The Seraphims have two wings to cover their faces before the excellent glory, *Esay 6.2.* God revealeth himselfe so farre as he can, and will be knowne of the Creature.

Himselfe in his Essence is not seene, but his Invisible things, as his Power and Majesty; and yet these are not seene with bodily eyes, but by things visible,

visible, are apprehended of Natures Intellectual, such as are the soule of man, and the Angels.

*His power*; whereby he created things that are of things that were not, Heb. 11.3. whereby he upholdeth and preserveth all things: which none can resist.

*Musculus* His Godhead, His goodnesse, saith *Musculus*; we may say, his incomprehensible nature, which is in some sort exprest by the attributes of Justice, Wisdome, &c.

These are said to be eternall, that is, without beginning, without end, without measure.

Are clearly seen, being understood by his works; that is, are understood by his works which are seen.

These works are of Creation and providence; these are seen, and so is that which may be known of God, understood by them.

Hence we may take knowledge of the noble sense of sight, though in regard of preaching the Gospel, inferiour to hearing, yet in some things a more certaine sense than the hearing. Without the sight the body is an uncomfortable darksome prison, and the soule wants a singular Instrument of knowledge; which condemneth the Philosopher *Democritus*, and the Popish Bishop, *Andomarus*; and yet we read of one *Dydymus*, a blind man, but of such incomparable learning, that St. *Hierome* used him in many things as a Schoolemaster, and was wont to call him his Seer.

*Hierome.*

We see the creatures, and by Collation, and Illation, collect; and so both increase and firme our natural knowledge by that which is acquired and gotten.

*Aristotle.*

*Galen.*

*Aristotle* proved that there is a God, from the creatures. *Galen*, that he was Almighty, because he could make such things: wise, because he could make them so excellent and good, because he enjoyed not the use of them to man.

*Cicero.*

*Cicero*, from the common, usuall, and naturall motion of the eye towards Heaven, gathereth, that there is a power there, able to succour us.

The Grass in the field, the Lillies in the valleys, surpassing *Solomon* in beauty, the flowers in our garden, the very parti-coloured feathers of Birds, have prints in them of the power and wisdome of God.

The Creatures argue the Creator; for to say, that these things are by chance, is to be without braines.

From the Creation of the world, or from the beginning, the Creature hath never ceased to publish the Excellency and glory of the Creator.

*Doctr.*

We may understand the invisible things of God, by his visible works. Psal. 19. 1, 2. &c. Act. 14. 17.

*Use 1.*

The damned Atheist, that wilfully and maliciously goeth about to extinguish the light of nature, by the Creatures is convinced that there is a God, and a Providence, to whom we may say, as *Job* to *Zophar*. Job 12. 7, 8.

*Use 2.*

Here we are taught what is the right use of Naturall Philosophy and of the Creatures, namely, by them, to raise our minds to the contemplation of the power and goodnesse of God.

We use the Creatures for the feeding and cloathing our bodies, and comfort of this life, but there is a further use, namely, to study Divinity in them, as books appointed of God for the purpose.

The Papists say, that Images are Laymens books; but the Scripture saith, that the Creatures are Laymens books, and learned mens too.

For this end did God make the world, that therein, as in a Glasse, we might behold his power, and wisdome, and goodnesse, and a particular day appointed for this contemplation, namely, the Sabbath.

This also is one of the ends of mans creation, to acknowledge and understand God by the Creatures. For this had he those excellent indowments of light and reason.

Let us lift up our eyes on high, as saith *Esay*, *Esay* 40. 26. Yea, He that hath eyes to see, let him see, as our Saviour said of hearing: for as there is nothing so worthy to be heard as the Gospel, so nothing so profitably to be seen, as the workes of God.

Let us turn away our eyes from vanity, Psal. 1. 9. 37. and let us make a Covenant with our eyes, not to look to lust, Job 31. 1. but let us cheerfully behold God in his creatures. God give us wisdome.

As we behold the creatures, so we are to looke upon them with consideration, that by discourse, *Use 3.* and deducing one thing out of another, we may be able to make the right use of them.

Without the use of our reason, the Creatures profit us no more then they do the brut beasts; they see them as well as we, and have bodily benefit by them; and if we make no further use of them than they, why hath God given us such understanding? apply *Prov.* 17. 16.

Let us duly consider them, as they import the monition of Christ. *Mat.* 6. 26, 28. *Luke* 12. 27. and so by the fowles and flowers, we may learn to depend on the providence of God.

So by the Ant we may learn diligence, and to make use of time; *redeeming it*, *Prov.* 6. 6. So diligence, providence, foresight, and constancy, *Prov.* 30. 24. &c.

*David* also teacheth us so, by reason, to consider of the Moon, and the Stars, as thereby to collect our own basenesse and unworthinesse, *Psal.* 8. 3, 4. and from the eyes and eares of men, to collect the omniscience of God, *Psal.* 94. 7, 8, 9, 10.

Let us examine by reason, why God hath made us reasonable creatures, when he might have made us dogs. Reason will tell us, it was not that we should by a beastly life offend him.

We see that fire burneth: from hence reason inferreth, therefore put not thy hand into it: why doe we not then, by comparison, say, sin damneth, therefore I will not practise it, &c.

Gods Majesty is discerned by his works; let our goodnesse be seen by our workes: let us so live, that our faith, hope, piety, temperance, patience, &c. may be known unto all men by our workes Amen.

Verf. 20. — To the intent that they should be without excuse.

IN these words is the end of the manifestation of the things of God by the Creatures, which also is to be referred to the 19 Verse, that the Gentiles being convicted, both from within and from without, might have no pretence of excuse before God.

To the intent; This notes not the intent of the Creator, but that which followeth the fault of the Creature. It came so to passe, that by such things, the Gentiles were inexcusable. The last translation hereof is to be preferred.

There is a double end of the precedent manifestations;

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festations: one in respect of God, and primarily; namely, that man might know, and daily worship God; in performing whereof, he should have been happy, and this end he might have attained before the fall; for these bookes would sufficiently have instructed him to salvation. But after the fall, the Image of God being defaced, neither were sufficient: not the Book of nature; For the greater part of the engraved Notions were blotted out, and that which remained was very obscure, neither doe we obey the same: and besides, the case is now altered, and a new way of salvation to be found out, which Nature understands not. Not the booke of the Creature, for though it be as sufficient a means as ever it was, yet we are not so sufficient, there is now a great defect in us: and so the primary end is gone, and an Accidental end come in place, that if we be now condemned for not glorifying God, we are without excuse.

There are three principall ends why God left to the Gentiles the Book of Nature, and of the Creatures; which last, without the first, could not profit them.

1 For Discipline; for otherwise a society could not have been maintained among men, neither could they have found out good Laws and Arts for the comfort of Naturall life and estate.

2 That they might seeke the Lord, *Acts 17. 27.* They by the Books they had, knew that there is a God, and that he is to be worshipped accordingly; but the manner of his worship they knew not, and therefore they should have sought to the Church, which is as a City upon a hill holding out a heavenly light, that so they might have known: but they went not to the Jews to learn, as the Turks come not to us.

3 That they might be without excuse.

We may then safely affirm, that the Gentiles not well using, but abusing the knowledge they had, are deprived of all excuse.

And here we may note two things:

First, who are without excuse. Secondly, what excuse they are without.

1 All the Gentiles are without excuse; the learned Philosophers as well as the common people, and rude multitude; these, because they neither knew so much as they might have known, nor performed so much as they knew. The Philosophers, because that knowing so much as they did, more than the multitude, yet they were as wicked and rude as the common and baser sort.

2 The Excuse taken away, is that of ignorance; for they were ready to pretend ignorance, and Paul setteth forth these things on purpose to take from them that cloake.

*Doctr.*

All the Gentiles are inexcusable before God, *Acts 14. 15, 16, 17. Rom. 3. 19. Job 9. 23. Psal. 130. 3. & 143. 3.*

*Vse 1.*

There is a great difference between the knowledge we have by the book of the Scriptures, and that we have by the books of Nature and the Creature.

The knowledge we have by these, though called wisdom, yet not able to finde God in the wisdom of God, *1 Cor. 1. 21.* and plainly called ignorance of God, *Gal. 4. 8.*

But the knowledge we have by the Scripture, is a saving knowledge, *Luke 1. 77.* and the Gospel called a word of salvation, *Acts 13. 26. James 1. 21.* and the time of the Gospel, the day of salva-

tion, *2 Cor. 5. 2.* For in the Gospel, God hath manifested his will, and hath appointed it to be the instrument of salvation to believers, *Rom. 1. 16. 1 Cor. 1. 21.* To this word he hath tyed his Church.

We ought to praise God in his Word: by the *Vse 2.* which we both know better that which we know by the two other Bookes, and also know more then could be attained by them. namely, the Riches of the glorious myserie of our salvation, which is Christ the hope of glory.

As God hath given us a more effectuell and sufficient means, so ought we to perform worship and obedience answerable; otherwise it will be to our greater condemnation. For if the Gentiles, which saw not so evidently, are without excuse, much more shall we be, if we remain ignorant and disobedient; if they which stumble in the darke night be reprov'd, much more they which goe out of the way at noon day.

There are many among us, who are as ignorant as the Gentiles, and come behind them in many moralities.

What can the Drunkard, the unclean person, &c. say, why they should not be damned? They have the light of Nature, and of the Creature, nay they have the Word of God daily preached, whereby they are reprov'd, and exhorted to better living, and yet they continue in their wickednesse.

How hardly doe we yet perswade men to believe that God is Just, Almighty, Omniscious, &c. Let us profit now in knowledge and godlinesse unto salvation, seeing we have such helps. Amen.

Though men profit not to salvation, yet they must be taught by the example of God, As a Physician omits no point of his Art on a desperate Patient. Either the Word shall be to thee the favour of life, or of death, and God will be glorified in both. If thou amend not by it, it shall leave thee without excuse, *John 15. 22.*

Some have affirmed that all Religions goe right; and there is an opinion conceived in many mens minds, that God is pleased with any Religion, if we mean well; but that appears hereby to be most false; for notwithstanding all that which the Gentiles knew and did, they remain without excuse.

The Philosophers spake and did many things admirably, so that some have opined, that they were saved by the book of Nature, and of the Creature.

And some of the Fathers, as *Tertullian* by name, have delivered things hard to be justified; as that in the first two thousand yeers, men were saved by the law of Nature, in the next two thousand yeers by the law of *Moses*, and in the last two thousand, by the Doctrine of the Gospel.

But there is no salvation without Christ, *Iob 14. 6.* and Christ was revealed to *Adam*, that he might be saved, *Gen. 3.*

We are prone to excuse our selves for our faults, which we have suckt from our first parents, *Vse 3.*

This we may see in little children, who being called in coram, presently fall to denying or excusing, though with a manifest lie.

Old folke also have not forgot this practice; for either they deny the fact, being accused; or if it be too palpable, then they affirm it to be well done; or if ill, yet not very ill, *1 Sam. 13. 11, 12.* or if so, yet that we meant well, as *Saul*, *1 Sam. 15. 15, 21.* or if our meaning cannot be justified, then



then we have another sense at hand, we did it by the counsel of others : So *Adam* and *Eve*, *Gen. 3.* So *Aaron* *Exo. 32. 22.*

Many for their faults plead ignorance, but we are bound to know Gods Statutes, and the means to know is not wanting, but the wil : our ignorance is affected, and therefore we are twice guilty, for not doing our duty, and for being wilfully ignorant of our duty.

The drunkard layes the blame upon ill company ; but why doest thou frequent such company, being commanded the contrary, *Prov. 1. 10. 15.* and *2. 20.* and *4. 14, 15.* *Eph. 5. 11.*

The Theefe excuseth his fault by Necessity, but that is no sufficient plea : for as *Tertullian* saith excellently ; There is no necessity of sinning, to them, to whom there is onely a necessity of not sinning.

The furious man that rageth with oathes and curstings against his neighbour, or any thing that crosseth him, saith, he was provoked, or else you should not heare an angry word from him : but that is a false plea ; for though injuries offered, may be an occasion, yet the true cause of such rage, are the lusts within, *Jam. 4. 1.* Cleare water in a Glasle, being shaken, retains the purity and cleanness ; but where there is soyle in the bottom, there the water being shaken, is soyled.

He that is negligent in the service of God, pretends businesse ; but such excuse is taken away by the reproof of *Martha. Luk. 10. 41, 42.* and *Luk. 14. 18.* to the end of the 24.

These, and the like, are but figge-leaves, and to use these excuses, depriveth of the hope of pardon : which the Devil knowes wel enough, and eggeth us thereunto.

It argues a love to sin to excuse it, and wee had rather excuse than amend a fault.

By excusing, we may hide God from our selves, but we cannot hilde our selves, nor our faults from God.

See, *Iob. 3. 33.* *Pro. 28. 13.* 1 *Joh. 1. 9.* Let us then with an ingenuous and sincere mind, confesse our faults, that we may find pardon. *Amen.*

Ignorance might excuse upon foure conditions :

1 If we be not ignorant through our own default.

2 If we live according to the knowledge we have.

3 If acknowledging our ignorance, we seek knowledge by humble petition from God.

4 If God were bound to give us knowledge.

If any one of these be denied, ignorance cannot excuse.

Verse 21. *Because that when they knew God, they glorified him not as God, neither were thankfull : —*

**T**Hese words pertaine both to the latter end of the 18. v. and to the latter end of the 20. The Gentiles with-held the truth in unrighteousnesse : For, *when they knew God, they glorified him not as God, &c.*

They also by the knowledge they had by the Bookes of Nature and the Creatures, became inexcusable, *Because, when they knew God, they glorified him not as God.*

The reason hereof, because they separated those things which God hath joyned together ; namely, knowledge, and the practise end thereof. For God hath therefore manifested himself, that be-

ing acknowledged, he might be duly worshipped: The Gentiles themselves have condemned them, who have doubted, whether God should be worshipped or no.

The wil of God is immutably that he should be worshipped, and justice used among men : but they faulted in both, though they knew both, being both ungodly and unrighteous, as *Saint Paul* charged them, *verse 18.* Their ungodlinesse against the first table, set down, v. 21, 22, 23. their unrighteousnesse against the second table, in the rest of the Chapter.

Their ungodlinesse and breach of the first table, is set down two wayes : for first is noted their omission of that which they ought to have done ; secondly, their commission of that which they ought not to have done. The first in these words. the second in the rest of the words to the end of *vers. 23.*

The Omission of the due worship is referred to two heads ; *Glory*, and *Thanks* : these they performed not ; *They glorified him not* : set forth by the rule, according to which they should have glorified him ; *As God.*

*Neither were they thankfull* : and these two amplified by the cause which should have brought forth the performance of such duties : their knowledge ; *when they knew God.*

The first of these, namely, *Glory*, implyeth the Inward : the other, namely, *Thanks*, the outward worship of God.

*When they knew God* : This is to be understood both of the unlearned and the learned : for the unlearned might have known more than they did, and both learned and unlearned did not according to that which they did know.

There is a double knowledge : Of the mind alone, and of the mind and will together : This last is of the Regenerate, who know God, and love him also with all their heart : the first is of Reprobates, and of the Gentiles of whom *Paul* speaketh.

*They glorified him not* : *Glory* is the noble fame and credit of good deeds, and well-deservings: The glory of God is the most reverent estimation and judgement of his most illustrious perfections, appearing in the making and preserving of all things and in the redemption of man ; but of this last the Gentiles had no understanding.

To glorifie God then, is to conceive of God a most honourable opinion, as of the giver of all good things, and the most wise, good, and just governour of the world ; and to live purely, as he is pure.

And this not to be understood of a slight opinion, but firme and sticking in our minds.

*As God* : that is, conceiving of God ; as God ought to be conceived of ; namely, with glory suitable to his infinitenesse and Divine perfections.

A King is to be honoured, not as an ordinary man, but as a King ; a father, as a father ; so God to be glorified as God.

The Gentiles built Altars and Temples, and offered Sacrifice ; but this was not to glorifie God, as God ; for they performed these to them which by Nature are no Gods, *Gal. 4. 8.* nay, to Divels, and not unto God. 1 *Cor. 10. 20.*

*Neither were thankfull* : Thankfulness implyeth two singular vertues : Truth, which acknowledgeth from whence benefits come ; and Justice, which studyeth, by living wel, to retribute the same.

Now the Gentiles were unthankful, and therefore lyers, taking from God the praise of his goodness, by attributing it to fortune, to the starres, and to their own, not his providence: and unjust, by denying an obligation of obedience for the benefits they received.

They knew that all things were made for man, but they would not understand that man was made for God: not that God needed man, but that man, pleasing God, might become happy.

They knew much, and did some things wel, but they were excited thereunto, not for Gods glory, but for their own glory and profit: as the Oxe comes to the crib, not for the owners, but for his own bellies sake.

Doctr.

*The knowledge which we have of God, ought to bring forth due and suitable worship.* This is proved by the first Commandment, *Thou shalt have none other God but me, that is, thou shalt have me to be thy God: now because we have many things which we regard not, such a having is here meant whereby we respect God as God, and use him thereafter.*

David knew God, and used him as God, desiring none in heaven and earth to believe in, and to serve, but God alone.

So, *Psalm 98.8. Job. 4. 24.*

Use 1.

Our life must be answerable to our knowledge: but that which is reported of the Athenians, may be verified of us: we know as wel as any people in the world that which is right, but we doe it not.

We heare diligently, and talk excellently, but not the hearers onely, and talkers, but doers of the Law shall be justified, *Iam. 1. 22.*

No people this many hundred yeeres more learned, then we: and no people, I think, since the Creation, more vicious, lewd, and prophane then we are.

Study ye in the Scriptures yet more, but practise accordingly, lest the curse of the Fig-tree be upon you: for be ye assured that your knowledge what it wanteth in practise, it shall receive in punishment, *Luk 12.47. read also James 4.17.*

*He that increaseth knowledge, increaseth sorrow, Eccles. 1.18. true, if he do not thereafter.*

As to eat more then the stomach can digest, hurteth the body; so to know more then we doe, hurteth the soule,

What did it profit *Balaam* to have his eyes opened to fore-see things to come, seeing as he lived not the life of the righteous, so he dyed not their death.

The winds, the Sea, and things without knowledge obey, but Man which hath knowledge obeyeth not.

A certain Philosopher wished to be engraven, upon the doores of their Temples, a sentence to this effect, I hate them which hold the opinions of Philosophers, but live not their lives. So it were a good lesson to be written ou our Church doores, God hateth him who is a Christian in his opinion, and an infidel in his life.

Read the excellent saying of our Saviour, *Job. 13. 17.*

Use 2.

Here we learn the manner how we must glorifie God, namely, as God. Nor the shewes of Hypocrites, nor the sleight manner of carnal, profane, and negligent Christians will serve the turn.

*Confessed be which doth the work of the Lord negligently, saith Ieremy in a matter of judgement, Jer. 48. 10. much more are they subject to it, who are negligent in his service.*

When thou hearest the Word, heare it as the word of God: when thou prayest, remember that thou prayest to the great God of heaven and earth, who (as it is good reason) will be served according to his Majesty.

Many think basely of God, as appears by their slight performance of such duties, as if God were a childe to be pleased with any thing: but take heed how ye hear, *Luke 8. 18. take heed how ye pray, Eccles. 5.1. Give to God the glory due to his name, Psalm 29. 2.*

Mercy is one of his names, thou doest not glorifie him as God, if thou do not earnestly seek for the pardon of thy sins, that thou mayest find mercy of him, who accounteth it his glory to forgive sins.

God is just, and hates drunkenness, &c. if thou repentest not, but greedily committest iniquity, thou doest not glorifie him as God: for then the tenour of his Justice would make thee abstaine.

God is Omnipotent: if thou joynt this with his Mercy, thou must trust in him, or else thou doest not glorifie him as God: joyn his omnipotency with his Justice, and then thou canst not but know that he is able to destroy thee body and soule: thou doest not glorifie him as God, if thou doest not fear him, *Mat. 10. 28.*

God is omniscious, and seeth as wel in the dark as in the light; if thou takest liberty to offend him, in a secret place, or in the dark, thou dost not glorifie him as God: he sees thy very heart; if thou comest to the Word, to prayer, to the Lords Table, without the true humiliation and preparation of thy heart, thou doest not glorifie him as God.

If we say, that God is our Father, and our God, let us so use him as a Father, and as God is to be used, that he may use us as his people and children. Amen.

The Lord expecteth, that for all his benefits we should be thankfull. It's that which we owe, and that which God delights in, and which brings increase of blessings, *Psalm 50. 14. 23. and 69. 32. and 147.1.*

The very Heathens discerned unthankfulness to be one of the most odious sins; and the more and greater benefits we receive, and the greater he is that bestowes them, the more odious is our sin, not to be thankfull.

The Persians grievously punished him who requited not a good turn, it being in his power; for they judged that such a man would not stick, in a very high degree, to neglect his friends, his country, his parents, and the gods themselves. For he which is unthankful is also shamelesse, and he which is not ashamed, wil easily commit any villany.

One degree of this sinne, is to deny, or extenuate, or forget a good turn.

Another degree, is, not to use to Gods glory the gifts he hath bestowed, seeing he giveth them for such end, as appears, *Psalm 105. the last verse.*

A third degree worse than the former, when we use Gods gifts, to dishonour him with them: of this *Saul* was guilty, who being advanced to the Kingdome, grew the worse by that, by which he should have been the better and more careful to please God.

Of this, *England* is guilty above measure, which is the worse for the blessings it hath received, abusing Gods goodness to pride, drunkenness, whoredome,

dome, and other most grievous sins, so much, that it is a hard matter to finde one who is the more reformed and religious by the blessings he hath received.

God hath preserved us from our enemies, given us peace, plenty, the liberty of his glorious Gospel, his owne Sonne to dye for us; doth hee hire us by these blessings to be the more vicious and irreligious; Shall we so require the Lord?

If the Gentiles are accused, who knew no other gifts, but of Creation and Providence, much more must we, who have the gift of Redemption offered to us in the Gospel, if we be not thankfull.

Verse 21. — *But became vaine in their imaginations, and their foolish heart was full of, darknesse.*

22. *When they professed themselves to be wise they became fooles?*

**I**N these words and in the next verse is set downe the impiety of the Gentiles, in regard of commission: for as they omitted the due worshi, which is glory and thanks; so they committed the contrary, and offered contumely to God, and that two wayes: Inwardly and outwardly: the inward, in the words above written; the outward, in the 23. verse.

The Inward was their vain conceits they had of God: set downe in the 21. verse, and amplified in the 22. This is mentall Idolatry.

In the setting downe of that contumely, are three things: 1 The sinne it selfe, *They became vaine.* 2 The cause, their imaginations. 3 The effect, *their foolish heart was full of darknesse.*

The Amplification, is by an occupation, whereby the Apostle concludeth all the Gentiles; even the wisest among them, to be hereof guilty; when they professed themselves to be wise, they became fooles.

*They became vaine*: this imports two things: the vanity of their opinions, and the vanity of their intentions: so *Ier. 2. 5.*

Vaine is that which is empty and unsound; such were their opinions; and vaine is that which attaineth not the end propounded; such was their intention.

Their opinions of God were false and idle, and so they are said to become vaine; for he is said among good Authors to be vaine, who avoucheth light and empty stuffe, for that which is weighty and true.

Their intentions were vaine; for they intended the worship of God, and by their devices and inventions to have pleased God; but they became vaine, and missed of their end, a great deale more displeasing him.

They set up Idols instead of the true God, and so became vaine in their judgement, and vaine in their expectation: And hence are Idols the frame of idle brames, called vanities, or vaine things, *Deut. 32. 21. Ieremy 10. 15. Acts 14. 14.* The vanity of Idols is set downe *Psalm 115.* and in the 8. verse, such as make them and worship them are said to be like unto them; for as the Idols have eyes and see not, so have their contrivers and worshippers braines and understand not, conceiving innumerable errors and absurdities instead of the truth.

The cause hereof, their imaginations: the word so translated, signifieth Disputation with a deepe pondering of the thing in hand; and then he means

that their false conclusions concerning God and his worship, issued from their discuting of such things by their carnall Reason: They were nimble witted, and that overthrew them, while they (not contented with the light of Nature) mused, imagined, and searched into divine things beyond the power and ability of naturall understanding; and so while they thought to become more witty then others, they became impious, and delivered many absurd things concerning God and his worship.

The Effect: their foolish heart was darkned.

Heart, that is, Mind: there are two principall faculties of the soule: the first, the Minde, which is a light whereby we discern things: The second, the Will, whereby we execute things propounded by the minde: both these were corrupted, but here he means the first.

Foolish, is, not understanding, or rather refusing to understand: for they withheld the truth, and chose their Reason for Direction, which in things Divine is a most blind and erring guide. By which meanes they became full of Darknesse, having suppressed the light of Nature.

When the minde is full of darknesse, and the affections stobborne and disordered, what can be expected found and true, either concerning God or his worship.

vers. 22. *When they professed themselves to be wise, they became fooles.*

Here is the Occupation: Some might say, you except *Paul*, I trow, the Philosopher, and Law-makers in Greece and Rome. No, saith *Paul*, I except none: These are rather to be blamed for mis-leaving the rest. They had a shew of wisdom, but the chiefe part of it they wanted, which is concerning the true God and his worship.

They well understood the Creature, but erred concerning the Creator, where a little error brings great danger: and as children delight in toyes, neglecting things of value, so they for the true God, set up to themselves puppets and mawmets, and Idols of their owne deviling; as is to be declared, *ver. 23.*

Instances of the vanity of their imaginations, and of their foolish heart.

Some of them by their reasonings, came to deny God, or to doubt.

Some held that he medled not below the Moon, and so denied his Providence.

Others confessing the Providence, but thinking it to be too much for one God to looke to all things, brought in a multitude of Gods, allotting the Heaven to *Jupiter*, the Earth to *Pluto*, the Sea to *Neptune*, the Ayre and Elements to *Iuno*: and to these also they added many under-gods and goddesses.

Nay, they came to this madnesse, that they tooke upon them to make and consecrate gods whom they pleased, as the Pope makes Saints: Thus the Romans made their Emperours and Emperesses, gods and goddesses; concerning which, there are two memorable stories of the Senate of Rome, one concerning Christ, another concerning one *Agellaw.*

Concerning the worship of God: from their Naturall reason came Images; because they could not see God.

From the same fountaine, they being willingly darkened, and deluded by Satan, came their sacrificing of men, the prostitution of their women in honour of their feined Deities, and their odious licentiousnesse.

When



When their Philosophers, and chiefe law-makers, thus erre, what should be expected from the multitude

*Doctr.* *Humane wisdom waxeth vaine and foolish, in determining and defining Divine things. Psal. 94. 11. 1 Cor. 1. 20 and 3. 19. 20.*

*V/c 1.* This shewes that there is small ability in us, before grace received, to prepare our selves of congruity to Iustification.

*V/c 2.* Naturall reason sufficeth not to instruct us concerning God and his due worship. In naturall, civill, and morall things, it is to singular purpose, but in things Divine, it is vaine, till it be enlightened.

Hence we are to praise God for revealing himselfe and his worship, by his Word; which things, otherwise, we could never comfortably have knowne: For, 1 Cor. 2. 14.

As the world without the Sunne, so is mans minde, without the Word; which thing appeareth, not onely in the absurd conceits of the Gentiles, but in the ridiculous devices also of the Papists.

The sharper wit, the more vanity and folly, if it meddle with things Divine, yea, and the more enmity also to the truth: and from hence it was, that some of the Fathers called the Philosophers the Patriarks of Heresies.

We are to bound our thoughts of God, by his Word; for when we doe otherwise, we become vaine and foolish.

*V/c 3.* It is imputed to the Gentiles, that their thoughts of God were vaine: Not to speake onely, or write, but to thinke amisse of God, is a sinne. We, many times, say, that thought is free; but even our thoughts are tributary to God; 1 Pet. 3. 15. He knowes them, and will judge them, Rom. 2. 16. and thoughts stand in need of forgiveness, Acts 8. 22.

Make not an Image of God with thy hand, no nor in thy conceit, for that is Idolatry also; Esa 48. 18. Though thou killest not with thy hand, yet if thou hatest thy neighbour, thou art guilty: thou robbest not by the high way side, yet if thou covetest thy neighbours good, thou art faulty.

Vaine and idle thoughts must be answered for; for the Law is spirituall, Rom. 7. 14. and God must be loved with all the heart.

Make conscience of thoughts: an evill thought is the eldest daughter of the Devill: watch sin where it begins to breed; destroy the Serpents egges. Let us serve our thoughts as the children of Babylon were to be served, Psal. 137. 9.

*V/c 4.* No Philosopher deserved the title of wise: they are vaine and foolish, saith Paul: though they excelled in the knowledge of naturall things, yet they erred in things divine: they knew not God in Christ.

They are truly wise who feare God, Pro. 1. 7. Psal. 111. 10.

So are they which live godly, Deut. 4. 6. Mai 7. 24. Iames 3. 13.

Wise men walke circumspectly, Ephe. 5. 15.

Wise men being admonished of sinnes and judgments, avoid them, Pro. 22. 3.

They are more carefull for the soule then the body.

They neglect not the holy Sacraments, because they are pledges of Gods love, and assurances of their being in the Covenant.

They provide for the time to come, so living here, that they may be blessed, and live eternally in another world.

These and the like, while many neglect, like the

five foolish Virgins, they shew themselves fooles, and shall misse of the blessing, if they repent not, and be shut out at the coming of the Bridegroom.

God make us wise unto salvation: Amen.

*verse 23.* For they turned the glory of the incorruptible God, to the similitude of the Image of a corruptible man, and of birds, and of fourfooted beasts, and of creeping things.

**T**HE first word of this verse implies here a reason to be rendred of some thing going before, and so some take it; but the Greeke word properly signifies *And* and therefore it rather sheweth the other kinde of contumelious worship, whereby the Gentiles dishonoured God, which was externall Idolatry, both in setting up Idols to themselves instead of the true God; and in worshipping the true God at, in, before, or with such Idols and Images.

In this verse there are two things.

1 An Expression of the sinne of Idolatry.

2 An Amplification or Aggravation of that sin.

The sinne is expressed in these words, *They changed the glory of God into the likeness of an Image*; which is a phrase much used by the Spirit of God; Psal. 106. 20. Ier. 2. 11. and so, Rom. 1. 25.

The sinne is aggravated by the consideration of the thing changed, *The glory of God*: and of the thing into which it is changed, *The similitude of the Image of man, birds, fourfooted beasts, and creeping things.*

Both these things being also illustrated by their Attributes: God being said to be *incorruptible*, man and the rest, *corruptible*; these being here opposed, to note the grossenesse of their Idolatry.

The glory of God, is the renouew which is due to him for his most excellent perfections appearing by his workes of Creation, Providence, Redemption.

These perfections to be considered in himselfe, or in relation to us; viz. that he alone is so perfect, or that we are to acknowledge it to him.

Both these they changed; but the change of the first is not in the thing changed, but in their opinion: For it is not in the power of man, to change the nature of the unchangeable God; but they attributed a Divinity unto things, men, and their Images, which had no Divinity in them.

The change of the second was not, it may be, in their intention, but in the event. They intended not their sacrifices, their prayers, their kneeling, &c. to the Images, but to God, but it came so to passe, God so accounting of it.

*Of the incorruptible God*: for the God-head is eternall, and voyd of all alteration: He is not onely immortall, as are, by his guift, both Angels, and the soules of men and women; but also incorruptible, which neither Angels nor men are, as appears by both their falls.

*Into the similitude of an Image*: All manner of Images here understood, made either to represent God, or to worship God by Molten Images, carved and painted Images, Images wrought with the Needle, or any other way devised by the Art and cunning of man.

Of Man, of birds, of fourfooted beasts, and creeping things: Saint Paul proceedeth from the more worthy to the lesse worthy creatures, that the grossenesse of their Idolatry might the better appeare: And these foure are put for all other kinds.

*Corruptible Man* ; both in respect of soule and body : and if mans body , much more are other things corruptible.

He saith not sinfull man , lest any should thinke that the Images of good men might be worshipped , though nothing were more sinfull then the men whose Images the Heathen did set up: but he useth such an Epithite , which may agree to men, both good and bad.

*Of Birds, fowefooted beasts , and creeping things* : The Egyptians exceeded in this grossnesse, worshipping Bulls, sheepe, dogs, cats, rats, &c.

The Romans went farther, for they made sleepe a god, and not the vertues onely , but vices they made goddesses, as Anger, Envie : sicknesses also, as the Fever, palenesse : yea, they had gods for places and actions of basenesse.

*It is not lawfull either to represent God by an Image, or to worship God in an Image.*

The first is proved, *Deut. 4. 15, &c.* the reason is, the disproportion between the incorruptible God, and the corruptible creature : so *Plat* 115. 3, 4, &c. *Esay* 40. 18. &c. and *Esay* 44. 9. to the 22.

The second branch is sufficiently proved in the second Commandment.

To represent God by an Image , or to worship an Image, is a Heathenish practice , and doubtlesse from them it hath crept into the Church of God.

Hereof the Church of Rome is grossly guilty.

The Papiſts call it Honour , but indeed it is the greatest contumely .

To set up an Ape, a Dogge, or an Asse to resemble a King , and to put the Kings Crown on the head of such creatures , would be accounted treason ; much more to set up an Image to resemble God : because an Image is a dead blocke, the other a living creature , and therefore more justly deserving to be worshipped.

We use to call fooles, and ideots , blocks , and stockes : now to turne the glory of God into that which is in disgrace attributed to ideots, must needs be an abominable offence.

But the Papiſts say, they know these things are not God ; neither doe they worship Images, but the true God before or in those Images.

To take away this shift : It is to be understood, that the worship which is intended to God by an Image, is not the worship of God, but of the Image, *Pla* 106, 19. compared with *Exod.* 32. 4, 5. also *1 Cor.* 10. 20. and also *Rom.* 1. 25.

They say farther, that the Scriptures and ancient Fathers onely reprove the Images of the Gentiles, because they were of false Gods; and not simply, because they had Images, but because they used them in an unlawfull manner.

But the Scriptures condemne all Images for worship, even of the true God ; as appears in the golden Calfe, and brazen Serpent : and the description of Images forbidden agrees to all Images whatsoever, *Psal.* 115. 4, 5.

Also all Imagery in divine worship is heathenish, *1 Cor.* 12. 22: neither can the Papiſts shew us out of the Fathers or Scriptures any rule for a lawfull worship of Images, more then for lawfull adultery.

I condemne not the Arts of carving , painting, &c. for which the Turkes are to be reproved, but it pleaseth God they should doe so, that they may the more severely take vengeance of Christians for their Idolatry.

We are to praise God, for delivering this Land, as of old from Paganish, so of late from Popish and Romish Idolatry : And that God hath given us his Word, whereby we see the vanity of such things by which our progenitors have beene misled.

Let us not looke backe to the Images of spirituall Egypt ; but let us so study the Word , that we become not a prey to the subtille Iscariotes. They say that Images are Laymens bookes , and *Bellarmino* among the six utilities of Images setteth this in the first place ; namely, that Pictures doe better sometime teach us, then the Scriptures , *Bell. 2. Tom. 2. Booke* of the Images of Saints, *chap.* 10.

If their Laity have no better teachers, its a shame for their Clergie.

If they be so profitable, why doth God so oft forbid, and so grievously punish the use of them.

If they be Bookes , they are such which speake vanity, and teach lyes, *Zac.* 10. 2. *Hab.* 2. 18.

In as much as God hath delivered us from such lying bookes, and given us his holy Scriptures , a better and more certaine booke, let us be thankful, and so apply our selves to know and obey it, that we may abhorre Idolatry and all iniquity. Amen.

Verse. 24. *Wherefore also God gave them up to their hearts lusts, unto uncleanness, to defile their owne bodies betwene themselves.*

25. *Which turned the truth of God into a lye: and worshipped and served the creature, forsaking the Creator, which is to be blessed for ever. Amen.*

**T**He injustice of the Gentiles begins in these words to be set downe ; which is either against themselves in these two verses , and the two next : or against others in the rest of the verses of this chapter to the last.

They which doe wrong to themselves and to others, are unjust.

But the Gentiles did so, and so. Therefore they are unjust.

The Apostle useth singular art herein : for he not onely sheweth them to be such, but that they are such by the just judgement of God , whom he bringeth in as a just Judge punishing their Idolatry after this manner ; that they should grow brutish in all manner of sinne.

The unjustice against themselves, is uncleanness, of which, he noteth two kindes : fornication in these two verses , and Sodomitry , in the two next.

In these two words may be noted the sinne of the Gentiles, and the Amplification.

The sinne is two wayes set downe : generally, being called *uncleanness* : Particularly, fornication or adultery , described to be a defiling of their owne bodies betwene themselves.

The Amplification is from the Cause , which is threefold : 1 Meritorious in the first word, *wherefore*, and repeated in the 25. verse. 2 Vindicative, *God gave them up to uncleanness*: where we have the revenge, a giving up to uncleanness ; a dreadfull and just revenge : and the revenger, God. 3 The next efficient procreant , *the lusts of their owne hearts*.

*Wherefore*, namely, for their Idolatry, *ver.* 11. 22, 23. because they were impious, therefore they became unjust : repeated again , that it may be the better marked, in the 25. verse.

which

which turned the truth of God into a lye: the truth of God, that is, the God of truth, or the true God, into a lye; that is, into an Idol: called a lye, because it teacheth lyes: because it deceives men, as a lye doth; and because it seemes that which it is not: it seemes to have some Divinity and power, when it is but a very stock or block: So are Idols called, by Saint Paul, nothing; 1 Cor. 8. 4. not for their matter, or their forme, but for the opinion men have of them, that they can help when there is no such thing.

Or rather, which turned the truth of God, that is, the true Notions of God, into a lye, that is, into vaine and lying imaginations and conceits, as before, *verse 21.*

And worshipped and served the creature, forsaking the Creator, which answereth to the 23. v.

Who is to be blessed for ever. Amen. Which shewes our duty, which is to blesse God, and not an Idol; and that at the mention of God, we should some wayes adde some token of honour: and that notwithstanding the impiety of Idolaters, God is for ever blessed; and that we should affectionately acknowledge it, which is implied in this word, Amen.

God gave them up to uncleanness, to defile their own bodies between themselves: Here are two questions: 1. How this can be a punishment: 2. How it can be attributed to God, so to punish.

1. Fornication and Adultery seeme to have no penalty in them, but pleasure: But it is to be understood, that some punishments have nothing but sharpnesse and paine: and yet they have this good in them, that the punished are many times amended by them, and that they are also an example to others: There are other punishments, which are both punishments and sins; with the which the more a man is punished, the farther he is from God: and thus did God punish the Gentiles.

God hates and forbids uncleanness: how then doth he give up to uncleanness? namely, thus, as a just Judge: He neither infuseth uncleanness into them, nor approves it being committed, nor compels them to be such against their wills, nor barely permitteth them to be such; but he leaves them in the lusts of their own hearts, for so are the words properly to be rendred; that is, they being by their lusts prone to uncleanness, God (they deserving it) takes away his restraining grace, and also gives Satan power over them, whereby they are carried headlong into all iniquity.

And this is the punishment of *Talion*; for as they turned God into beasts, and beasts into God; so God turned them into beasts, and delivered them unto their own vile lusts to be tormented. A great revenge; For what can be to man more unhappy, than that the Noble mind, which ought to governe, should be made subject to filthy lusts: This the Poets shadowed out in the Fable of *Alceus*, who was devoured by his own dogges.

Lusts: to note the many noysome lusts, to which, by the fall of *Adam*, we are subject.

Of their own hearts, to distinguish inordinate concupiscence, and desire, from those ordinate and moderate affections created in us.

To defile or dishonour their bodies; whoredome is a dishonouring of the body: for the delights of the sense of touching, are common to the brut beasts as well as to us, and therefore sin commit-

ted in them, so much the more reproachful, because they are more brutish and bestiall.

Of this sin the Gentiles were full, as it follows, *ver. 29.*

God punisheth Idolatry, by delivering up unto uncleanness: *Psal. 81. 10, 11. Osee 4. 12, 13.*

God justly punisheth sin with sin; but of this *vs. 1.* specially in the next two Verses.

Beware of Idolatry and contempt of Religion, *vs. 2.* because of the direful punishment here mentioned: True and sincere worshippers, are governed by the holy spirit, and kept from such fearefull transgression.

Piety and Honesty are two sisters: So Idolatry and uncleanness: when *Salomon* multiplies his wives and Concubines, he falls to Idolatry, and being once infected with that sin, he increaseth his uncleanness.

This is the cause of *Israels* whoredome with the daughters of *Moabs* they ate of their sacrifices and bowed down before their gods, *Num. 25. 1, 2.*

This also is notorious in the Papists; witness the maintaing of Stewes by publike Authority, and the filthinesse committed between their Fryars and Nuns, cloaked under the habit of Devotion. As there are none so filthy, so none which more violate the first table than they doe.

This is also to be discerned among our selves: what is the cause that there is so much uncleanness and drunkenness committed? Surely this: Though, it may be, they be not Idolaters, yet they contemne the Word and Sacraments. For this cause, are many sick in body: and for this cause many justly forsaken of God, to degenerate into beasts, by such abominable practices: Let us make conscience of Gods worship, that we may be preserved from such defilements.

It's a grievous judgement to be delivered up to our own hearts lusts: Good men are not without lusts, but they have withall, the spirit mortifying them: but the wicked are delivered up unto them. *vs. 3.*

And this they thinke no punishment, because they feel no smart, when this is a great part of their misery: For a wicked man is then sore punished, when he is spared: It were better, a thousand times, by any rigour to be corrected, than to prosper in sin, and to be suffered to walk in the wayes of our own hearts.

Thus were the Gentiles punished, *Act. 17. 16.*

Read also, 2 *Maccabees* 6. 12, 13, &c.

Saint *Augustine* saith, that there is nothing more unhappy, than the happiness of sinners, and wisheth men to tremble at this judgement.

Saint *Jerome* saith, that it is great anger, when *Jerome* God is not angry with sinners.

*Socrates* said, that he was very miserable which did ill, and was not punished for it; and that he was lesse miserable a great deal, which having done amiss, suffered condigne punishment.

The *Cretians*, when they would most bitterly curse their enemies, would wish that they might delight in an evil custom.

So fearful a thing is it to be left to our own wil and desire.

Many think that it is a happiness, if they can satisfie their filthy lusts, whether it be by uncleanness, or revenge, &c. but this is a grievous punishment: for this is to be given into the hands of our enemies, 1 *Pet. 2. 11.*

A lunatike person wounds and hurts himself, and laughs



laughes and delights in that for which his friends weep and lament : He is not the more free from punishment because he delights in such things, but for this is the judgement the greater, because he knows not his misery. So, &c.

A man sick of a Feaver delights in cold drinke, and thinks it a kind of happinesse to take his fill of it ; but the Physician, and they that are sound, know, that it's the way to death, to let them have their desire. So wicked men thinke it a happinesse, but what do good men thinke, who are able to judge the truth?

Let children have their will in all things, and it's easie to conjecture what will become of them, as it appears in the Prodigal child, *Luk. 15.*

To be delivered to another to be tormented is grievous, but for a man to be his own tormentor, is most fearful. Hell onely is a more grievous punishment.

Let us pray to be delivered from this punishment of all other, and that howsoever God deale with us, he would be pleased himselfe to rule in our hearts. *Amen.*

Use 4.

Whoredome is especially to be abhorred, because it defiles and dishonors the body ; no sin so much, and therefore it is observed to be the most blushing sin of all others.

The body is in it selfe, by Creation, a most honorable creature : but whoredome deprives it of all honour, as of health, and beauty, such, which no visible creature obtained : to name the loathsome diseases and disfiguring which filthinesse hath brought many unto, were to offend your stomachs and eares. Besides, it deprives of the kingdome of heaven, *1 Cor. 6. 9.* and so to the end of the Chapter, *Heb. 13. 4.*

Whatsoever dishonours the body, and pollutes it, is to be avoided : Fornication does not this onely, but drunkennesse also : Hate them both therefore.

Thou thinkest a foule garment dishonours and disgraces thy body, and doth not whoredome and drunkennesse much more?

Our bodies are Gods Temples, and Christs members.

When *Balthazar* polluteth the holy vessels of the Temple, the hand appeared, *Dan. 5. 3, 4, 5.*

We have been at the Lords Table, and have once againe dedicated our bodies to God, let us take heed we pollute them not. *Amen.*

**Ver. 26.** For this cause God gave them up to vile affections; for even their women did change the naturall use into that which is against nature.

27. And likewise also the men left the naturall use of the woman, and burned in their lust one toward another, and man with man wrought filthinesse.

**T**He punishment mentioned, *verse 24.* is here repeated with an Increase : That was grievous, this is more grievous.

In these words is the punishment it selfe, and the Amplification,

The punishment; *A giving up to vile affections.*

The Amplification; from the meritorious cause: For this cause. From the revenging cause, God : from the penal effects set forth by a distribution of Subjects ; both the women and men were faulty, as in the Text.

For this cause ; that is, for their Idolatry and

fornication : for now is their Idolatry aggravated from the uncleannesse accompanying it.

God gave them up, not infusing evil into them, nor compelling them to be such, but as a just Judge, forsaking them, and delivering them up to their own hearts, and to Satan.

God is no way the Author of sinne, as sin.

In every sin there is something positive, and something deficient, and these are conjoynd : as halting cannot be without going : nor hoarshnesse of speech without speaking : the first is from God, the second from man : that a man walks, is from the locomotive faculty given of God, that a man limps, is from his lame legges.

God doth not positively produce sin in the wicked, as he doth vertue in the Saints : but he forsakes and bestows not grace : he suffers them to be tempted and ruled by their lusts : he propounds objects, which occasionally bring forth and manifest hidden corruption, for tryal, correction, or revenge : and he orders all to good, as the Physician doth poyson.

To vile affections : these words import more then the word used, *ver. 24.* for that signified unclean desires of the naturall use : these vile motions void of all reason, unto that which is contrary not onely to justice, but even to Nature.

The word here signifieth passions, which are when a thing is drawn beyond the order and course of it own nature ; as in water het by the fire, the water may be said to suffer ; so a man is said to be given to his passions, when (whether he be agent or patient in the act of uncleannesse) he is not guided by reason, but as an unreasonable beast, is carried whither his affections move him : he then seemes to suffer rather then to doe.

Vile affections : which make a man vile and dishonourable ; neither doth the vice or persons guilty, deserve to be named : that is ignominious.

For even their women, &c. The copulative here is not exaggerative, as noting either that women are more prone to uncleannesse then men, or that they first invented and practised this detestable sin, as some have thought ; but rather particitive, shewing that both men and women are guilty, and that neither these by shamefastnesse, nor those by the vigour of reason were restrained.

Did change the naturall use : he saith not the conjugal use, but that which nature teacheth.

They changed : noting that they had the naturall use, but changed it : and this change implies a custome in this abominable practise.

Into that which is against nature. That is, against the nature of man.

Two wayes a thing may be said to be against the nature of man : 1 In regard of the constitutive difference of man, which is reason, and so all sin is against mans nature : 2. In regard of the Genus of man, which is Animal, a living creature : now the sin here spoken of is also against mans nature in this last respect : for such filthinesse is not found among the beasts ; for God hath ordained that the male and female should couple together, and not the female and female, nor the male and male : but in this horrible manner did the Gentiles practise.

And likewise also the men, &c. This is that most foule sinne, which is called Sodomity, from the men of Sodom, not to be named but with detestation.

The particulars of this sinne we desire not to know,

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know, and blessed be God that we are ignorant of it.

*Aristotle.* It is a sinne that is repugnant, not onely to nature in her greatest depravation, but which fighteth with the nature of beasts.

This may be comprehended under that head which *Aristotle* calleth Ferity, or Beastiality, contrary to vertue called Heroical and Divine.

As the Heathens did account their vertuous persons most excellling, gods: so they accounted such of whom *Paul* speakes of, Beasts; but a Sodomite is worse than a Beast. Of this sinne were the Romans, especially, guilty also the greatest Philosophers, Lawmakers, Poets, Orators, Princes of Gentiles. These did *Iosab*, in his reformation, put downe. 2 *King* 23. 7. and these did *Constantine* the great rake away, till whose time, boyes were mingled with women in their common stewes.

As the Gentiles submitted themselves to the Images of beasts, which were under them, so God adjudged them to become more vile than beasts.

*Doct.* When God forsakes us, we are ready to doe things which the very beasts abhorre, *Iob*. 11. 12. *Jer*. 2. 23, 24. 2 *Pet*. 2. 12. *Jude* 10.

*Vse 1.* Beware to adde sinne to sin, for as sinne increaseth, so doth the punishment of it. One sin brings death, as a bird taken by one claw is the Fowlers prey. What have we then cause to fear, whose sins exceed the number of the haire of our head?

It is too much to be drunken once; but where it is often committed, how great shal the revenge be!

*Vse 2.* Let us break off the course of our sinning, by repentance,

Idolatry is to be hated for the punishment of it, which is a giving up to this hellish iniquity. This is practised at Rome; yea, licenced, nay, commended of a Popish Bishop, and that in print. O beasts without shame! O Just Recompence! O infinite patience of God! Let us detest a Religion that brings forth such fruits: Let us praise God that we are delivered from it: let us pray that we may be still delivered; and that the Lord would destroy that trumpet which hath made the Nation drunk with the cup of her fornications, and is her selfe drunke with the blood of the Saints.

*Vse 3.* How grievous is the estate of such, who are given up to their vile affections? there is no sinne so brutish, which they will not practise.

We have cruel monsters within us, to which if God give us over, we must needs be tormented and destroyed.

Is a man covetous? If God give him over to it, he wil make no conscience of lying, theft, murder, even of betraying Christ with *Judas*: and so of other affections.

Let us fear God who is able thus to punish, and let us pray for power to mortifie our lusts. Amen.

Verse 27. — And received in themselves such recompence of their error as was meet.

**G**od delivered up the Idolatrous and uneleane Gentiles unto vile affections, to doe things abhorring to Nature. The end why, is set down in these words, viz. that they might suffer a condigne punishment according to their deserts.

Here are three things: 1. A just punishment: 1. *It is a recompence as is meet*: 2. The cause, Their error. 3. The Subjects of this punishment, *Themselves*.

*They received*, not from themselves, for they onely minded their lustful pleasure; nor from Satan, for he regarded not the just recompence, but the contumely of God, and perdition of man. *They received such recompence* from God, a most wise and just Judge.

That they were so sinful, was from themselves; that they were so punished, was from God: and punishment as punishment, is good: It is not evil to be punished, but to deserve punishment.

Yet we affirm, that Satan also, and themselves have a hand herein, yea, wholly as it is sin: God gives them up as a just Judge, Satan gives them up, and provokes them to evil by his malice; *Themselves* of their own wil, run violently and greedily into such finnes: *Eph*. 4. 19. God is the Judge, Satan, and themselves, the Executioners.

*In themselves*. It is grievous to be punished in our goods, our children, &c. but ten thousand times more to be punished in our own soules: To be murdered by another, is grievous, but to be our own tormentors and executioners, is most fearful.

*Recompence*. Good deeds are recompenced, so are ill deeds; the punishment of which, is called wages, *Rom*. 6. 23. A wicked man is the devils souldier, and servant; but God hath appointed his pay, and assailed his wages, which is death.

The Interlineary glosse expounds, and the Syriac Translators renders the word, *Revenge*, and so is the meaning: *Such recompence*, that is, *such Revenge as was meet*.

Eternal life is called a reward or recompence, not of debt, but of favour; neither is there any equality between the work and the reward. So death and Vengeance is called a recompence, by a word here of great signification, which noteth an equality between sin, and the punishment of it; after this manner also *Paul* speaketh, *Heb*. 2. 2. 2 *Thes*. 1. 9.

*Of their error*. Error is ordinarily taken for a fault committed of ignorance, or infirmity, that which we usually call an oversight; but not so here; for the sins here spoken of, as Idolatry, and Sodomy are of the deepest damnation; by a figure then, Error is put for the greatest transgression.

What error? *Bera* saith, obscurely, an Aberration from the way which Nature shewes, which may both be referred to their Idolatry, and their unnatural uncleanness.

*Grymus* plainly saith, that their unnatural sin is meant: and then outward shame should be the meet recompence; but they were not ashamed of it, but defended it, as verse the last.

Their Idolatry then, was their error; their abominable filthinesse, the just and meet Recompence.

*As was meet*: that they should be given over to such filthinesse, was a meet punishment of their Idolatry. For how can they keep the order of Nature, which forsake the Author of Nature, saith *Anselme*. And it was fit that the most grievous offence should be revenged through the most foule, fordid, base, and vile affections and practises:

God most justly punisheth sin with sin. 2 *Thes*. 2. *Doct.* 10, 11, 12. Examples, *Pharaoh*, *Abolon*, *Ahab*, *Judas*, &c.

Miserable is the condition of sinners, for evil pursueth them, even in the Justice of God. *Pro*. 13 21. *Heb*. 2. 2. 2 *Thes*. 1. 6. *Rom*. 6. 23. for God

God is of pure eyes, and cannot behold iniquity, but he must punish it : *Hab. 1. 13.*

Hast thou committed drunkennesse? &c. Ah wretch! God should not be just if he should not damne thee: if God be just, thou must perish. How desperate then is thy estate!

But this is the voye of the Law. There is a voye of the Gospel which is most sweet and comfortable.

Dost thou repent and beleve? Why then God should not be just, if he should not save thee, *1 Ioh. 1. 9.* For he hath promised mercy to such, whatsoever their finnes have beene, *Esay 1. 18.* and he *keepeth his promise for ever, Psal. 146. 6. Esay 55. 3.* And Christ hath satisfied for such, O that we could beleve and repent!

*Use 2.* Here is a strong reason to dissuade from sinne: For sinnes goe not single, but by Troops and companies: Yeeld to Idolatry, and uncleannesse will follow: yeeld to drunkennesse, and swearing, filthinesse, and prophanenesse will follow: so that we may say as *Leah* at the birth of *Gad*, Behold a company, *Gen. 30. 11.* The Devill wil not be content with one sin.

Yeeld in a little sin, and a great one wil follow: As *Eliahs* cloud rose like a mans hand, but by and by the whole heaven was overcast with it: such is the increase of sinne.

How many sins followed *Abolons* murder! How many *Judas* his covetousnesse! Alas, alas! Let the children of God consider seriously of it by the example of *David*: How many sins seized upon him, when once Adultery had fastned on him: Drunkennesse, Murder, Dissimulation, Security, Hypocrisie, &c. How had these, like so many Wolves, rent out the very throat of his soule, had not God been mercifull to him.

Our Saviour hath given us a fair warning; telling us, that when the unclean spirit returneth, he taketh seven spirits worse than himself, and bringeth with him: Let us pray, and be watchful against all sin.

*Use 3.* Let us examine whether this punishment be upon us or no. If we go on from sin to sinne, then certainly this Judgement hath taken hold of us. For God punisheth sin with sin.

Many think themselves safe, which are in extreme danger, and under most grievous wrath. They are merry in their sinne, and feel nothing, whose Estate is so much the worse.

It's a most terrible punishment which hath no smart, but pleasure in it.

A punishment that hath smart, may bring us from sin; but that which hath pleasure, increaseth iniquity.

A sharp water cleareth the eye, but a pleasing punishment blindeth the mind, and hardeneth the heart to destruction.

A wife man being punished, the lesse he feeles, the more he feares; but fooles, because they feel no smart, sin with greedinesse.

Punishment hath a defect of that good which is convenient to Nature, and a presence of the contrary.

Such good is either delightful, profitable, or honest.

Here's our blindness, if we be crossed in our pleasures, and profits, and suffer things contrary, we esteem it a punishment, but to want vertue and grace, and a good conscience, we account no pu-

nishment, when indeed it is the greatest, in as much as honest, is better then delightful, and profitable.

Is the losse of a house, of a friend, &c. so grievous? and is not the losse of heaven, of our souls, of God, much more?

Consider *Dives* and *Lazarus*. *Dives* was the forest punished of the twaine.

Though *Lazarus* was poore, and wanted his health of body; yet his soul was blessed with grace here, and with glory in *Abrahams* bosome. His blessings were farre greater than his crosses.

Thou maist be rich, and yet punished with the worst punishment: If thou hast no grace, that's, a grievous punishment.

Sin is the punishment of sinne, and vertue is the reward of vertue. It's a great blessing to be vertuous and godly: If thou beest such, thou art an heire of blessing. Amen.

Verse 28. For as they regarded not to know God; even so, God delivered them up to a reprobate mind.

**I**N these words, and so to the end of the thirtieth verse, is set downe how the Gentiles were unrighteous toward others; and this also is brought in as a punishment of their Idolatry.

In these words are two things: The Fault, and the Punishment.

The Fault, *They regarded not to know God*: where is the thing about which the fault is committed, which is God: and the faulty action in regard of God.

*They regarded not to know him*: and here are two degrees of this fault: First, they know not God: Secondly, they regard not to know him.

In the Punishment are divers things: First, the Author, God. Secondly, the Subject of it. The Minde. Thirdly, the Forme, Reprobate. Fourthly, the Manner, *God delivered them up to a Reprobate minde*. Fifthly, the Equity of it, As they regarded not, &c. so God delivered them, &c. beside the effects of such a mind in the words following, to the end of the 30. verse.

*They regarded not to know God*. It's a great imputation for a man not to take notice of his friend: also not to regard an honest man, *Psal. 15. 4.* or to reject vertue: for a child to neglect his Parents: but a thousand times more, not to regard to know God, in whose knowledge is eternall life, *Ioh. 17. 3.* For sinnes are aggravated from the circumstance of persons committing, or against whom they are committed.

*To know God*. The words are so placed in the Greeke, that some have taken God here, not for the object of knowledge, but for the person knowing: thus, *They regarded not that God knew them and their doings, they being such as Nimrod, sinners before the Lord, Gen. 10. 9.* such as are many sinners among us, that provoke God even to his face.

If we take it thus, it is a grievous sinne, and deserves a grievous punishment.

Others have expounded it of a vacuity of the fear of God, that they had not God in their minds, or



before their eyes, which is a fountaine from whence proceeds all outrageous sinning, *Gen. 20. 11*

But that which best agrees with the punishment inflicted, and with the premises in this Chapter, is to understand it of an acknowledgment and reverence performed to God, according to the knowledge he hath vouchsafed us of himselfe, which, who so doth, hath God resident and dwelling in him, and who so doth not, is forsaken of God, as the words in the last Translation import, which are well rendred, *To retaine God in their knowledge.*

*They regarded not*, or liked not: The word signifieth, to judge a thing to be precious and profitable: now it is affirmed here then, that the Gentiles rejected the knowledge of God as a thing vile and unprofitable.

This was most hainous: For good is in it selfe amiable, and to be desired, but they contemned the Chiefest Good, which is God; and prophaneely rejected and mocked at the Truth of God, *Act. 17. 18.* and reproached the God of the Jewes, who is the onely True God, *2 King. 19. 10.*

God delivered them up into a Reprobate minde; not reprobate as opposed to Election, nor onely passively, as condemned by God and good men; but actively reprobate, as approving of nothing which is right and good.

In the soule are two principall faculties: The Understanding, whose office it is to consider and judge of things: The Will, whose office is to desire and rest in the object, (as good) propounded by the Understanding.

There are two Hand-maids attending on these joyntly; The one, *Synteresis*, as a Treasurer, preserving the speculative and practicall principalls, which in a practicall Syllogisme alwayes makes the proposition. The other, *Syneidesis*, which is the Conscience, as the Controller, which makes the Assumption and Conclusion.

In a reprobate minde, neither of these doe their office, and the understanding is blinded, and the will hardened, and then nothing can follow but an abounding in all sinne.

*Mr. Beza* well renders it, Voyd of Judgement, and the Syrian Translator, Vaine, or Empty.

Reprobate then is a minde, not understanding, nor propounding, nor allowing, nor following truth and goodnesse.

God delivereth up; that is, as a Judge; God made them not such, but finding them such, so leaveth them, and delivereth them to Satan, that they may become brutish, and not understand the difference of good or evil.

*As, even so*: elegantly noting the equall proportion betweene their fault and the punishment, which might have beene rendred in the causall.

It is equall, that he who in his judgement disaproveth of God, should be either of no judgement, or of a corrupt one.

*It is just that they who account basely of the knowledge of God, should be visited of God*, *1 Kin. 9. 6, 7, 8*, *9. 2 Chron. 15. 2. Psal. 18. 26. O see. 4. 6.*

Hereby is confirmed that which was before taught, that finnes following, are punishments of finnes foregoing.

To be delivered up after this manner, is a punishment most grievous, and this is the third Item of it, that we might consider it.

Many thinke, that there are no other punishments, but banishment, imprisonment, fire &c. in

this world, and hell fire in the world to come.

But there is a worse punishment, even in this world, but it is secret, and that is, *A Reprobate minde*; which, notwithstanding, is not all the punishment contemners of God shall have, but they shall be sure, if they repent not, to inherit also unquenchable fire in the world to come.

A Reprobate minde is the cause of all confusion and lewdnesse in our whole life, *Eph. 4. 19.*

If the Guide erre, needs must they which are guided wander out of the way. Where the Horses are wild, the Coach must needs be in danger, but where the Coach man is also mad, or drunke, and blinde, there can be no hope. So is it with us, if our reason be blinde, and our minde reprobate.

Let us therefore pray that God would enlighten us, that we may be able to discern betweene good and evil, and to approve and follow that which is good, hating the evil.

The cause of this fearefull Judgement, Contempt of God and his Truth. We complaine of the blockishnesse of men, that they cannot see the filthinesse of drunkennesse, whoredome, &c. No marvell though they are thus grievously punished, seeing they are so deeply guilty of the fault which causeth such punishment.

Have we not many *Pharaohs* among us, *Exod. 5. 2.* Have we not many prophane ones that say as *Iob 21. 14, 15*? Have we not many contemners, which say as *Psal. 10. 11*? Have we not many mockers, and scoffing Atheists, that thinke to laugh religion out of countenance, and deride the expectation of the lust Judgement? *2 Pet. 3. 3, 4.* Have we not many that love their pleasures and lusts more than God? *1 Tim. 3. 4.* Have we not many that account so basely of preaching the Gospell, that they will not vouchsafe to heare it, but contemne all such as regard it?

What should the Lord doe other with such persons, than punish them with Reprobate minds? If the Gentiles were so punished, much more we.

The punishment of this kinde, upon us, proclaimes us guilty of a fearefull contempt of God and his word.

There are many who call evil good, and good evil, to whom is denounced woe, *Esa. 5. 20.* Devotion is Hypocisie with them, and Zeale, madnesse; but drunkennesse is accounted good fellowship, Covetousnesse, Frugality, &c.

There are many, who, if God should strike them while they are drinking and quaffing, or stealing, &c. with bodily blindnesse, as he did the men of *Sodom*, would, it may be, account it a Judgement, who yet are spiritually blind, and no way sensible of it.

Doe we not also see men pitying their friends for the losse of an house by fire, for the buriaill of a child, &c. which yet have no pity for the losse of their soules? From whence comes this blindnesse?

A man loves a drunkard, &c. speaks in his behalfe; but hates them which feare God, and is alwayes railing on them. What's a Reprobate minde if this be not? From whence comes this blindnesse and soule mistaking, to make much of a man because the Devill is in him, and to abhorre him because God is in him?

Surely this punishment is from hence, because men contemne the knowledge of God, and despise his Word. Will they not see with their eyes? Then put out their eyes, *Esa. 6. 9.*

How

Beza.

Doct.

Use 1.

Use 2.

Que

Anf

Senec

Use 1.

*How often (saith our Saviour to Jerusalem) would I have gathered thy children, and yee would not. Will they not be gathered? Then let them be scattered as vagabonds over the earth, Luk. 13-34.*

Just it is, that that minde should forget it selfe, which forgers God; and that man should live in perpetuall darkenesse, who preferreth darkenesse before the light.

Let us beware how we contemne God or his Word, let us delight, and walke in that blessed light, then shall we have more light; *To him that hath, shall be given*: To the first grace shall be added a second, a third, and a fourth grace, and we shall increase in the heavenly gifts of Gods holy Spirit, for our everlasting comfort. Amen.

Verse 18.—*To doe those things which are not convenient.*

29.—*Being full of all unrighteousnesse.*

**T**HE Effect of a Reprobate mind, is generally set downe in the latter end of the 28. Verse, and particularly in the 29. and 30. Verses, by a speciall enumeration of divers foule vices, which are amplified by the measure of their guiltinesse, they are *Filled*, and with *All unrighteousnesse*.

By things *not convenient*, he meanes grosse transgressions, as appears in the Catalogue of sinnes following.

*Convenient*, comprehends in it, necessary and essentiall duties of godlinesse, and the fitnessse and comelinesse required in things of indifferent nature.

*Not convenient*; when men have neither respect to the former, nor to the latter, committing iniquity, without making difference betweene good or ill; or regarding sexe, age, place, calling, or any thing: So fornication, covetousnesse, filthinesse, &c. are called things not comely, by a word like to the word herē, *Eph. 5.4.*

*To doe*, signifies action joyned with great delight: as, *Iob. 8. 34. 1 Iob. 3. 4. 8. 9.*

*Filled*: they were full, and God delivered them to a Reprobate mind; that they might be more filled, with evill actions, as well as with evill inclinations.

He saith not, infected, but filled, signifying that their whole life abounded with often, divers, and enormous examples of all injustice.

*All unrighteousnesse*, that is, all manner of unrighteousnesse.

Whether every Gentile had actually committed all the sinnes following?

If the Gentiles are considered as one body, then there is no doubt: But he meanes that the most part of them were guilty in committing most of them, and there were none free from many of them. And they were filled with all, in regard of the habit: the seeds of all sinne being unrooted in them, and, upon all occasion, being produced into act, no man abstaining from any sinne of Conscience. They were full of all unrighteousnesse, as Adam was full of all righteousness: and one of their own \* said, that all vices are in all, though they be not extant in all.

*It is a signe of a Reprobate minde to be oppressed with sinne. I say 1. 3. 4. 14. Ifrael not understanding, a ladder with iniquity, and their hands are full of iniquity. Hosee 4. 1, 2. To 4. 22. Eph. 4. 18. Such an one was Elymas, Act. 13. 10.*

The cause of all confusion in a kingdom, is, or the want, or the contempt of the true Religion. A

bad Religion is rewarded with bad manners, as in the example of the Gentiles, the Turks at this day, and among the Papists is to be seene.

And where true Religion is contemned, such contempt is revenged after this manner, as is to be seene among our selves.

If people could be brought to love and embrace true religion, it would breed better order than the force of lawes.

To what outrage would many among us turne, if our Magistrates were not Religious, and did not establish it.

Sinne is not convenient: There is nothing which more deformeth us than sinne. nor which graceth us, than righteousnessse, *Psal. 45. 10; 11.* The one maketh us fall below the beasts, the other maketh us like to the Angels.

We are easily perswaded to leave off a garment which becomes us not: but there is nothing more misbecometh us before God, and good Angels, and men, than sinne.

In a Civill state, how comely is it, when all degrees carry themselves, and are carried accordingly: much more comely a sight is it, when professors of the Gospel live suitably to their calling. Christ himselfe commends it in his Church, *Can. 1. 1.*

How well doth it agree, when Magistrates and Subjects, Minister and People, Fathers and Children, Masters and Servants, Men and Women, the Aged and the young ones, the rich and the poore, doe that which is convenient to their place and calling.

See *Eccles. 25. 2. Pro. 17. 7.*

How odious is it to see a professour without good workes. How inconvenient and unseemly to see men attired like women, and women like men? How ill doth drunkennesse in the life, and swearing in the mouth of a Christian, &c?

Even for this let us abstaine from sinne, because it is against our dignity and high calling: a thing nothing convenient for them which are called to be Kings and Queenes, and the children of the most high.

To be full of sinne, is a miserable estate. When the sinnes of the Amorites are full; they shall receive such vengeance, *Gen. 15. 16.*

Notes of this fulnesse: 1. to committe sinne without any striving against it: *For where Grace is, there is fighting against the Flesh, Gal. 5. 17.* 2. Delight in sinne, for where grace is, there is a great dislike of it, and mourning for it, *Rom. 7. 15-24.* 3. Continuall practise: 2 *Per. 2. 14.* but where the Spirit is, it is otherwise: 1 *Iohn 3. 9.* and 5. 18.

Let us empty our foules of sinne by repentance, and labour to be full of good workes, that we may have a full reward.

As often as we read this Catalogue of sinnes, let us conceive it to be as a glasse set before us to view our selves in. *Ps. 4.*

Let us see whether we doe not see a picture of our selves: let us examine whether these sinnes, some of them, reigne in us or no. If they doe, we are not regenerate, and so have no hope of salvation. If they doe not, and that we be regenerate, let us praise God, and live to his glory, that it may be said of us, as of that sinfull woman, *Luk. 7. 47.* Many sinnes are forgiven her, therefore she loveth much. Amen.

Verse.

Quest.

Answ.

Seneca.

Ps. 1.

before their eyes, which is a fountaine from whence proceeds all outrageous sinning, *Gen. 20. 11*

But that which best agrees with the punishment inflicted, and with the premises in this Chapter, is to understand it of an acknowledgment and reverence performed to God, according to the knowledge he hath vouchsafed us of himselfe, which, who so doth, hath God resident and dwelling in him, and who so doth not, is forsaken of God, as the words in the last Translation import, which are well rendred, *To retaine God in their knowledge.*

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Let us therefore pray that God would enlighten us, that we may be able to discern betwene good and evil, and to approve and follow that which is good, hating the evil.

The cause of this fearefull Judgement, *Con. use 3.* tempt of God and his Truth. We complaine of the blockishnesse of men, that they cannot see the filthinesse of drunkennesse, whoredome, &c. No marvell though they are thus grievously punished, seeing they are so deeply guilty of the fault which causeth such punishment.

Have we not many *Pharaohs* among us, *Exod. 5. 2.* Have we not many prophane ones that say as *Iob 21. 14, 15*? Have we not many contemners, which say as *Psal. 10. 11*? Have we not many mockers, and scoffing Atheists, that thinke to laugh religion out of countenance, and deride the expectation of the last Judgement? *2 Pet. 3. 3, 4.* Have we not many that love their pleasures and lusts more than God? *2 Tim. 3. 4.* Have we not many that account so basely of preaching the Gospell, that they will not vouchsafe to heare it, but contemne all such as regard it?

What should the Lord doe other with such persons, than punish them with Reprobate minds? If the Gentiles were so punished, much more we.

The punishment of this kinde, upon us, proclaimes us guilty of a fearefull contempt of God and his word.

There are many who call evil good, and good evil, to whom is denounced woe, *Esa. 5. 20.* Devotion is Hypocrisie with them, and Zeale, madnesse; but drunkennesse is accounted good fellowship, Covetousnesse, Frugality, &c.

There are many, who, if God should strike them while they are drinking and quaffing, or stealing, &c. with bodily blindness, as he did the men of *Sodom*, would, it may be, account it a Judgement, who yet are spiritually blind, and no way sensible of it.

Doe we not also see men pitying their friends for the losse of an house by fire, for the buriall of a child, &c. which yet have no pity for the losse of their soules? From whence comes this blindness?

A man loves a drunkard, &c. speaks in his behalfe; but hates them which feare God, and is alwayes railing on them. What's a Reprobate minde if this be not? From whence comes this blindness and foule mistaking, to make much of a man because the Devill is in him, and to abhorre him because God is in him?

Surely this punishment is from hence, because men contemne the knowledge of God, and despise his Word. Will they not see with their eyes? Then put out their eyes, *Esa. 6. 9.*

How



*How often* (saith our Saviour to Jerusalem) *would I have gathered thy children, and yee would not.* Will they not be gathered? Then let them be scattered as vagabonds over the earth, *Luk. 13. 34.*

Iust it is, that that minde should forget it selfe, which forgets God; and that man should live in perpetuall darkenesse, who preferreth darkenesse before the light.

Let us beware how we contemne God or his Word, let us delight, and walke in that blessed light, then shall we have more light; *To him that hath, shall be given:* To the first grace shall be added a second, a third, and a fourth grace, and we shall increase in the heavenly gifts of Gods holy Spirit, for our everlasting comfort. *Amen.*

Vers. 28. — *To doe those things which are not convenient.*

29. — *Being full of all unrighteousnesse.*

**T**He Effect of a Reprobate mind, is generally set downe in the latter end of the 28. Verse, and particularly in the 29. and 30. Verses, by a speciall enumeration of divers foule vices, which are amplified by the measure of their guiltinesse, they are *Filled*, and with *All unrighteousnesse.*

By things *not convenient*, he means grosse transgressions, as appears in the Catalogue of sinnes following.

*Convenient*, comprehends in it, necessary and essentiall duties of godlinesse, and the fitnessse and comelinesse required in things of Indifferent nature.

*Not convenient*; when men have neither respect to the former, nor to the latter, committing iniquity, without making difference betweene good or ill; or regarding sexe, age, place, calling, or any thing: So fornication, covetousnesse, filthinesse, &c. are called things not comely, by a word like to the word here, *Eph. 5. 4.*

*To doe*, signifies action joyned with great delight: as, *Iob. 8. 34. 1 Iob. 3. 4. 8. 9.*

*Filled*: they were full, and God delivered them to a Reprobate mind, that they might be more filled, with evil actions, as well as with evil inclinations.

He saith not, infected, but filled, signifying that their whole life abounded with often, divers, and enormous examples of all unjustice.

*All unrighteousnesse*, that is, all manner of unrighteousnesse.

Whether every Gentile had actually committed all the sinnes following?

Quest.

Ans.

If the Gentiles are considered as one body, then there is no doubt: But he means that the most part of them were guilty in committing most of them, and there were none free from many of them. And they were filled with all, in regard of the habit: the seeds of all sinne being unmortified in them, and, upon all occasion, being produced into act, no man abstaining from any sinne of Conscience. They were full of all unrighteousnesse, as Adam was full of all righteousness: and one of their own \* said, that all vices are in all, though they be not extant in all.

Seneca.

*It is a signe of a Reprobate minde to be oppressed with sinne.* *Ezay. 1. 3, 4, 14.* *Israel not understanding, a ladder with iniquity, and their hands are full of iniquity.* *Hosee 4. 1, 2. Jer. 4. 22. Eph. 4. 18.* Such an one was *Elymas*, *Act. 13. 10.*

Vers.

The cause of all confusion in a kingdome, is, or the want, or the contempt of the true Religion: A

bad Religion is rewarded with bad manners, as in the example of the Gentiles, the Turks at this day, and among the Papists is to be seene.

And where true Religion is contemned, such contempt is revenged after this manner, as is to be seene among our selves.

If people could be brought to love and embrace true religion, it would breed better order than the force of lawes.

To what outrage would many among us runne, if our Magistrates were not Religious, and did not establish it.

Sinne is not convenient: There is nothing which more deformeth us than sinne. nor which graceth us, than righteousness, *Psal. 45. 10; 11.* The one maketh us fall below the beasts, the other maketh us like to the Angels.

We are easily perswaded to leave off a garment which becomes us nor: but there is nothing more misbecometh us before God, and good Angels, and men, than sinne.

In a Civill state, how comely is it, when all degrees carry themselves, and are carried accordingly: much more comely a sight is it, when professors of the Gospell live suitably to their calling. Christ himselfe commends it in his Church, *Cam. 1. 1.*

How well doth it agree, when Magistrates and Subjects, Minister and People, Fathers and Children, Masters and Servants, Men and Women, the Aged and the young ones, the rich and the poore, doe that which is convenient to their place and calling.

See *Eccles. 2. 2. Pro. 17. 7.*

How odious is it to see a professour without good workes. How inconvenient and unseemely to see men attired like women, and women like men? how ill doth drunkennesse in the life, and swearing in the mouth of a Christian, &c?

Even for this let us abstaine from sinne, because it is against our dignity and high calling: a thing nothing convenient for them which are called to be Kings and Queenes, and the children of the most high.

To be full of sinne, is a miserable estate. When the sinnes of the Amorites are full, they shall receive such vengeance, *Gen. 15. 16.*

Notes of this fulnesse: 1. to committe sinne without any striving against it: *For where Grace is, there is fighting against the Flesh*, *Gal. 5. 17.* 2. Delight in sinne, for where grace is, there is a great dislike of it, and mourning for it, *Rom. 7. 15. 24.* 3. Continually practise: 2 *Per. 2. 14.* but where the Spirit is, it is otherwise: 1 *Iohn 3. 9.* and 5. 18.

Let us empty our soules of sinne by repentance, and labour to be full of good workes, that we may have a full reward.

As often as we read this Catalogue of sinnes, let us conceive it to be as a glasse set before us to view our selves in.

Let us see whether we doe not see a picture of our selves: let us examine whether these sinnes, some of them, reigne in us or no. If they doe, we are not regenerate, and so have no hope of salvation. If they doe not, and that we be regenerate, let us prayse God, and live to his glory, that it may be said of us, as of that sinfull woman, *Luk. 7. 47.* *Many sinnes are forgiven her, therefore she loveth much.* *Amen.*

Vers.

verf. 31. *which men, though they knew the Law of God, how that they which commit such things, are worthy of death, yet not onely doe the same, but favour them that doe them.*

**I**N this Verfe is an Augmentation of the guiltineffe of Gentiles: Many evil fins have been mentioned, but this is worst of all.

Here are two things: An accusation, and an aggravation.

The Accusation, *They doe things worthy of death.*

The Aggravation is double; the first from their knowledge, *They knew the Law of God, how that they which commit such things are worthy of death, and yet they do the same.* In this knowledge is the thing known, *The Law of God*; and the exposition of it, *That they which doe such things are worthy of death.*

The second Aggravation is from a comparison of unequals, *They not onely do the same, but favour them that do them.*

*They knew*, that is, acknowledged.

*The Law of God*, or the righteousness of God; or rather the judgement of God, as the new Translation hath it. The word signifieth an inflicting of punishment for evil doing, or a dooming, sentencing, and adjudging of a malefactor to punishment.

*That they which commit*, though but once, such things, for there are many other sins which are not rehearsed by the Apostle.

*Are worthy of death*; Temporall and eternall. Draco a Law-maker of Athens, appointed death a punishment of divers faults; and the Barbarians of Melita judged murder worthy of death, Acts 28. 4. So also the Heathens acknowledged a place of eternall blisse, for wel-doers, which they called the Elysian fields; and a hell of torments for evil doers, such as Tantalus, Axiom, Sisyphus, &c.

They knew this, but not by Moses Law, either Morall or Judiciall, nor by the sayings and sentences of wise men, nor by the decrees or rescripts of Emperors: How then? Three waies.

1 By the light of Nature, which teacheth what is good, and what is evil; whose voyce is, Do wel, and have wel, and on the contrary. Such knowledge is imprinted in us, which Philosophers call the law of Nature, and Lawyers, the Law of Nations. It differs from the Law written, not in substance, but in the measure of knowledge, and the meanes of revealing: so that to transgresse the Law of Nature, is to transgresse the Law of God.

2 By Conscience; for joy, and a kind of sweet quietnes of mind follows wel-doing, and a gnawing and torment evil-doing, as is reported of Alexander, how his conscience was galled for the murder of his friend Cleitus.

3 By examples of vengeance upon the doers of such things, of which, Histories and their daily experience informed them. As passengers by the Gybbets set up by high waies, take knowledge of the justice of the Magistrates, and conclude within themselves, that thieves and murderers &c. shall be so punished. So.

*Not onely doe the same.* To doe, is taken as before verf. 28.

*But favour them which doe them.* The word signifieth, with pleasure and good liking to approve the sayings and doings of others; and so some-

times translated to consent, to favour, to applaud, to maintaine, &c. And thus he meeteth with two excuses, which the Gentiles might make; namely, of Ignorance, or Infirmitie. They knew, &c. therefore they were not ignorant; They did such things, and maintained and favoured the doers, therefore they sinned not of weaknesse.

*There are two notes of a most fearefull estate; To Doctr. doe things which we know are worthy of death, and to favour, encourage, and maintaine the doers of such things.*

The first is proved, Luk 12. 47. Iob 9. 41 and 15. 22. Iam 4. 17.

The second is proved, Pro 2. 14. Hosea 4. 8. Eley 3. 12.

The Papists from hence would prove their distinction of Veniall and Mortall finnes; they may as soone squeeze oyle out of a flint.

In regard of the Event, we hold that some finnes are pardonable and veniall, but that they are so by their Nature, that God in Justice cannot punish them with more than a temporall punishment, that they are pardoned without repentance, and that God is not offended with them, as many of their learnedest affirme, we utterly renounce as false, blasphemous, and dangerous.

They place many foule finnes among them which they call Veniall, as to curse and blaspheme in ones rage, without deliberation. Scurrilous and filthy speaking in jest going to Church, and fasting out of vaine glory, drunkennesse also, &c.

But the wages of all sinne is death, and cursed is every one who continueth not in all things written in the Law to doe them, Gal 3. 10. taken out of Deut. 27. 26. and we find that God hath punished smaller sins than their venials, with great severity, as Lot's wife's looking backe: Gen. 19. 26. Vzzab touching the Arke, 2 Sam 6. 7. and our Saviour hath taught, that to say Foole to his brother, deserveth hell fire, Mat. 5. 22. and that we must give account of every idle word, Mat. 12. 36.

They which doe such things, are worthy of death. This ought to admonish us of sin for the time past, and present. For the time past, to repent of our evil deeds; otherwise, in the judgement of God, we must dye for them. For the time present, to avoyd all sinne; because of the death following. If thou doest ill, vengeance lyeth at the dore, Gen. 4. 7. and followeth thee as the shadow followeth the body. If Eve had thought of the shame and death following, shee would not have thought the forbidden apple so sweet.

When Satan tempteth to sinne, thinke of the end of it: it will be bitternesse in the end; It is like the strumpet, Pro 5. 3, 4, 5.

Looke upon sinne as it goeth from thee, if thou wouldest discerne it aright: And in as much as all finnes are mortall, and thou must come to Judgement, avoyd all sinne.

It is fearefull to sinne against knowledge. See Use 2. before, v. 18. and 21.

All finnes are not equall, yet the least deserveth death: which, I would to God, we might marke, to drive us from the conceit which many have of themselves, that they are not the worst; when to be ill in any degree, brings in danger of hell.

But the greater sinne, the grievous punishment. True; but also remember that the punishment of the least sinne is intolerable and unutterable.

A poore comfort will it be to a Sodomite, that

Object.

a Capernait is more grievously punished, when himselfe is in Hell.

Let us be wite and avoyd all sin, that no degree of hellish torments lay hold upon us.

V<sup>c</sup> 4.

Here are to be reprehended all such who any way favour, consent to, maintain sin.

Magistrates, which for bribes wink at faults, and execute not justice.

Ministers, which passe over grosse sinnes with silence, or with a cold reproof.

Parents, which suffer their children, and countenance them in wickednesse, because themselves were such in their young time.

He that consenteth to the doing of evil. *Dent. 9. 20. Acts 22. 20.*

He is also guilty, that when a malefactor is sought for, conceals him, and sends him away.

He that hindereth not evil when it is in his power so to doe. A company of disordered persons appoint a meeting in a Town; if the Townsmen heare of it, and hinder it not, they are guilty.

He that excuseth bad and lewd persons, and practices, and pleads for drunkards, &c. like the Israellites pleading for Baal, *Judges 6. 31.* and like

the Ephesians pleading for Diana, *Acts 19. 34.*

He that inciteth and encourageth others to sin, *Math. 5. 19. Abac 2. 15.* crying to a wretch in his evil, 'Tis wel done, and approving it by laughing and shouting. Dost thou encourage to wickednesse, and canst thou laugh at it? So would not Lots righteous soule, *2 Pet. 2. 7, 8.* nor David have done, *Psal. 119. 136.*

To provoke men to sin, and to be a maintainer of disorder, is to play the devils part. Christ came to destroy the works of the devil, he must needs be accused that upholds them.

Let us not draw men to Hell, and to the Devil, his Kingdom prospers fast enough; let us pluck men out of Hell, let us bring them to Christ; let us further men to godlinesse: let us maintain Religion, and discourage wickednesse; let never any wickednesse have any favour, but let us to our uttermost, favour the Gospel, and the conscionable professors of it.

Let all the blessings of our righteous God, both in this world, and in the world to come, be heaped upon his head which shall favour righteousness, and further the building of Jerusalem. Amen. Amen.

## An Exposition upon the second Chapter of the Epistle of St. Paul to the ROMANS.

Verf. 1. *Therefore thou art inexcusable, O man, who-soever thou art that judgest; for in that that thou judgest another, thou condemnest thy selfe: for thou that judgest, doest the same things.*

**I**N the first Chapter St. Paul had convinced the Gentiles generally to be grievous offenders, and so to be condemned, not justified by their works.

In this Chapter he particularly dealeth against the more modest and civill sort of them, as namely, their Law-makers, Philosophers, Orators, Poets, &c. convincing them in like manner.

St. Paul handles this part by way of preventing objection.

From the last verse of the former Chapter, the Gentiles did thus object; We confesse that they which maintaine evil doers are worthy of censure; and we deny not, but that there be many such: But what say you to *Socrates, Aristides, Lysurgus, S. Ion, Cato, Seneca, &c.* who have both spoken and writ so much against sinne, and for vertue, censuring so severely at evil manners, that it is thought the Sunne wil sooner alter its course, then they be diverted from vertue.

Now even these St. Paul shews here to be guilty, and not to be exempted either from the imputation of guiltinesse, or from the execution of judgement. The first he shews *vers. 1, 2.* the other, *vers. 3.* and so forward.

He shews them to be guilty in two Courts: Of conscience, *vers. 1.* and before the judgement seat of God, *vers. 2.*

In this first verse may be considered, The Objection of the Gentiles, and Pauls answer.

Object. Many are severer censurers of the sinnes of ill

livers, therefore they are not to be reputed guilty themselves.

Pauls answer hereunto hath two parts: 1. A *Ans.* Concession. 2 A Correction.

1. Saint Paul grants that they had Law-makers and Philosophers, &c. which declaimed against, and punished sinne; it being the wisdom of God, that some should be more civill and restrained from grosser transgressions, that mankind should not become brutish, and that a society should be preserved amongst men.

2 But he shews that they deserve Correction, being so much the more inexcusable, because they did such things which they condemned in others.

In this Correction are two parts to be considered: A Proposition, and a Probation.

The Proposition is this, The Gentile which judgeth another is inexcusable.

The Probation, from the testimony and judgement of his own conscience: *For in that wherein he judgeth another, he condemmeth himselfe;* and this judgement is avowed from the parity of the fact, *He doth the same things.* And like deeds, in justice, merit like censure.

Both these are set forth by an elegant Apostrophe, wherein Paul speaketh as face to face to the Civill and Censorious Gentile, *Thou O man which judgest.*

*Therefore:* This shews the inference of this verse from the last verse of the precedent Chapter, thus: Thou knowest that they which doe such things are worthy of death, and thou reprovest such things in others, and yet dost them thy selfe; *Therefore thou art inexcusable, &c.*

*Thou;* This is meant of the Gentile, not of the Romans onely, or of *Seneca* onely, but of him and



and them, and of all other the most civill among them.

*O man* : Those which were, in their owne conceit, and in the opinion of the people, Divine Creatures, and as demi-gods, he calleth, by this manner of speaking, to the conscience of Humane Condition. This word here hath a great force of reprehension : for if they will but thinke they are men, they must needs hold themselves sinfull and corrupt : It here signifies more the fault than the nature of man.

*Simonides his Memento to Pausanias* may hither be applyed, Remember thou art a man : but with this difference, He aimed at the mortality, *Paul* at the sinfulness of man.

*Art inexcusable* : we seeke excuses, as *Adam* Figge-leaves, to cover our nakednesse, rather excusing than amending a fault : but the way to be acquitted, is not to excuse, but to confesse our faults, and to condemne our selves for them : but of this before, *Cap. 1. Vers. 20.*

*Which judgest* : He speaketh not only of them which are called to the office of a Judge, but he comprehendeth all, that by any occasion, censure others : neither doth *Paul* find fault, that men should censure evill doers, but that censuring other mens faults, they are carelesse of their owne.

*In that thou judgest another, thou condemnest thy selfe* : The Gentile thought not so, nor so intended : He formally condemned not himselfe, but Virtually : the sentence pronounced against another, reverberating upon himselfe, because alike guilty.

*Thou dost the same things* : that is, either the like, or as ill : and it may be the same, if not publicly, yet secretly ; if not in fact, yet in desire, and unmortified inclination.

*He which is guilty of that which he condemneth in another, is inexcusable, Mat. 7. 1, 2, 3, 4, 5. and Rom. 2. 21, 22.*

*Is it lawfull to iudge another for that wherein a mans selfe is guilty ? It seemes it is not lawfull by this place, and Iob 8. 7.*

*The vice of the person, and the power of the office are to be distinguished.* A Judge, though guilty, is bound to the duties of his office, and must proceed to judgement, though with shame enough to himselfe.

It were to be wished, that Judges were free of the crimes they censure in others : if they be not, they sinne morally, not civilly.

*Use 1.* All sinnes and sinners are not in the same degree sinfull ; yet the least sinne brings wrath if it be not pardoned.

Let no man therefore please himselfe, because he is not the worst, remembring *Luke 13. 2, 3.* But let every one be humbled for his least sinne, that he may see the necessity of a Redeemer, and be stirred to seeke for justification by Faith through Iesus Christ.

*Use 2.* Here such Hypocrites are to be reprov'd, who seeke to purchase to themselves, the reputation of sanctity by the losse of other mens credit. Thus *Diogenes, Augustus Caesar, Cato*, became famous among the Gentiles, not by their goodnesse, but by taxing the sinnes of others.

If you had heard the Pharisees reproving the Publican, nay, finding fault with Christ himselfe for keeping company with Publicans and sinners, and for healing on the Sabbath day, you might have thought them to be very Saints : So zealous and

tender conscienced they were, that they could not abide a mote in their neighbours eye, and yet these men had their beames, and were wofull Hypocrites.

The way to be accounted, and to be truly Religious, is to doe good our selves. Its the policy of the Diuel to set us on work to censure others, that he may keep us from the examination of our selves, and discussing our own consciences, without which, he knows there can be no soundnesse of Faith or Repentance in us.

Shake thine own besome ; If thou observe the aberrations of thy own life, and the pride, covetousnesse, malice, &c. of thine own heart ; thou wilt have little lust or leisure to sift and censure others.

When *St. Paul* looked into himselfe, he thought himselfe to be the greatest sinner in the world, *1 Tim. 1. 15.*

Not other mens, but thine own sins wil. condemn thee. Repent of these. *Use 3.*

To have a condemning conscience is a most uncomfortable estate, and full of horror, for such are inexcusable, *1 John 3. 20.*

Night and day to carry about within us such a tormenter, is a very hell upon earth, witnesse *Cain, Judas*.

Though we have not committed *Cains* sin, nor that of *Judas*, yet if God should lay the weight of the sins we have done, yea, of one of them upon us, and forsake us, it would make us as miserable as *Caine*, and as desperate as *Judas*.

Let us spare our Consciences, and live holily.

All Magistrates, Ministers, Fathers, &c. yea, all men and women, which being called thereto, or otherwise censure others, are to be admonished to see that they be free from any just imputation, either of such sins which they reprove in others, or of any other. *Use 4.*

He fettereth a Law of innocency to himselfe, which exacteth an account of other mens lives.

Its a disgrace, and weakneth the power of an admonition, when the party admonishing is guilty alike. With what face or heart can a Minister, or any other reprove drunkennesse in another, being guilty of it himselfe ?

Besides, such an one condemneth himselfe. When *David* pronounced so severe a sentence upon him who had stoln the poore mans sheep, how did it gnaw, as a never-dying worm, upon his own conscience, which was more guilty in the matter of *Uriah* ! Let us labour to be free from all sin, and to repent where we faile, that we may be the fitter to admonish others, and be at the more peace in our own hearts. Amen.

*Vers. 2. But we are sure that the judgement of God is according to Truth, against them which commit such things.*

**I**N this verse the Apostle proves those Gentiles which judged others, and yet were guilty themselves, to be inexcusable in the judgement of God.

The reason hereof taken from the truth of Gods judgement : thus,

A judgement according to truth, makes all all such inexcusable.

But Gods judgement is according to Truth against them that commit such things.

Therefore, &c.

The Reason of the first proposition, is, because if .

if it be true that a man hath committed evil, the judgement must be false and corrupt, if it pronounce not accordingly.

The second proposition is the Text it self.

In the setting down of this Argument, are two things: 1. A Proposition: 2. The Amplification, The Proposition, *The judgement of God is according to truth.*

The Amplification is twofold. The first from the certainty of this judgement, *We know.* The second from the guilty persons who are obnoxious to this judgement, *Against them which commit such things.*

So we have four things of this Judgement here set down:

- 1 The Author, *God.*
- 2 The commendation, *It is according to truth.*
- 3 The certainty, *We know.*
- 4 The Object, *Them which commit such things.*

The judgement of God. Judgement here implieth three things:

1 The sentence of God concerning man, whereby he knoweth what he is, and so accounteth of him. His judgement of *Cain* is, that he is a wicked murderer, &c.

2 The Adjudication of guilty persons to punishment, which is twofold: 1 That which is written in the word. 2 That which shall be pronounced at the last day.

3 The execution of judgement, which is also twofold: Present, and to come.

*Is according to truth.* Truth is here opposed to Appearance, and to Injustice.

Men judge according to outward appearance, and therefore are deceived; but God seeth the heart, and judgeth as things are indeed; respecting the cause, not the persons.

Men, by hatred, love, covetousness, &c. corrupt judgement, but God is most just, and cannot be corrupted, or carried by affections or gifts.

*We know.* Two manner of Principles teach this: That of Nature, and that of Faith.

The light of nature discerned, that vice deserved reproof; and virtue, love; and that there was a judgement to come, and that a most just one, for the eternall punishment of the wicked, and the eternall blisse of the virtuous: and this to be discerned out of the writings of the Heathens.

The light of Faith, which is the Scripture, more plainly and certainly sheweth this.

*Against them which doe such things.* This indefinite manner of speaking concludeth all, even such as judge other, and which are subject to the judgement of men.

*Dott.* God is a most just Judge. *Gen.* 18. 25. *Psal.* 96. 10. & 98. 9. *Rom.* 3. 4, 5, 6. 2 *Tim.* 4. 8.

*Use 1.* The damnation of wicked men is certain, having testimony of the light of nature, and of the Word. So is the salvation of the godly certain.

These things are not to be numbred amongst them which may fall out otherwise. Our health, wealth, the disposition of the weather to come, &c. are uncertaine. But as *St. Augustine* saith of Death, so we may say of the last judgement, that this term, It may be, or perchance, belongeth not to it.

The certainty of the damnation of the unrepentant, may justly astonish them, as the certainty of the salvation of the penitent ought justly to encourage them to godliness.

All Judges are to be admonished to execute judgement according to truth, for they execute

not the judgement of man, but of God, 2 *Chron.* 19. 6. And *St. Paul* saith, that the judgement of God is according to the truth.

Here is comfort to the just man, who is unjustly judged by men. But the judgement of God is according to the truth.

*Joseph* is condemned as villainous, *Naboth* as blasphemous; yea, *Christ* himself as seditious, and must die for it, when *Barabbas* the murderer is absolved.

But there is another Tribunal, where Truth only is respected.

Just men are here accounted hypocrites, unjust, unworthy to live, but their uprightness is known to God, which he shall cause to break forth as the morning light in due time, and they shall be found in the account of the children of God, and their portion among the Saints, *Wisd.* 5. 5.

Let us comfort our selves with this, as did *S. Paul* 1 *Cor.* 4. 3, 4, 5. the place is worth the reading.

Labour to be approved of God, for his judgement is true. It's no way safe to rest on the opinions that men have of us.

The testimony of men is not to be rejected, but the judgement of God is only to be relied on: for, *All men are liars*, but *Gods judgement is according to truth.*

Even good men may be mistaken, *Isaac* thinks wel of *Esau*, a very Reprobate, and hated of God. *Samuel* thinks my lord *Eliab* (a goodly Gentleman) to be the man whom God had chosen to be King, but he was deceived, 1 *Sam.* 16. 6, 7. The Apostles held *Judas* for a time as a Saint, but *Christ* knew him to be a Divil. *Ezekiel* may judge the best of the Elders of *Israel*, which came to him to ask counsel of the Lord, *Ezek.* 14. 1, 2, 3. and of the people which came unto the hearing of the Word of the Lord: but God knoweth the Idols they have set up in their heart, *Ezek.* 33. 30, 31, 32.

A Counter or a Copper Brooch may goe for currant Gold with a child, but not so with a Goldsmith. So, &c.

Many wicked men brag, they can have hands and seals for their good behaviour, the more is the pity; but it is the judgement of God which is according to the truth, He approves no drunkards, &c. Remember thou must appeare before him, when nothing wil stand thee in stead but the Truth; If thou be an hypocrite, thou shalt be discovered.

Live so that thou mayst be approved of God: thus did *St. Paul*, *Acts.* 24. 16.

Here we may learn the right way to know our selves, which among the Gentiles was a chiefe principle of wisdom.

For the attaining of this, we are not to trust to our own judgement; for we are, in regard of our self-love, too partiall in our own cases: witness the Pharisee justifying himself, when he was a very wretch. Our friends will be too favourable, our enemies too severe. Onely from Gods mouth shall we learn this: for his judgement is according to truth, and this judgement is to be found in his Word. Examine thy self by the Word, that balance wil shew thy lightness or weight to a haire.

*Wilt thou say to a King, Thou art wicked? or to Princes, Ye are ungodly? Job.* 34. 8, 9. But that witness wil tell all men, even Kings, what they are, and what they shall be.

That Glasse, as an uncorrupt Judge of our beauty or deformity, will truly represent our selves to our selves.

Look thy self in this Glasse! But this is the cause why

why many will not look into it, but hate the reading and hearing of it, because it tells them truly of their faults. Such are like to some women, who when they grow old are loth to look in a Glasse, because it shews them their witherednesse and wrinkles.

Observe a wonder; many look into this Glasse, and daily have their faults discovered to them by the preaching of the Word, and the danger of them, and yet they never a whit amend their faults. What is the reason hereof, seeing the use of a Glasse is to discover our deformities, that we may amend them?

Saint James renders the reason, *Jam. 1. 23, 24. He goes away and forgets. Thou art a drunkard, &c.*

and the word saith, such shall be damned; forget it not, that thou mayst be stirred up to repentance.

Plato was of mind, that if Drunkards had understanding to behold and observe the deformity of their visage when they are drunke, they would abhor it. The like was *Plutarch's* mind of them which are angry. The Heathens made *Minerva* the president of wisdom, and report that she delighted to play on the Flute or Cornet; but when she perceived her swollen cheeks thereby, as she looked in the water, she flung away her Pipe: So thou hast, it may be, delighted in some sin; if thou seest by the word how it hath disfigured thee, leave it, and repent.

*Plato.*

*Plutarch.*

## An Exposition upon the most divine Epistle of the holy Apostle St. Paul to the ROMANS.

### CHAP. VIII.

**T**His Chapter hath two parts: First, a sweet consolation to all that are regenerate, to the 31 Verse. Secondly, a conclusion, to the end.

The Consolation is double, against two speciall sore tentations, whereby it might seem that a regenerate man were miserable, and destitute of inward peace: the one arising from the remainder of sin, than which nothing is more heavy; the other from the Crosse, than which nothing is more bitter.

Against the first, he dealeth from the beginning of the Chapter to the 17 Verse. Against the second, from thence to the 31 Verse.

The first hath four parts. First, the consolation it selfe, propounded, *vers. 1.* Secondly, the Confirmation, to the 9 *vers.* Thirdly, an Application, from the 9 to the 11 *vers.* Fourthly, an Exhortation, from thence to the 17 Verse.

*Verf. 1. There is now therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

**I**N this Verse are two things: 1 The Consolatory Proposition, *There is no condemnation to them which are in Christ.* 2 A description of one of the terms, namely *who are in Christ*; such as *walk not after the flesh, but after the Spirit.*

In the Proposition (as in all of this kind) there are three parts: 1 The Subject or Antecedent, *To them which are in Christ.* 2 The Predicate or Consequent, *Condemnation.* 3 The Bond, negatively set down, *There is no.*

The whole Proposition in the naturall order is thus, *To them which are in Christ there is no condemnation.* This order is inverted for more elegancy and force.

The Arguments disposed in this Proposition, are the cause, and the contrary effect. The contrary effect negatively delivered of the cause. The cause, being in Christ. The contrary effect, *Condemnation.* The proper effect, Justification, set down negatively for our greater comfort: because we are more sensible of the evil things we are freed from, which we have deserved, than of the good things we have by Grace.

*There is therefore now.* Some make this participle (*now*) an Adverb of time, in a double relation. First, to the time past, thus; before, when you were out of Christ, your estate was damnable; but *now* it is otherwise. Secondly, to the time to come, viz. Of the glorification of the body, thus, *Now* there is no condemnation; then there shall be no concupiscence. But its better taken for a note of inference from somewhat going before, thus: Those which are justified, are not under the Law, but under Grace. *Now* then it follows, that there is no condemnation to such.

*There is no condemnation.* Condemnation is a sentence or doom given by a competent Judge, concerning the punishment of an offender, the contrary whereof, is Absolution, Acquitting, Justification. The Judge is God; the Delinquent to be arraigned, sinfull man; the Court double: Inferiour, of Conscience; Superior, of Christ.

*To them which be in Christ.* In Christ, and by Christ, differ: by the first, effectually vocation; by the second, justification is usually set forth. To be in Christ, is to be united unto him, which union is spirituall, not corporall. He in us by his Spirit, we in him by our faith.

The meaning ariseth from the conjunction of the Subject and Predicate by a Negative Bond: for though they are joyned in the Proposition, yet they are really separated.

*To them which are in Christ.* That is, which believe, and so are effectually called, *there is no condemnation* (not before men, for such are most subject to reproachfull censures, but) before God; either at the Barre of their own Conscience, or at the Barre of Christ at the last day. The terror of damnation is unspeakable, specially before the Judgement Seat of Christ; for, if the judgement of a guilty conscience be so fearfull, as we cannot be ignorant, much more is the judgement of God, who is greater than our Conscience.

*John 3. 20.*

*Those which are in Christ by faith, shall not be condemned.* *John 3. 5, 16, 36. Mark 16. 16. Ephes. 5. 23.*

He saith not, There is no sin, or nothing worthy to be damned, but there is *no condemnation*; for he that saith he hath no sin, deceives himselfe; And the Apostle in the 7 Chapter, confessed the remainder

*V'e 4.*

*V'e 1.*



mainder of sin, which manifests it self too often, in our words, deeds, and desires, contrary to the Law: by which, if the most righteous man be examined, he must appeare worthy to be damned, and hath need enough to use *David's* prayer, *Lord,*

*Psal. 133* 2 *enter not into judgement with thy servant.*

*Use 2.*

There is no condemnation to them. Here appeareth the prudence of the Apostle, who, when he in the seventh Chapter spake of the force of inhabiting sin, exprest it in his own person, that we might know, there is no man so holy in this life, who is exempted. But when he speaks of comfort to such, he speaks in the person of others, lest we should imagine, that onely some principall and choice Christians did enjoy this benefit.

It is the fashion of Christians distressed in conscience, to exempt themselves from the communion of this comfort, as if it belonged to others, not to themselves. Upon this *Paul* professedly changerth the manner of his speech. Doest thou believe in Christ with a true (though weak) faith? Thou shalt be saved. Hold fast this faith; for even as a half-penny is currant lawfull money as well as a shilling, so is the least true Faith of his weight and allowance before God. Therefore *Paul* elsewhere saith, *There is laid up for me a crown of righteousness.* Yea, for Thee, an holy and famous Apostle. Nay (saith *Paul*) *not for me onely, but for them also who love the appearing of Christ.*

*1 Tim. 4. 8.*

*Use 3.*

Miserable are the unbelievers and impenitent. *There is no condemnation.* If *Paul* had stayed here, many would have applauded him. O how would the Drunkard and Blaphemer, &c. have rejoiced, and all the rout of wicked ones! If thou beest such, how doest thou with in thy heart that it were true? But heare and tremble, thou prophane. *There is no condemnation to them which are in Christ.* This is the childrens bread, it is not for Dogges, that is, for impenitent sinners. What then shall become of them which repent not? woe unto them, for they shall perish, they shall be damned, for them is reserved the blacknesse of darkness for ever, even utter darknesse, where there is nothing but weeping and gnashing of teeth. Who can tel the misery, the flames, the anger, the vengeance which shall fall down upon the heads of the wicked as a tempest of thunder? When thou art glossing and quaffing, think of this damnation. When thou art puffed up with pride, think of the shame and confusion following. When thou art coveting, think of the wrath thou treasurest up against the day of Wrath. Of these things we daily speake and write, and yet thou wicked wretch turnest not, as if it were a trifle to be damned, to be separated from the Saints, from Christ, from God, a trifle; as it were a light thing to have eternall fellowship with the Devil and his Angels. Yet, yet convert; that if it be possible, thou mayest escape Damnation; yet leave thy Whoredoms, &c. while the doore of grace is open. He which now stoppeth his eare, O, how shall he in that day call to the Mountains and Rocks to cover him! Prevent this damnation by repentance; and though other fall into hell, labour thou to be in the number of them to whom there is no condemnation.

*Use 4.*

Great is the Blessednesse and Security of the Godly; I say security, not carnall, whereby the fear of God is shaken off; but spirituall, whereby the fear of damnation is overcome. There is no condemnation to them; they have peace with God,

with themselves. Understand, you blessed of the Father, your happinesse, and rejoyce; My life for yours you shall not perish. That tormenting flame shall not touch one haire of your heads: As the garments of the three men smelt not of the fire, so you shall be most free. Remember this golden, this most divine Sentence, and in all distresses of conscience conquer ye. But thou wilt say, Alas, I am led captive unto sin, what hope therefore? Indeed in thy selfe there is none, but in Christ there is plenty. When Satan shall trouble thee, look unto Christ, in whom thou art by Faith, and invincibly rely thereupon. There is no condemnation to men in Christ. See thou hast good evidence of thy being in Christ, and then resolve that it is as possible for Christ himself to be damned, as for thee; For thou art a part and a member of him, which to perish is impossible. Examine thy Faith and Repentance, and labour to seele in thy heart, thy union with thy Saviour. It is not enough to be near him, thou must be in him. If thou finde so, Rejoyce, be thankfull, and walke worthily.

Now follows the description of them which are in Christ, (*viz.*) All those which walk not after the Flesh, but after the Spirit. And thus he describes them from their proper effect; I say, proper: for it is as proper for Gods children to walk in holiness, as it is proper for the Sunne to shine, and the fire to give heat.

These words containe a double Affirmative.

Answer to each part of the

Proposition, (*viz.*)

Negative.

If you ask who are in Christ. The Affirmative answer is, *They which walk after the Spirit.*

If you ask who are not in Christ. The Negative answer is, *They which walk after the Flesh.*

If you ask who are justified. The Affirmative answer is, *They which walk after the Spirit.*

If you ask who are condemned. The Negative answer is, *They which walk after the Flesh.*

Here we have three things which be of great reckoning in the Scriptures: 1. Vocation, *They which are in Christ.* 2. Justification, *Shall not be condemned.* 3. Sanctification, *Which walk not after the Flesh, but after the Spirit.*

The generall meaning is, Those which live holily, mortifying the Flesh, and obeying the Spirit, are in Christ.

The holy life of a Christian is compared to walking and travelling, which is not done without a Guide. Two things may be noted in those words.

1. The manner of the Metaphor. 2. The nature of the Argument. In the Metaphor are two things. 1. The Act, *Walking.* 2. The Direction or Guide; which is set down two waies: 1. Negative, *Not after the Flesh.* 2. Affirmatively, *But after the Spirit.* The false guide, the *Flesh*; the true guide, the *Spirit.*

But why speaks the Apostle of the false guide? *Object.*

Because most men are inclined to this guide, being wedded to their own opinions, and taking their own directions from the wisdom of the flesh to be best: therefore he gives them an Item of a false guide.

The Scripture usually compares living to walking; as here. So *Gen. 3. 24.* and *17. 1.* &c. the Reason; because of the suiting of one to the other; for in divers things here is a great Correspondence.

1 Travellers ignorant of the way, enquire after

the right and neereſt way. So wouldeſt thou travel to Heaven? If thou enquireſt for the way of Merit, it is Chriſt; if for the way of our obedience, it is the Law. There are many by paths.

Ioh. 5. 39. Search the Scriptures, the rule of our Faith and obedience.

2 Travellers in dangerous and unknown waies, ſeek for a good Guide: ſo muſt he that would ſafely travel to Heaven; For as the Eunuch underſtood not without an Interpreter, ſo cannot we walk that way without a Guide. Two Guides wil offer themſelves: A falſe, treacherous, deceiving guide, which is the Fleſh, which wil boaſt of her cunning and ableneſſe; and a true Guide, which is the Spirit. Both theſe are ſet down in the Text. Take heed of the Fleſh: Take the Spirit.

3 Travellers enquire for good Company; loth to goe alone, and yet loth to goe with evil company, as with a Thiefe or a Robber. So beware thou of ill company; as of Swearers, Drunkards, Whoremongers, &c. Theſe wil draw thee out of the right way, for they travel not to Heavenward. Let thy delight be in the Saints, and in them that excel in vertue, that thou mayſt the more cheerfully walk, being holpen by their prayers and vertuous examples. As in a Teame, a good ſure Horſe, being among a ſort of Jades, is many times made ſhuttle and untoward: So look for no furtherance in thy journey to Heaven, by the ſociety of wicked men.

Pſal. 16.

4 Travellers, eſpecially in a long journey, clog not themſelves with things ſuperfluous, but onely take neceſſaries: So over-load not thy ſelfe with unneceſſary cares and delights of the world. As an heavy burden, or a long Garment to a Traveller, ſo is the world to us in our journey towards Heaven, a hinderance of our ſpeed.

5 Travellers going a dangerous way, provide themſelves of ſome Weapon, as a Sword, or a good Staffe; for they may meet with Robbers, which would lighten them of their money. So get thee a good weapon, the way is dangerous; thou ſhalt be ſure at one corner or croſſe-way or other, to meet with the Divel, that old Thiefe, who would be glad to rob thee of Grace, and is as greedy of it, as a Thiefe of a purſe.

The beſt weapon is Faith; which ſerves for a weapon to fight withall, and alſo for a ſtaffe to reſt upon. For a weapon; therefore St. John ſaith, that Faith is the victory that overcommeth. It is a weapon both offensive and defensive.

For an offensive weapon, it is as good againſt the Divel, as a Piſtol againſt a Thiefe. So ſaith the Scripture, Reſiſt the Divel, ſtedfaſt in the faith, and he wil flee from you. If a Thiefe ſee a caſe of Dags at a mans ſide, he wil not deale with him haſtily; ſo if the Divel perceive us furniſhed with Faith, he wil have ſmall liſt to meddle with us.

For a defensive weapon alſo, there is none to this, it is a Target of prooſe, or a ſhield: ſo Saint Paul calls it, and exhorts, Above all take the ſhield of Faith, whereby ye ſhall be able to quench all the fiery darts of the wicked.

Faith alſo ſerves for a ſtaffe to reſt us upon. We ſtand and are ſtabliſhed by faith. Children learn to goe by the finger, or by a ſtoole; ſuch a thing is faith to us. An old man wil not goe out of doors without his ſtaffe; ſo if thou neglecteſt faith, thou canſt never be able to hold on thy journey; of which we have an example in Peter, who, ſo long as he kept in his hand, in his heart, this ſtaffe, wal-

ked on the Sea; but when he let it fall, himſelfe began to ſinke. Mat. 14. 3.

6 Travellers on foot prepare for their feet, that they be well ſhod, leſt being wounded by the ſharp ſtones and thornes, on which they muſt tread, they be laid up by the way. If thou travelleſt toward heaven, thou muſt tread upon thornes, the points of Needles, burning Coles; thou canſt not want ſhooes. Theſe are the preparation of the Goſpell; And your feet ſhod with the preparation of the Goſpell of peace, ſaith Paul; that is, with a firme reſolution, that come fire, ſword, what will come, we will hold our way. Thus was David prepared, Though I walke in the valley of the ſhadow of death, I will ſeare none ill: and I have ſworne, and am ſtedfaſtly purpoſed to keepe thy Law. So Paul elſewhere manifeſts his reſolution and readineſſe to dye for Chriſt.

Eph. 6. 15.

Pſalm 23.

Pſal. 119.

106.

Act. 20. 24.

& 21. 13.

7 Travellers carry with them ſome cordiall and comfortable waters, to cheere their ſpirits, when through wearineſſe they begin to faint. So in the way to heaven, through weakneſſe thou maiſt faint and fall; the water of Repentance is precious, a draught of it will recover and repaire thy ſpirits, fill thee full of godly care, and confirme thy aſſurance.

Thus much of the manner of the Metaphor: now followeth the nature of the Argument, which is (as was ſaid) a deſcription of ſuch as are in Chriſt by the effect: Such walke not after the fleſh, but after the ſpirit; that is, live holly.

Our Union with Chriſt, the cauſe of our good life: Doct. Ioh. 15. 5. 1 Ioh. 1. 6, 7.

He ſaith not, there is no condemnation to them which are in Chriſt, becauſe they walke; but which walke: for hereby we are not juſtified, nor called; but they which are juſtified and called, ſo carry themſelves. This walking is neceſſary, nor as a cauſe of ſalvation, but as a condition, without which there is certaine condemnation.

Here we have a touch ſtone, to try whether we be in Chriſt, or no, and ſo whether we ſhall be damned, or ſaved. When thou ſeeſt the Impe which thou haſt grafted, to bud, and leave, and bring forth fruit, thou ſaiſt, it takes well: ſo if thou bring forth Holineſſe, the fruit of the Spirit, thou takeſt well, and art ſurely grafted into Chriſt.

This then answers a Queſtion of which many deſire to be reſolved; (viz.) Whether they ſhall be ſaved, or no? Examine thy walking; If in the way of Envie, Blaſphemy, Pride, Drunkenneſſe, Vncleanneſſe, this is the way of the fleſh unto aſſured condemnation: the Spirit leades not this way, thou art yet out of Chriſt, and therefore far from ſalvation. He that would be ſaved, muſt walke after the Spirit, in righteouſneſſe and holineſſe. As the palpable prophane wretch is hereby excluded: ſo alſo, he that is a meere civill man, and no more; for though he ſeeme to be in a good way, as of juſt dealing, temperance, liberality, courteſie, &c. yet he walkeſ in theſe wayes after a wrong guide, which is the fleſh, doing theſe things for the praiſe of men, and with the opinion of Juſtification thereby: beſides, he never deſcends into his own heart, mourning for, and mortifying inbred corruption, unto which the ſpirit principally leades, but onely glorieth in outward moralities.

If then thou wouldeſt be ſaved, approve thy ſelfe to be in Chriſt, by walking after the Spirit. But remember thou muſt walke; now and then will not ſerve the turne; as he that ſets now one ſtep, then another is not ſaid to walke; ſo thy walking implies

ſe 2.

Uſe 1.

Ge

implies a continuall motion in godlinesse, and yet not such a motion as of a Horse in a Mill ; but as proceeding, and getting forward : As in walking there seemes to be an emulation betwene the feet, to be one before another ; so in our living, we must strive to be every day more forward in goodnesse, and to be better to morrow, than we are to day.

v/s 3.

There is nothing more irksome to the children of God, than the rebellion of the flesh, (though wicked men be not sensible of it.) And many times, weake consciences are so distressed, by the sense of their corruptions, that they doubt much of their estates. Let such wisely marke these words: He saith not, There is no condemnation to them, in whom there is no flesh ; but which walke not after it : nor saith he, there is no condemnation to them which are not tempted, or which sinne not ; but which walke not after sinne : For the children of God must be tempted, and we never receive such grace in this life, as not at all to fall, or sinne ; but not to walke after it, but to strive and resist it ; and, if downe through weakenesse, not to lye and wallow our selves, as swine in the myre, but by the power of the Spirit, to start up, to wash away our spots in the Bath of Repentance, and ever after to be the more vehement and strong against our corruption. It is not a willing service which they performe unto the flesh, when they are overtaken, as a man willingly walkes in his Garden ; but a most unwilling ; for the which, true Converts are often heard to sigh, mourne and lament, and are often scene with teares in their eyes.

Concupiscence will be in thee so long as thou livest here, but walke not after it, and then all shall be well. When thou walkest abroad, thou canst not hinder the Birds from flying over thy head ; but thou mayst hinder them from lighting upon thy head, and making nests : So thou canst not be wholly void of corruption ; but if thou be in Christ, thou hast received grace, not to obey it. Thou art (it may be) much inclined to Anger ; Doeest thou let it remaine with thee, till being fowred, it turneth to malice and rancour, and bringeth forth revenge ? Then hast thou suffered it to nest in thy heart, and if thou lookest not to it, it will be thy destruction : so of Lust, Pride, Covetousnesse. But if thou scarre away these Harpies, as *Abraham* the Birds from his sacrifice, and suffer not an evill thought to lodge with thee all night, surely thou art in Christ, and never shalt be damned.

Gen. 22. 11.

Verf. 2. For the Law of the Spirit of life in Christ Jesus, hath made me free from the Law of Sin, and Death.

**I**N this Verse is an Argument, proving the Proposition before delivered ; That there is no condemnation to them which are in Christ.

The Argument is taken from an effect of our being in Christ : Thus,

They which are freed from the Law of Sinne and Death, shall not be condemned.

But those which are in Christ, are so freed :

Therefore they shall not be condemned.

The Minor is thus proved :

They which are quickned by the same Spirit which is in Christ, are so freed.

But all in Christ are so quickned :

Therefore they are so freed.

This Verse then intreats of the freedome and

deliverance of the Regenerate which are in Christ. Concerning which freedome or manumission, foure things may be observed.

1. From what : namely, from *Sinne* and *Death*.

2. The extent of this Deliverance : not from sinne and death simply in this world : but from the *Law* of Sinne and Death : that is, from the power and authority of Sin, which power is called a *Law* by the Apostle, for two reasons : 1. Because carnall men obey sinne, as they should obey a Law. 2. Because sinne holds us bound by the Law unto eternal death.

3. The Subject of this Deliverance : *Mee*, saith *Paul*, meaning himselfe for instance ; to be so also meant of every Regenerate man : and therefore the Syrian Translator reads it, *Thee*.

4. The Cause : *The Spirit* : The Law of Faith, *Ambrosius* say some, which may receive a good Exposition. *Pareus*. Others better interpret the holy Ghost : hereby *Chrysost.* proving the Deity of the third Person. *Beza* understands it of the efficacy of the Spirit in us, which is, saith he, the Grace of Regeneration. I take rather to be meant here, the roote of that Grace, rather than the Grace it selfe. The roote I call the Grace of Holinesse in the Humane Nature of Christ, which upon our union with him, is by the Holy Ghost conveyed unto us. For he received, not *John 1. 34.* the Spirit by measure, but is full of grace, and of his *John 1. 16.* fulnesse we receive grace for grace. This I take to be the fittest Exposition. This Spirit is two wayes set forth : First, by the Subject in whom it is. It is radically in Christ. Secondly, by the effect ; it is the Spirit of life : for if this flow not unto us, we are but dead men : with this being derived unto us, both the worthinesse of Christs obedience, and also power for the weakning and abolishing of sinne, that it reigneth not in us, nor can condemne us. And for this, I guesse, that our Saviour is called a *Quickning Spirit*. For as we have to live a naturall *1 Cor. 15.* life from *Adam*, so have we to live a spirituall life *45.* from Christ, being united unto him.

The meaning then is this ; The power of the Spirit which is in Christ hath freed all them which are in Christ, from sinne and death. So that as sin could have no power over him to condemne him, neither can it have over us ; we receiving of the same Spirit, and living the same life which was in him : For we live not a diverse life from that which is in Christ, but the very same, as the water in the fountaine, and rivers ; and the life in the head and members is the same.

Our union with Christ frees us from the power of sin Death and death, *Ephes. 2. 18. 22.*

The cause of all our happinesse is this union. *1ste 1.* From hence is it that we serve not sinne : from hence is it that we yield not to every temptation of *Sathan* ; that we have comfort, that we are Stablished in Grace, is from hence. Labour therefore to be united ; the ordin ry meanes is the Word preached : For as in Graffing, so here ; God is the Husbandman ; Christ the Stocke, Believers the Imps ; The Spirit the Sap, The Word the Knife or Saw ; The Sacraments, the Ligatures. As therefore without a Knife or Saw to open and rive the Stocke, and to let in the Imps, a man cannot Graffe ; so Contemners of the Word and Sacraments cannot possibly be in Christ.

Hath freed *Mee* : There is much Divinitie in *v/s 2.* Pronounes (saith *Luther*.) In the first Verse *Paul* *Ephes. 1. 7.* spake in the third Person, *Thee*. Here in the first, *Me*. Not that he appropriates this freedome to himselfe





But, to be holy, and to *make holy*, are two things : *That*, the Law is, in *this*, the Law is impotent.

Vaine therefore is the hope of many, who think to be saved only by their good serving God, and their just dealing; and that *their good deeds* shall prevaile against their bad.

For first, our best deeds have so much defect, that though in some consideration they might be *worthy*; yet in other, they stand in need of *pardon*.

Secondly, all our good deeds, though we had as many as *Abraham*, are of finite perfection, and therefore cannot *satisfie* for the least sinne, where by an infinite Majesty is offended.

Thirdly, if we could doe good *perfectly*, yet such doing is *dutie*, and dutie *dischargeth* no debt.

*In that it was weake through the flesh.*

The Law cannot deliver. The reason, Because it is too *weake*. How comes it to be *weake*? It is *weakened through the flesh*. That is, corrupted, sinfull, rebellious nature.

The Law is not *weakened*, either in *Precept* or in *Docktrine*, but only in *justifying* of Man : and this not in it *selfe*, but by *accident*, because we are naught, and not conformable unto it: If we could perfectly keepe the Law, it were as able to justifie us, *as ever*. There is no fault then in the Law, but in us.

A blinde man cannot see, though the *Sunne* shine most cleere : the fault is not in the *Sunne*, but in his blind eyes. So, that we are not benefited by the Law, is our fault, not the Lawes.

A cunning *Carver*, can cut the *similitude* of any Creature; but not on a rotten sticke; yet, no imputation to the *Carver*. So the Law hath skill to *justifie*, but cannot doe this feat in our rotten *Nature*.

*The Law cannot justifie us, because we cannot perfectly keepe it:* 2 Chron. 6. 36. James 3. 2.

*Quest.* How can we be guilty of the breach of that Law which is impossible for us to keepe?

*Ans.* 1. It is impossible here, but in heaven it will be possible. 2. It is possible to the *Elect*, in regard of Christ, in whom they have fulfilled it. 3. It is possible, in regard of perfect obedience, begunne in this life, most certaine to be perfected after this life. Yet is it impossible for justified men in *this* life perfectly to keepe the Law in themselves, (though the Councell of *Trent* hath determined it possible) and we also are *bound* to this impossible Law, and that *justly*. The reason is, Because to *Adam*, in whom we were, it was at first possible; and by his transgression (in whom we sinned) it became impossible. So that God may *justly require* it now of us; as a man may justly require a debt of him, who through his *riot* and *luxurie* hath made himselfe unable to pay it.

A *King* loseth not his authority to command, because some refuse to obey him : nor God his right to command, though we by our naughtinelle have made our selves unable to performe his commands.

That seeming Contradiction, attributed to *Hierome*, is true on both parts : Cursed is he which saith, God hath commanded impossibilities; and Cursed is he which saith, the Law is possible.

Thou failest in thy obedience, yet if thou believest, and thy heart be *upright*, be of good comfort: Nor *Abraham*, nor *David*, nor any of the *Saints* did perfectly keepe the Law, or were saved by their workes, but by their faith. Doe thou beleve, and endeavour with an honest heart to obey (though in

*much weakenesse*?) Thou shalt be saved as well as *Abraham*: For he hath the perfection of the Law, which beleeveth in Christ. But thou wilt say, that thou art *unworthy*. 'Tis true: so certainly was *Abraham*. Let thy failings *humble thee*, and seek for increase of Faith.

The Law is weake, to save so much as *one*: but *Use 2.* it is strong enough to *damne thousands*: Remember that. If thou beest a Blaspheemer, a Drunkard, &c. thou shalt find it a *Gyant*; If thou hast but one sin *unrepented for*, it will condemne thee.

The Law was given to *Adam*, as a *Rule to direct Use 3.* him to Heaven. It is weakened by thy evill corruption: which weakens also the Gospell, making that a *savour* to death, which is appointed for a *savour* of life. Bewaile thy corrupt nature, and seeke renovation.

*God sending his own Sonne, in the likenesse of sinfull flesh, and for sinne, &c.*

In these words, to the end of the fourth Verse, is declared the meanes or way, whereby we are delivered from the power of sinne, and so from condemnation.

This Declaration contains a double effect of God. The first is the *sending of his own Sonne, &c.* The second, *The condemning of sinne, &c.* Both these are amplified from their End, *verse 4.* First, of the first Effect: in which we have foure things. 1. The Persons, 1. Sending. 2. Sent. 2. The Act, *Sending*. 3. The manner, *In the likenesse of sinfull flesh*. 4. The End, to take away sinne.

1. The Person sending: *God* the Father, so here to be taken, though it were the worke of the whole Trinity, because of the Relative, *Sonne*.

The Person sent; The *Sonne*, noted by this possessive (*His Owne*): For God hath divers *Sonnes* by a superlative Grace; as Angels and Men: the one by Creation, the other by Adoption. None of these are sent; but his *Owne Sonne* by Nature, his *only begotten*.

2. *Sent*: How can the Sonne be sent, without a separation from the rest of the Persons, or a diminution of his owne excellency? The answer is, that Christ is to be considered two ways: As God; and as the Mediator of God and Man: And this sending to be meant; not of a locall motion from Heaven to Earth, but of his manifestation in the *Flesh*. *Sent*, saith one, nor that he might be where he was not, but that he might be in the manner he was not: that is, visibly in regard of his assumed *Flesh*.

3. *In the likenesse of sinfull flesh*. *Flesh* is not here to be taken for Corruption; but for the substance of mans Nature: The word *likenesse*, is not to be attributed to *Flesh*, but to *Sinfull*. Not flesh in likeness; For that was the Heresie of *Marcion*: but sinne in likeness. He had true *Flesh*; but No sin. In regard of the substance of the *Flesh*, it was true. In regard of the Evill Qualities, it was *like*. He was counted a Sinner, and condemned as a Sinner, but he was no Sinner. He could be weary, sleep, be hungry, and dye, but he could not sin.

*And for Sinne*: that is, for the taking away of sin, to be a sacrifice for sinne.

The meaning. It was the will of God, that Christ should take our Nature upon him, but without Sinne, and therein make satisfaction for us, and so free us from sinne and death.

So that these words are (as we may say) a Commission from God the Father to Christ. In which are three things: 1. The Author, God the

*Doctr.*

*Council  
Trid. Sef.  
6. can. 8.*

*Use 1.*

*John 1. 14.*

*Aquinas.*

the Father. 2. The Committee, Christ the Son. 3. The Summe and Contents of the Commission, in two Clauses: The first, to take our nature upon him. The second, in that nature to take away sin. The first part shewes his Nature. The second his Office. In the first, is the Doctrine of his Incarnation. In the second, the Doctrine of his Passion.

Doftr.

*D. Of the first part. Iesus Christ came into the world, and was incarnate of the Virgin Mary, not of his own will, and yet not unwilling, but by the will, appointment, and decree of his Father, Gal. 4. 4. Joh. 8. 42.*

*Quest.* Was not the Virgin Mary a sinner?

*Ans.* Yes.

*Quest.* How could he then take flesh of her, without sin?

*Ans.* By the operation of the Holy Ghost *over-shadowing her.*

Vfe 1.

*Sending down his own Sonne.* Christ then had a being before he was incarnate. The Mission is not his Incarnation, but being sent, he was incarnate.

Vfe 2.

There are two Natures in Christ: The Divine, for he is Gods own Sonne. The Humane, because in the Likeness of sinful Flesh; and both these *personally united*. For the same Sonne sent forth, is sent in the *similitude* of sinful flesh.

Vfe 3.

Heb. 4. 15.

1 Pet. 1. 19

Christ had no sin of his own, called therefore the Immaculate Lamb. He had our sins by Imputation.

Vfe 4.

God sent his Sonne out of his own *bosome*, without our Counsel; we *inquired* not after it, we *deserved* it not, much lesse *deserved* it. All our salvation is wholly of God.

Vfe 5.

Psal. 45.

Joh. 15. 20.

Christ is God. How darest thou then despise his Word and Sacraments? How darest thou by swearing, Lying, Drunkenesse, &c. offend him? Hee is the Lord thy God, therefore beleve thou in him, and *worship* him. Christ is man, This is *comfortable*. Art thou poor, despised, afraid, tempted, weake? So was thy Lord Christ, being Man. And the Servant is *not above* the Master.

Christ was Man. Not a man of Steele, but a *weake* man. Not *senselesse*, but *sensible* of miseries: Poverty could *lay hold* on him. Hunger *bite* him. Sleep and weariness *overtake* him. Blowes and *buffets light* on him. The Devil could *tempt* him. Death could *fear* him, yea, *hold* him for a time. The Grave could *swallow* him. He knows what all these mean: What a vile Tongue: a false Accusation: a smiting hand: a cruel and partiall Judge can doe. How Poverty, Temptation, Death can *terrifie* and *amaze*. In thy trouble therefore flye to him; be not afraid. He cannot forget what it is to be troubled; and remembring, hee cannot but *have compassion*, and be *touch*ed with the *feeling* of our infirmities, who was so subject, that hee might be *merciful* and *succour* us that are tempted. O sweet! that he might have *compassion*, and that he might *succour* us.

Heb. 2. 17.  
18. & 4. 15.  
16. reads  
the places.

When thou are sick, thou sayst, O if you knew what I feele, you would pittie me: and seeing others pained as thou hast been, thou art moved to pittie them from thine own experience. Remember: Christ knows thy misery, and hath felt a thousand times more. Goe boldly to him for comfort.

Vfe 6.

Christ was tempted and afflicted, but sinned not. Nothing could make him sin. Doe thou in like manner. Let not poverty, wrongs, any temptations make thee offend God; that being like Christ thy Head in holinesse, thou mayst be like him also in glory.

*Doftr. of the second part. God sent his own Sonne to take our Nature upon him For sin: that is, to take away sin. Ioh. 1. 29. The principall thing in this Divine is, that this was committed to Christ, and enjoined him of his Father, Esay 61. 1, 2, 3. which Christ applies to himselfe, Luk. 4. 21. As Kings, Priests and Prophets were of old, so was Christ hereto anointed and appointed. Yea, to this Commission, as Gods own Act and wil, God hath set his seal, Joh. 6. 27. And Christ himselfe undertakes his Office with an Oath, Heb. 7. 20. 21.*

God hath thus solemnly commanded his own *Vfe 1.* Sonne this service, To take away our sins, and to save us. Art thou afraid of Damnation because of thy sins? Be of good comfort: Thou hast Christ *1 Joh. 2.2.* for thy Advocate. If we be to sue down a Commission, we desire to have the *wisest* and *ablest* men to sit upon it. If we have a suit at Law, we covet to get the best and learnedest Counsel, and in most favour with the Judge. Now we have a suit for salvation; we have strong Adversaries: The Flesh, the World, the Devil, the Law. Who shall bee our *Man of Law* to plead for us? shal an Angel? No, we have Christ himselfe, the Lord of Angels; the wisest, for he is the *Wisdome* of his Fathers and most in favour with the Judge, for in him is God wel pleased. And indeed Christ hath taken our Matter upon him. God hath *retained* him for us. How then shouldst thou not have the sentence passe on thy side? Thou committest thy other causes sometimes to a man and speedest; if thou committest thy self to that Word, canst thou perish? He knows the *moment* of thy cause, and the reasons whereby he should perswade. It stands him upon that thou prevaile, because thou art of his bone and his flesh. Be sure to bring him his Fee, that is, Faith, Repentance and Obedience, and thou canst not lose the day: If thou canst believe, he can save thee; nay, he must, it is his Office, God hath enjoined him: and he is faithful as *Moses*; nay, more faithful; *Moses* as a servant, he as a Sonne. Let him that hath an Office, wait on his Office (saith he to us: ) and can he *neglect* his Office? Read *Joh. 6. 37, 38, 39, 40.* It is *6.* the will of his Father (which he alwayes delighted to obey) that he should cast away no poor sinner which believes and repents. *Heb. 3. 21; Rom. 12;*

Go therefore thou Penitent soul to Christ, desire him to do his Office, to take away thy sins and comfort thee. Hast thou no feet? Hast thou no stumps? Creep to him. It is as possible for him to reject thee, as it is possible for him to be unfaithfull.

Seek not to the Virgin Mary, to Angels or Saints for salvation; it is not their Office, but Christs. He offers it thee in his Word: see thou refuse not to receive it: This refusal brought woe upon *Cowazin* and *Bethsaida*. Yea, the dust of the feet of our Preachers is to be shaken off, as a witness against such as contemne the grace offered in the Gospel: and it shal be easier for *Sodom* and *Gomorrah* than for such. Let us not then harden our hearts any longer; but while he speaketh, let us hear his voyce, while he calleth, let us make obedient answer; while he stretcheth out his hands, let us run into the bosome of his mercy, that we may be saved. Amen.

*Condemned in the flesh.*

The former effect was a Commission from the Father to his own son. In these words is the second effect, containing the Return of the Commission.

AII



All Commissions speed not. This sped according to the intent of the granting, for *sin was condemned* and taken away.

In this effect are four things: First, the Efficient, *God*. Secondly, the Action, *Condemned*. Thirdly, the Object, *Sin*. Fourthly, the Subject, *in the flesh*.

1 *God*, the Father as before.

2 *Condemned*. To condemne is an Action of a Judge giving sentence against a guilty Person; So is it not here; for sin is not guilty, but makes guilty. Condemnation is also many times taken for the punishment which the delinquent condemned suffers; neither is it so here: but after a similitude, as condemned Persons executed, cease to be, and are taken away, so sin is taken away.

\* Some expound it, He abolished it; Some, He abrogated the power and reign of it, as a man hanged loseth his Offices. *Aquinas*, he weakened. *Ambrose*, he took away the authority of sin. So *Mary*, He put out of authority and Office; as if the King should take away his Commission from a subject and disgrace him: So God by Christ put sin out of Office with all the reproach that might be. As Souldiers and Captaines are sometimes cashiered and sent away disarmed, so Christ hath cashiered this Captaine sinne.

3 *Sinne*, That is, All sinne whatsoever had any consideration of sinne: Original, with the fruit, which is Actual sinne; and both these with the effect, which is condemnation. He condemned and abolished it in regard of dominion and damnation, and so it answers unto the freedome spoken of in the second verse.

4 *In the flesh*. Flesh here for the nature of Man which Christ assumed: The Article would here be expressed in *That flesh*. The Syrian Translator, *In his flesh*.

The sense. We are freed by the Law of the Spirit of life which is in Christ; for he abolished sinne in his flesh; so that we being flesh of his flesh, and bone of his bone must needs also be delivered.

*God by the death of his Sonne, which he did suffer on the Crosse in our Nature, hath so taken away and abolished sinne, that it cannot rule in us here, nor condemn us hereafter*, Elay 53. John 1. 29. Heb. 2. 10. to which adde Heb. 5. 9.

Sin was condemned in the humane Nature of Christ; not in the Divine: for that is impossible: but the Person must be Divine. For neither Men nor Angels could have born the punishment of sin, but themselves must have been for ever condemned withall. To sin is Mans work: But to condemne sin is Gods work.

Quest. *Why did not God pardon sin at once, and spare his only son?*

Ans. The threatening, Gen. 2. 17. required that Man must dye for his transgression; which if he had not done in his own person, he could not have been saved. Neither indeed is it to be imagined, that God can forgive sinne without satisfaction to his Justice: nor for any defect of power, but for the perfection of his Nature, which cannot but hate and punish sinne. Nothing is impossible to God, but that which hee willet not, and hee cannot will, that his Justice should be unsatisfied.

Quest. *How can the Temporall punishment in the flesh of Christ, satisfie for the Eternal to be suffered by us?*

Ans. Though he suffered not long, yet he suffered much. And though the Action, or rather Passion was of short continuance; yet the vertue is everlasting and infinite, suitable to his Person which suffered, who is Infinite.

Sin is fully destroyed: because it is Gods work: *Vse 2.* and justly; because *condemned*. And believers cannot justly be now condemned, because Christ hath paid the debt.

Sin is condemned, our greatest enemy. What should let us greatly to rejoyce? If a man in authority, being our utter enemy, should be imprisoned, put from his place, and made Jack out of Office, as we use to say; it would make us exceeding glad: or, as if thou hadst a *spitefull* enemy, by whom thou wert afraid whensoever he met thee to be stabbd, thou wouldest be much afraid: even as *Saul* was (though otherwise a valiant man) at the sight of *Goliath*. But when he saw *David* had kild him, he rejoyced and all *Israel* with him. So it is with us: Sin alive and in authority, will make the stoutest of us afraid. But Christ our *David*, hath kild sin our *Goliath*. This comforteth our hearts.

But thou wilt say, Alas, I feel sinne struggling with me and molesting me, and I many times smart full sorely for it. Yea, it may be so, and that be so: God will have it so, to humble thee, and to make thee cleave the faster unto him. But, if thou believest, it rules not, nor can condemne thee. Sinne lives indeed, but as a condemned person. A man receiving his deaths wound *sprawleth* and moveth a while: And Fire, though it be *quenched*, yet there ariseth a *smoke* for some small time after, which may trouble thine eyes: So is it with sinne. And for the Crosse, it's necessary, not as a punishment, or satisfaction; but as an *instruction*: which is to be used, so long as we bear about us the remainder of sinne, for a help to Mortification; and that it may appear that God no way approveth of sin, when he correcteth his Children for it, though he hath pardoned them.

Christ hath done and suffered whatsoever his Father appointed him: he hath born *hard words*, *harder deeds*. He never gave over till that comfortable *consummation* est was uttered. Imitate him. Whatsoever God commands thee, *obey*, though it be hard and tedious: to flesh and blood: Repent thereof thy sayings, who like a lazy servant hast made *Exceptions* of thy service. And see that thou hate for ever and abhorre all sinne, seeing Christ came to condemne and take it away. Think seriously of it. God hath in the flesh of his own Sonne, condemned thy Anger, Pride, Covetousness, Blasphemy, &c. Wilt thou *justify* them? Christ hath kild sinne: Wilt thou give it life? Christ came to *demolish* and abolish it; wilt thou build it? God set a curse on him which should build *Jericho*: which afterward took Effect. Sin is this *Jericho*, and cursed shall he be that buildeth or maintaineth it. Christ came to *destroy* the works of the Devil, which are Whoredome, Drunkennesse, &c. Wilt thou live in the practice of them? This is to take the Devils part, against thy Saviour Jesus Christ. Sin is condemned in Christs *flesh*: if it live and rule in thy flesh, thou hast no part in him, thou art not of his flesh and bone: for thou art contrary to him.

Joh. 6. 26.  
1 King 16.  
34.  
1 Joh. 3. 8.

Verse 4. *That the righteousness of the Law might be fulfilled in us, which walk not after the Flesh, but after the Spirit.*

**H**itherto of the two Effects of God. God sent his Sonne, and gave him a Commission. He executed it. So did God. So suffered Christ. But why? *Cui bono?* Who have the benefit of all this? This *Paul* shewes in this Verse. Where are two things. First, what the Benefit is: (*viz.*) *The fulfilling of the righteousness of the Law.* 2. Who receive the Benefit. We that believe. In us. Described by a proper Effect. *which walk, &c.*

*That.* This noteth not here the event onely, as though it so fell out, but the Counsell of God, purposing this to be the end of the sending of his Son, &c.

*The righteousness of the Law.* So many. As though it were *disagreement*: some Justification: as though it were *disagreement*: but it is *disagreement*, which *Deza* well renders, *Ut in Legib.* that the Right of the Law might be fulfilled in us. What Right? The Law hath a double Right: One of Obedience, it doth rightly challenge obedience; and the Law hath not the right, if it be not obeyed. The other Right is to condemne us for disobedience, for it is right and equal, that those which do evil, should suffer evil. Both these are here understood.

*Of the Law.* Law sometime is taken for the strength of a thing, as in Verse 2. sometime largely for the whole Word of God: sometime more strictly, for the Moral Law in the Decalogue, and for the Doctrine, Precepts, Promises, Prohibitions, Threatnings, which the Law speaks of: So here.

*Fulfilled.* Perfectly satisfied by Christ, in regard of both the Rights.

*In us.* Not by us. By Christ. *In us.* For Christ in our Nature hath fulfilled the Right of the Law: and therefore *in us*, because of our Communion with him.

The meaning. God hath condemned sinne in the Flesh of his Sonne, that, All that which the Law by a right could require of us, might be performed by him for our benefit, so, as if we our selves had in our own persons performed the same.

*Doct.* *whatsoever Christ did concerning the Law, is ours by Imputation so fully as if our selves had done it, Mat. 3. 15. & 5. 17, 18. As if he should say, every tittle of the Law should be fulfilled. If it require obedience, it shall have it: If it threaten curses, they shall be borne. The Precepts shall be kept, the Promises received, the Punishments endured, 2 Cor. 5. 21.*

*Vse 1.* If Adam had not sinned; by fulfilling the Law in the Precepts he should have been saved: and the Damned fulfil it in Hel in regard of the Curse, by suffering it, and cannot be saved. If we would be saved, we (because sinners) must fulfil it, in *Precepts & pœna*, in the Precepts and Punishment. The Precepts must be kept, that there may be place for the *Promises*. The Curse also must be endured, which is the *wages* of our sin. The Law must have our *Blood*, and without blood there is no remission. We can doe neither of these in our selves. We have done both these by our *surety*. Faith is here necessary, that Christs doing and suffering may be applied to us, that the Right of the Law may be fulfilled in us,

The wonderful wisdom of God appears in *Vse 2.* our Redemption. Who executes his Justice upon Christ, exercises his mercy toward us. Without infinite satisfaction his Mercy could not be appeased; without infinite Mercy we could not be saved. One deep calleth another: The deep of his Justice, the deep of Christs satisfaction: The deep of our Misery, the deep of his Mercy. If he had laid his Justice upon us, where had been his mercy? If he had shewed mercy without satisfaction, where had been his Justice? Both these must meet, that we may have righteousness and everlasting peace. This the Angels admire; doe thou labour to understand.

Christ suffered for us, not onely (*nostra causa*, *Vse 3.* but *nostra vice*) for our sake, but in our room and stead. Wee should have beene buffeted, spit upon, crucified, cursed: Hee represented our persons, was in our room. O infinite Love! Many desire to represent great Personages, to partake of their Honour: but none desire to represent the persons of base and condemned wretches, to bear their shame, no *sinning* for this. *David* wished that he had dyed for *Abalom*: But *Christ* (our *David*) dyed for us indeed.

Here is singular comfort; for this is our *Vse 4.* due from this place. The Law must have it's right, before a *sinner* can be saved. We cannot of our selves fulfil the right of it. Art thou in Christ by faith? Be of good comfort: Christ hath fulfilled it in thee, and thou hast fulfilled it in Christ.

Thou mayest be threatened by the Law, in regard of thy daily failings: But here is a *non obstante*, by the goodness of thy Surety. As a man having broken a *penall Statute*, if he once have undergone the Law, he feares not any more, either Judge, Officer, or Law for that fault. So, because *Christ* hath undergone the Law for us, we need not feare. And as the Debtor by the payment of the Surety is delivered; so we by the sufferings of Christ.

But thou wilt say, that thou still sinnest, and canst not fulfill the obedience of the Law. I answer, that this right also of the Law is fulfilled in thee by Christ, if thou believest. For he that hath Christ, though he hath not kept the Law, hath the whole righteousness of the Law. Christs righteousness is a large Garment, covering *Infirmitas* himself and us too. This Garment is not of our *Christi nam* buying or working, but it is better, because wrought *passum* by Christ; and we shall also have a righteousness of *us, Bern.* our own in the Kingdome of Heaven.

Christ hath stood in thy stead, and endured the *Vse 5.* sharpest of Gods Judgements, which he deserved not, that thou mightest taste the sweetest of Gods mercies, which thou deservedst not. How should this bind thee unto him in all obedience! The Borrower is a *servant* to the Lender, as *Solomon* saith, and the Receiver to the Giver. Christ hath done and suffered so much for thee: shalt thou deny him any thing? Even thy life, if he require it? Now, what would Christ have thee to doe? He hath borne the punishment of thy finnes; he would then have thee cease from sin. He endured *baseness* and *poverty* for thee: Repent then of thy Pride. His blessed Mouth was buffeted and spit upon for thee: He would now have thee to leave thy Swearing, Lying, filthy and ungodly talke, and

Doct.

Vse 1.  
Prov.  
27.

and to use an holy and gracious speech. His heart was *pierced* for thy sins; thrust not the spear of thy sins into his side again; but repent, and please thy Saviour in the amendment of thy life.

Verse 5. *For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.*

6. *For to<sup>a</sup> be carnally minded is death, but to<sup>b</sup> be spiritually minded, is life and peace.*

7. *Because<sup>c</sup> the carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be.*

<sup>a</sup> Or, the  
minding of  
the flesh.  
<sup>b</sup> Or, the  
minding  
of the spi-  
rit.  
<sup>c</sup> Or, the  
minding  
of the  
flesh.

**I**N the premises, Saint Paul hath delivered that there is no condemnation to them which be in Christ; because they are delivered from the condemning power of sin, God having condemned their sinne in the flesh of his Son. And lest any shou d here take liberty to sin, he hath there admonished, that such comfort and priviledge belongs unto them onely, which walk not after the flesh, but after the Spirit.

This last point is farther enforced in these three verses, by an Argument taken from an opposition of contraries: The dispositions of carnal and spiritual men are contrary.

Therefore, their end must be contrary.

Of the contrariety of their dispositions speaks the fifth verse; of their contrary ends the sixth verse, one part whereof is proved in the seventh verse, the other part is easily understood. First, of the fifth verse.

*They which are after the flesh*: that is, which are in a meer unregenerate estate.

To be in or after the flesh, and the flesh to be in us, differ: This is incident to the Regenerate, that proper to the unregenerate.

But understand, to be after the Spirit, not to be merely spiritual, but to be regenerate.

*The things of the flesh*. Earthly things, which are either good, as Mortalities; indifferent, as Riches; or evil, as Whordome. The things of the flesh here principally meant, set down, *Galat. 5. 19, 20, 21.* The things of the Spirit also set down, *Galat. 5. 22, 23.*

To *mind*, must be taken largely, comprehending Thoughts, Meditation, Desire, Delight, Study. To favour.

The sense. Carnal men favour carnal things, Spiritual men contrary.

*Carnal men and Spiritual are contrary*; *Gal. 5. 17. 2 Cor. 6. 14. Jam. 3. 15, 17. And Solomons Fool and Wise-man, so often opposed, shew the same.*

Why cannot carnal and spiritual, godly and godlesse men agree together? Why is a wicked man an abomination to the Just, and contrary? Here's the reason. They are contrary, of contrary nature and disposition; Fire and Water are not more contrary. Clay and Iron wil not weld together, so friendship is where there is likeness: Birds of a feather wil flye together. Gods children wonder that wicked men can be so ill: and wicked men wonder that the children of God will not run with them into all excess and ryor.

From this contrariety is it, that Adulterers, Drunkards, vaine persons find favour there, where a good man is hunched at. That an idle person who will let his work to run to the Ale house, and to vanity, shall be born with; but if a poor man let an hour to go to a Sermon; hee's an Hypocrite,

'tis pitty to do any thing for him. A Philosopher being asked, why men fought more to *rich* men, than to *wise* men, answered, because it was possible they might be *rich*, but not *wise*. So, if any aske me why wicked men are of some more favoured, than good men: the Answer is ready: Because they which favour wicked men, either are, or meane to be Whore-masters, Harlots, Theeves, Drunkards, &c. but to be godly they purpose not.

Doeft thou hate good men, and raise on them? Wel, go too: shew thy selfe what thou art: No body hates an *Israelite*, but an *Egyptian* or a *Canaanite*; no body mocks *Isaac*, but *Ismael*; betrays *Christ*, but *Judas*; is an enemy to a godly man, but he which is contrary.

Put fire to fire, water to water, and there is no commotion: but put fire to water, or contrary, and then what a noise and Thundring! So, if a wicked man meet with a wicked man, there's shaking of hands, and much gladness: but if a good man come in their way, hee's sure not to passe without a mock or taunt. If thou fearest God, let not this discourage thee. Its a signe there's some goodness in thee, otherwise the devil would not in his Instruments so rage against thee.

As it's easie to discern between *Musk* and *Much-bill* by the sent, and between Gall and Honey by the taste: so it's easie to discern a spiritual man from a carnal, by their favour. Doeft thou most mind, affect, savour earthly and carnal things? This shewes thy *dinghill* disposition: for spiritual men seek and mind things above.

Every thing lives according to his kind: the Horse in the Pasture; the Fish in the Water: A Fish cannot live out of the Water: so talk of good things to a carnal man; he presently fals a sleep, or railes; for hee's out of his element; but to a spiritual man, such things are a delight. As in dyer, that which is ones mans meat, is another mans bane, because of the difference of their *temperature* and constitution: So is it here.

Examine thy self in particular. The hearing of the Word, Prayer, &c. are spiritual. Is the Word as sweet to thee as the Hony, and the Hony-combe, as it was to *David*? And is thy soule never at rest, till thou canst find opportunity to powre out thy heart to God in Prayer? Thou art spiritual; these things are most tedious to a carnal man. Drunkennesse, idlenesse, Vanity, &c. are things carnal: Doeft thou account that day as lost, wherein thou meekest not with thy comforts, to have fellowship in such things? Flatter not thy selfe; thou art surely carnal: for a spiritual man hates these things, and all his delight is in the Saints, and in them which excel in vertue.

He that would favour spiritual things, must be renewed by the Spirit of God. As he that is *Aquish*, thinks sweet things bitter; but being in health, tastes every thing aright: So, if thou wouldst favour good things, purge out that same *choler*, and *ranknesse* of corruption which hath infected thee.

Many thinke that the priviledges of regenerate men belong unto them, because now and then they goe to a Sermon, though they find no more favour in it, than in a dry Chip: No, no, thou maist hear many Sermons, and yet have a carnal heart of thine own, which if occasion serve, will shew it self. As Water-fowles hatch under a Land-fowle, a while remaine with their dam; but anon run into the Water, according to their kind. So,



if the nature and disposition of the heart be not changed, we cannot favour and take pleasure in good things.

As an Hare, when she is hotly pursued and hunted, plies her to some beaten path, not for any love she hath to it, but that there, by the feet of passengers, she may lose her sent; so many will be in the Church-paths, not for any devotion; but that the filthy sent of their carnality might not be discovered.

*Plutark* laughed at such who would be accounted as wise as *Plato*, and yet in the company of *Alexander* would be drunken. Desirest thou the reparation of one godly, and of a religious Professor? Though thou comest to Church, and joynest in Prayer, &c. thou shalt never attain it, so long as thou wilt wear, lye, be drunken, or any thing for company. It's another manner of thing to be spiritual. We cannot be a Lion in the Forrest, and a little Dog in a Ladies lap. There must be a change of nature; seek this.

Verse 6. For to be carnally minded is Death: but to be spiritually minded is Life and peace.

**A**s Adam having sinned, the Angel kept the way of the Tree of Life; so our Apostle keepeth unrepentant sinners from the Consolation before propounded. Such consolations belong not to wicked men. The Argument to prove it was: Those which are contrary obtain not like condition: But the wicked and godly are contrary. The Minor was partly shewed verse 5. from their contrary dispositions, and is more declared in this verse from their contrary ends.

Death and Life are immediately contrary.

But these are the ends of the Wicked and Godly.

Therefore, the ends of the Wicked and Godly men are contrary.

*Θεων μ.α. Figmentum Cordis. Gen. 6. 5. 8*  
To be carnally minded. The word signifies the act of a carnal mind, comprehending thoughts, desire, discourse. *Moses* calleth it that which the heart fashioneth.

*21. Metonym. Eff: 6.*  
Is Death. By a figure, bringeth, causeth, or endeth in death: For death is the end of sin, though not the end of a sinner: A wicked man sins not purposely that he might be damned, but damnation followes his wicked doings.

As a man many times, seeking for one thing finds another: so wicked men in their sinning seek another thing. The Adulterer, his pleasure; the covetous, riches, &c. but they find another thing; that is, Death.

To be spiritually minded. That is, the cogitations, devices, desires, actions, proceeding from the spiritual part.

Is Life and Peace. That is, bringeth happiness, and peace with God, and our own consciences.

*Doctr.*  
The sense and Doctrine. whatsoever the flesh or corruption doth mind, favour, desire, endeavour, seek, act, bringeth death: and so on the contrary for the spirit, that is, the Regenerate part: Gal. 5. 21. 23. The fruits of the flesh exclude us out of heaven; the fruits of the spirit exclude the curse of the Law. The more flesh, the nearer Hell; the more spirit, the surer and nearer Heaven, Gal. 6. 7. 8. As he that soweth wheat, reapeth wheat, not Barley: so if we sow to the flesh, we reap corruption; if to the spirit, life everlasting.

*Use 1.*  
True wisdom is that which hath the favour of God, and life following it. We say many times of a wilde gracelesse young man; He hath a good wit:

a naughty wit we should say; because being un sanctified, it bringeth death. We say also of a covetous man; O, a very wise fellow: we should say, a very foole; For what wisdom can it be for a man to damne his soule by his courses?

If a man would judge of wise men without the Word, he might imagine, that our witty Politicks and carnal men had all the wits and that spiritual-minded men, who neglect the present good things, were little better than fooles. Indeed carnal men think spiritual men to be fooles; but spiritual men know carnal men to be so. For true wisdom is to fear God, which while carnal men want, they cannot be truly wise.

The Word sometime calls wicked men wise, but with a restriction, in their generation to do evil; according to the flesh, &c. Thus was *Achitophel* a deep Politician, but dyed like a foole, in a pettish humour hanging himself. Therefore *Solomon* almost always calls a wicked man, The fool.

Some think it a point of wisdom to believe nothing which they cannot see with their own Reason, as the *Corinthians* doubted of the Resurrection: but *Paul* saith to such an one, Thou Fool, or O Fool. Some think it a glory to differ from other in opinion, and to contrary them, as the *Galatians* in the point of Justification: but *Paul* calls them fooles for their labour.

*Pharaoh* seeing the children of *Israel* to increase, said he would deale wisely, but indeed he played the foole, as appeared in his fearfull end. *Gebazi* thought himself wiser than his Master, when he would save something by the Leprous *Affrims*; but this wisdom got him the Leprosie of *Naaman*. *Peter* would be counted a wise fellow, and takes upon him to advise our Saviour to avoid his Passion; but this was carnall wisdom, as our Saviour told him, calling him Satan.

There is wisdom in a carnal man, as life in one that hath the Falling-sicknesse, or sense in a mad man; but no more to be compared to the wisdom of the spiritual, than such life and sense is to be compared to the life and sense of sound men.

Great is the misery of a man unregenerate: for he cannot think a thought, or speak a word, but it is his death; nay, the very wisdom of the flesh is so; how much more the foolishnesse? we pity natural fooles, and it's a misery to be so, but it's more to be a fool in spiritual things: So on the contrary, the happiness of them which are spiritually wise, is great: For whatsoever they devise, desire, speak, or do, according to the teaching of the Spirit, is for their great good. Every sob, tear, every good deed hitcheth them nearer to heaven. Every Prayer they make, every Sermon they heare, increaseth their peace, and their assurance of life. Surely they are blessed, Labour thou to be such an one.

In nothing follow the counsel of the Flesh: for it's a Traytor, and seekes thy destruction: will a King counsel with a Traytor? This were to ruinate himself and his Kingdome. Many, when any thing is to be done, counsel not with the spirit, but with their own fleshly heart, as *Rehoboam* with the young men, and so they miserably perish.

Will any man chuse him for a guide, which will lead into a ditch? But such a blinde guide is the Flesh: wil any man commit his body or goods to that bottom, which is steered by such a Pylot, which drownes every vessel he governes? There

was never any man followed the wisdom of the Flesh, without deadly danger.

Gal. 1. 16. Seek therefore another Director, which is the Spirit; there is no condemnation to them which walk after this Guide: When Paul should take upon him the calling of an Apostle, he counselled not with flesh and blood; for his flesh would have said, Why Paul, this Calling will bring persecution; pity thy selfe, thou art in a place, a learned Pharise, &c.

So, is there a falling out between thy neighbour and thee? The Flesh will say, Sue him, throw him into prison, be revenged, &c. but the Spirit will counsell to meeknesse and forgiveness, which is pleasing to God. Take heed in these and the like thou follow not the wisdom of the flesh, for that is the way to destruction. And indeed, who shall at any time pray, hear the Word, do any good, or especially suffer for the Gospel, if he counsell with the Flesh? As Abraham therefore, when he went to offer up Isaac, told not Sarah, lest she might dissuade him: So in all things to be done or avoyded, be jealous of thy corrupt heart; take no counsell of it, but of the Spirit, by the Word: for the wisdom of the Spirit is life and peace.

Verf. 7. *Because the carnall mind is enmity against God: for it is not subject to the Law of God, nor indeed can be.*

**I**N this Verse is proved, that to be carnally minded is death or deadly. The Argument is from the Efficient cause, thus:

That which is Enmity, bringeth Death.

But the Carnal mindednesse is Enmity: Therefore, &c.

Deut. 4. 4. The Proposition is manifest; for as Friendship with God, and Reconciliation is the cause of life, so on the contrary.

The Minor is the first part of the Verse, and it is proved from the property or effect of such Enmity, Thus:

That which neither is nor can be subject to the Law of God, is Enmity.

But the carnall man neither is nor can be. Therefore, &c.

So that in this Verse are two things. 1. A Proposition, in the former distinction of it, 2. A Reason, in the latter.

First of the Proposition, *The Carnall minde is Enmity against God.*

The Carnall minde. That which we read Mind, or Wisdom, some expound sensuality; but the word wil not beare it, which notes the best part of corrupt man; even his wisdom, not simply, but in respect of corruption. Even Lady Reason, and therefore Paul hath in another place, *vis carnis*, the mind of the Flesh.

Col. 2. 18. *Is Enmity.* Not as the Vulgar is an Enemy in the Adjective or Concrete, for that wil agree neither with the Gender of the Substantive, nor with the Accenting of it: but in the Abstract, noting an excellency; as, if we see a proud man, we say, There goes Pride: so here, *Is Enmity*: nothing can be said more: For an Enemy may be reconciled, but enmity cannot. A vicious man may become virtuous, but vice cannot. Enmity is a mutuall malevolence, between men; with a mutuall desire to hurt each other. So God hates the Flesh, and it hates God; and yet man by this hatred hurts not

God but himself; for he is Gods enemy, not by hurting his wil, but by resisting it.

*All unregenerate men are enemies to God, and God Doctr. to them.* Jam. 4. 4. Rom. 5. 10. Gal. 1. 27.

From whence is it, that we are enemies to God, Use 1. and God to us? Not from God, but from our sin; the cause is in us. Adam was created in Gods Image; the friend of God, and God the friend of Adam. He transgressed Gods Commandment, and hence came this Enmity, which we have cause to bewaile with tears of blood. But few think of it as it meet.

Here is the reason why wicked men hate the godly. *Marvell not (saith John) though the world hate you.* One would think it should be marvellous. But if they hate God, surely they wil hate us, as our Saviour shews. He that loves me, loves my children and friends for my sake; and a malicious man wil mischiefe even the Cattel of him whom he hates. Dost thou hate any godly man? Ah wretch! Thy ill wil is not originally and properly to them, but to God himselfe.

A wicked man is Gods enemy. What warrant hast thou to keep their company? to entertain familiarly their acquaintance? to countenance them? Remember that there must be alwaies enmity between the seed of the Woman, and the seed of the Serpent. Remember Davids protestation; remember how Jehoshaphat was rebuked, *wouldst thou help the wicked, and love them which hate the Lord?* The judgement of the Heathen is, That friendship is then dissolved, when one of the friends becomes notoriously wicked.

Carnall men are enemies to God, and God to them; therefore are they miserable. There can be nothing more monstrous, than the Creature to hate the Creator; nor more grievous than the Creator to hate the Creature.

If Absalon rise against his Father David, and like a Viper seek to devour his Fathers bowels, every one wil condemn him for an unnaturall savage Varlot. If thou rebellest against God, thou art more guilty ten thousand times. How kind is David to his wicked sonne! How doth he lament the wretch! How kindly hath God dealt with thee in thy Creation, Preservation, &c! He hath done more for thee, than ever David did or could doe for Absalon. Therefore if thou hate him, thou art a very monster. Alas for thy fearfull estate. God also is thine enemy, and his soule hateth thee. Thou grieveest and tremblest for the enmity of some great man; Howle then and lament for the enmity of the great God.

But rejoyce thou that art Regenerate, for God is thy friend. So he was Abrahams for his faith; and so Christ called his Apostle, for their obedience. What if the world hate you, seeing God loveth you, and you love God? Yea he loved you first, and wil love you to the end. Jonathan wil deny David nothing, nor God them whom he loves.

If the conscience apprehend the hatred of God, Did you ever feel the torment? So on the contrary, is the happinesse of them which are assured of the love of God; which assurance happy art thou if thou feelest.

*For it is not subject to the Law of God, nor indeed can be.*

This is the Reason of the Proposition, from the effect and property of Enmity. It is usuall for Enemies to crosse one another, and not to be subject to them in any thing. Such are the conditions

of wicked men; they endeavour to crosse God in his government; they will not be subject to his Law.

*It is not subject to the Law of God. The Law; that is, the will of God, of which the Law is a Copie.*

*Be subject;* That is, according to an *ordinate* and *godly* subjection, as the word signifieth: wicked men cannot plucke their neckes out of the yoke of subjection to God by their perversenesse; but God will have his will upon them, and they are, and shall be subject to the curse of the Law: Hee saith not, are not subject to God, as one well observes\*, but to his Law.

*Nor can be.* Blacke may be made white, but blacknesse cannot: so a carnall man may be regenerate, but carnality cannot.

*It is not:* There is Contumacy: *It cannot:* There is Impotency: It cannot, because it will not; for it's the nature of flesh to resist the Law.

The Law is the *Rule* of our subjection to God Not Traditions, or our good meanings, &c.

The flesh must be utterly abolished, it cannot be brought into order: Regeneration is necessary.

The Papists speake much of the goodnesse of our Free-will, if it be but holpen by Grace: Is't not likely thinke you? When the best part in us unrenued, *is not, nor can be* subject to the Law?

*Quest.* Can God be hated? It seemes no. For God is the chiefe good; Goodnesse it selfe: and goodnesse is the very proper object of Love. If we hate any thing: either it is not good, or we apprehend it to be evil.

*Ans.* Carnall men hate not God as he is Goodnesse; but as they apprehend something evil in him: and this is, that he is a Judge, gives a Law, and punishes for the breach of it. The Adulterer, Drunkard, Blasphemer, &c. When they finde the Law *curbing* them by the threats and maledictions of it: so that they cannot *runne on* in their sinne as they desire, and if they do, that then they shall be damned: then they *hate* the Law-maker. Which hatred springs from Infidelitie; for could carnall men *believe* that God would save them, they would *love* him. Beware therefore that there be not in thee an evil heart of unbeliefe, to cause thee to hate God.

Vile is the disposition of a Carnall man. When God calls for Obedience; the unregenerate man contraries God and faith as the wicked Iewes sometimes. We will not obey. *Monstrous* Rebellion! If the Sunne created to give light, should cast abroad *darkenesse*, If the Fire created to give heat, should *coole*; wouldst not thou marvel? Consider; Thy Creation was to serve and obey thy God: If thou refusest, thou art a *Monster* of Nature. And indeed all Creatures observe the Law of their Creation, the Divell and Man onely excepted.

Yet take this with thee; that though thou wilt not be subject in an *orderly* and *holy* subjection: yet shalt thou be subject to the *wrath* of God, will thou, nill thou. Though *David* cannot rule *Isaiah*, yet *Solomon* will, taking him even from the hornes of the Altar.

Observe a *secret* in our profession. The more Wisedome and wit, if it be *fleshy*, the more *enmity* against God, his Word, and Church. Gods people have ever received most hurt by such. Who were Christs greatest enemies? The learned Priests, Scribes, and Pharises. Who resisted *Paul* at *Athens*? The learned Epicures, Stoicks. Who was his greatest enemy before *Festus*? Learned and eloquent

*Tertullus*. Who are at these dayes the greatest enemies to Religion, but our deepest *Marcellian* Politicks? Pray therefore for a sanctified understanding. Better it is to be without understanding, than with it to dishonour God.

Wouldst thou obey God? Deny then thy carnall Reason. Call upon the young man to *repent*: his carnall Reason faith, Time enough yet; and so hinders him. The Angrie man is not *moody without Reason*. The greatnesse of his wrongs; every one will count him a foole, &c. The Covetous man hath some Reason: yea, every sinne hath his *shifts* and *fig leaves*. So long as thou givest thy fleshly reason the hearing, thou wilt never obey. He that is once beaten from the *hold* of his carnall Reason, will soone be wonne to obedience.

Who is Gods enemy? Even he that will not obey the Law, whether he doe things contrary, as commit Adultery, Blaspemy, &c. or leave things commanded undone: and in the number of these, comes our Civill men. It's not pitie that such *courtiers* and *harmlesse* creatures should goe to Hell? Would any thinke that such were Gods enemies? While they neglect the duties of the first Table, and inward sanctification, God accounts even these his enemies. And such have nothing to expect but damnation, if they repent not. If thou be Gods servant, shew it by thy life.

Verse 8. So then they that are in the Flesh, cannot please God.

This Verse is a Confectary, following out of the seventh Verse; and contains a conclusion of all that goes before in this Chapter.

So then: For, they therefore. The Adversative being put for an Illative.

Which are in the flesh: Not which are married, as one fondly expounded; for the beginning of the next Verse confutes it. But which are Carnall and unregenerate. The phrase is significant, noting a man drown'd in corruption. Wee say of a man overcome of Anger, He is in hear. Of a Drunkard; He is in Beere, or Wine; So *Simon Magus* is said to be in the Gall of Bitternesse.

Cannot please God: Nor their persons, nor their thoughts, words, or Actions, till they be *renewed*. As Snow can never be made hot while it is Snow: for Fire, or heat will dissolve it into Water; but then it may be made hot. So the Carnall man in that estate cannot please God, but change him into a sanctified estate, and then he can.

The meaning, which is the *Doctrine*. A Carnall man cannot please God, because he is not subject to his Law, Hebr. 11. 6. Rom. 14. 18. Gal. 6. 16.

Quest. Why should we be punished for that we cannot doe?

Ans. Yes, great reason: For we cannot, because we will not: and we will not, from our own corruption, which we have not from God, but from our selves.

A man may be prudent, learned, liberall, doe many beautiful things in Nature, and yet not please God: An evil Tree (such is every unregenerate) cannot bring forth good fruit. The substance or matter of the worke may be good; but the worke cannot be so called, unless it be done *modo et forma*. Velvet is good matter to make a garment; yet it may be so mar'd in the cutting, that it shall never obtaine the name of a good garment. Pieces of Timber are good matter for an Houle; but

Use 1.  
Use 2.  
Use 3.  
Use 4.

Use 5.  
Jer. 18. 19.

1 Reg. 3. 28  
34.

Use 6.

Act. 18.

Use 7.

Use 8.

Ioh. 14. 15.  
23, 24.

Mat. 5. 20.  
Luke 19. 17

Act. 8. 23.

Doctr.

Use 1.



but they must be artificially framed. An unregenerate man gives Almes, and in giving, sinnes; not because he gives, but because he gives not in the manner he should.

Some may then say, It's good not to give at all. Nay, not so: they are good *usus*, though not *cultus*; there is good use of their Almes, though they be no pleasing service to God. He sinnes that gives not as he should, but he sinnes more that gives not at all. Rest not then in this, because the *matter* of thy workes is good; but adde also the *right manner*: In faith. And the *right end*: The glory of God. The matter of *Cains* Sacrifice, for ought we know, was as good as *Abels*: but *Abel* offered in a better manner, and to the *right end*. The Divell can be content thou shouldst doe good for matter: but if thou wilt please God, the matter and manner also must be according to his will.

*Use 2.* An unregenerate man is most miserable, because he cannot please God: For, if the displeasure of a King be the death of his Subject; how fearefull is the displeasure of God?

It is a most sweet thing to please GOD; This is the happineffe of the Regenerate: though they deserve it not, yet their Persons and Actions please in Christ through faith. Deare is the affection of Parents to their Children; so is the favour of God a precious thing, and to be desired. *David* preferres the loving Countenance of God before all earthly things: And good reason; for it brings peace of Conscience, breeds confidence in Prayer, and is the *fountaine* of all good things unto us.

*Mich. 6. 7.* Thousands of Rams and Rivers of Oyle will not please God; but subjection to his Law will: If thou beleevest. Vnregenerate men *please* the Divell: Pray thou for Renovation, that thou mayest please thy God.

*Use 3.* Let this spurre thee on to obedience, because therein thou pleasest God. If thou beest a servant, displease thy Master, and see what thou shalt get by it: for they which please, are preferred. If thou hast a *contrite* heart, thou pleasest: be more contrite. If thou give Almes, thou pleasest: give more. If thou prayest, hearest the Word, beest obedient, thou pleasest: exercise thy selfe in these things the more; so serve God, that thou mayest please him in reverence and feare.

Verse 9. *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you, &c.*

And so to the end of the 11. Verse.

**H**itherto of the comfort, with the Confirmation. Now of the third part, which is the Application to the *Romans*, in the 9, 10, and 11. verses; wherein we have two things.

1. The Application.

2. The Amplification.

The application is set downe in the first words of the 9. verse.

The Amplification in the rest of the words of the 9. verse, and in the 10. and 11. verses.

In the application are 2. things: 1. The Application it selfe. 2. A Confirmation of it in these words; *if so be that the Spirit of God dwelleth in you.*

There is no condemnation to them which are in Christ. These are such which walke not after the flesh, but after the Spirit. Now (saith *Paul*) you *Romans* which beleeve, are not in the flesh, but in the Spirit.

So then the Application is two waies } 1. Negatively, *Ye are not in the flesh.*  
set downe. } 2. Affirmatively, *But in the Spirit.*

Now, or But.

Yee; Not all the *Romans*, but Beleevers which are in Christ. He speaks to the *what*, not to the *Chasse*: to the Corne which is hidden, not to the Stubble which is appearing.

*Are not in the flesh.* Flethy life, saith *Chrysostome*. Vnderstand (as often) Corruption of Nature. He denies not the Nature of the flesh, but the evilneffe, not that no flesh is in them, but that they are not in it, or subdued by it.

But in the Spirit; by the opposition. Spirituall, Regenerate.

The consideration of these words is twofold:

1. Relative, or 2. Simple.

The Relative respects that which goeth before. Where is to be noted, that the Apostle applies the things delivered to the *Romans*. From whence arise this Doctrine.

*The generall Doctrine.* Preachers are to apply their Doctrines to their hearers. So did *Nathan*, 2 Sam. 12. 7. So did *Peter*, Acts 2. 36. whereby divers Jewes were converted. So did our Saviour Christ, Luke 13. 3, 5.

Application is a part of Spirituall wisdom, whereby things are so transferred to use, as that we grow not onely in knowledge, but also in godliness. And it is, either of the Minister, or of the People.

Of the Minister; when he not only gives the sense, and divideth his Text; but also divideth and distributeth Consolations, Threatnings, &c. to whom they belong.

Of the People; when they also lay to their hearts things delivered, bringing all to their Conscience, accusing, or excusing.

Ministers must apply in their preaching. They are Stewards, and such must be faithfull. This faithfulness appears three waies: 1. To provide wholesome viands for the Family. 2. To distribute the provision. 3. To doe this wisely.

1. For the provision; 1. Good must be laid in; that is, truthe grounded upon Gods Word. No singular fancies of our owne braine must be obtruded; for these fill full of wind, not of sound nourishment. 2. It must be for the Season. All things are not at all times so seasonable. The present occasions of publike sinnes, Mercies, Judgements, are to be observed.

2. For Distribution; They are not to sing to themselves; and to account it enough to have store in their owne heads and bookes; but they must dispense it to the Family: not onely, to make purveyance, but to give every one his portion; and this not in the grosse of Doctrine onely, but in the Retaille of particular exhortation; as the Surgeon makes the Playster, and layes it on too. As a whole Loafe among little Children, so is a generall Doctrine among the Auditors, not divided by Application. As a rich man only discoursing of bread to an hungry Begger, or a Physician describing his Patients disease, and leaving him to himselfe; so is a Preacher not applying. As Nurses chewe and prepare the meat for the Child; so must Preachers. Generalities profit little, every man being ready to put off from himselfe, that which is generally spoken to all. If *Nathan* had not come home to *Dauids* Conscience, he would never have thought

*\* Trisico dixit, non paucis massa loventi, non si. paucis apparens. Anselm.*

*2 Tim. 2. 15*

*Use 1. 1 Cor. 4. 1.*

thought himselfe to be meane; But then he is stricken, and repents. So then, if ever, our prophane wretches will leave their sinnes, when they are told they are the men, and the secrets of their hearts are made manifest.

1 Cor. 14.  
24, 25.

3. Wisely. For all things suit not all persons. All persons are not in the same estate; some repent, some are impenitent. All, both repentant and impenitent, are not in the same degree. All distresses are not alike, &c. There is therefore requisite much faithfulness and wisdom, to give every man his due.

Some preach comfort to all; some to all judgement, not making difference. Some in preaching judgement, let sinners goe, and strike the upright in the Land. There's neither wisdom nor faithfulness in this; as it is no wisdom in that Steward, that either serveth alike, or sendeth that to his Masters board, which was provided for the  
Mat. 15: 26 Men; and contrarily. There is the *childrens bread*, which is not to be given to Dogs; and there is fire and brimstone for the wicked, which is their portion to drink. The bread of Consolation is for the Child, the Staffe and Whip of Reprehension is for the Dog, that is the Prophane.

Psal. 11. 6.

Use 2.

The People must remember two things: 1. To receive with meeknesse that which is their Appointment. Blasphemers, unclean persons, Lyers, Sabbath-breakers, &c. are to be threatned with damnation. Art thou such an one? Thy portion then is the Curse, and eternall wrath; when thou amendest thy life and repentest, then these things are not spoken to thee. If thou beest angry with thy Minister for reproving thee, remember the fault is in thee for being so ill. 2. To apply things delivered to themselves. If any vertue be commended, to praise it; if any vice condemned, to shun it; if any consolation, to feele it; if any good example, to follow it. Whatsoever thou hearest, take as spoken to thy selfe. Is it comfort? Repent, and 'tis thine. Is it judgement? If thou repentest not, it is to thee. We usually heare Sermons as we entertain news from the Indies, not pertaining to our selves, and so we profit not. Amend thou this.

Thus much of the Relative consideration; now of the simple. From whence, as these words are to be considered in themselves, ariseth.

This Doctrine. *Those which are regenerate, are not Carnall, but Spirituall.* 1 Cor. 2. 14, 15. Gal. 5. 25. & 6. 1. 1 Pet. 2. 5.

Use 1.

To be in a spirituall estate is comfortable, for such *please God*, and are in the way of life. Examine therefore thy estate. Thou wert carnall, see if there be a change in thee; if there be no change, but thou art the same man that ever thou wert, thy state is naught. Some say they alwaies loved God, and believed; but believe it, that state which was alwaies good, in very deed was never good.

Ephes. 5.

1 Cor. 6.  
John 9.

Thou wilt say then, How shall I know whether I be changed or no? It is as easie to know, as to discern darknesse from light, foule from cleane. *You were Darknesse, but now are Light.* You were unclean, riotous, &c. but now ye are washed. So, if thou canst say as the blind man, I was blind, but now I see; if thou canst say this in truth, *doing thereafter*, thou art Spirituall: But if thou walkest after the Flesh, thou art not Spirituall, whatsoever thou sayest. The Flesh remaining will tempt thee. Is the action as ready as the temptation; that *Jaabs* Sword doth not more usually fall out of the sheath,

than thou goest after thy conceitsence? Surely, thou hast not a draine of the Spirit; for where it is, it so amates the corruption, that it cannot prevaile; if thou beest Spirituall, let it appeare by thy new conversation; What hast thou to doe with Whoredom, &c? These are the *Agags* which may not be spared by the *Saul* of thy flesh, but hewed in pieces by the *Samuel* of the Spirit. Thou must exercise thy strength, not in *doing*, but in *subduing* of these.

*Domitian*, perceiving many of his Predecessours in the Empire to be hated, asked one, how he might so rule as not to be hated? The party answered, *Tu fac contra*. Doe thou contrary to that they have done. So the spirituall man must be in his affections and actions contrary to the carnall. If thy minde be changed, so must thy behaviour.

A certain yong man (as the story goes) having long lived in lust and whorish company, travelled, and was converted. When he returned home, he met with one of his old lewd acquaintance, but did not salute her; at which the Strumpet wondering, thinking he had not known her, crosseeth, and meeteth him again, with this onfer, What, have you forgotten me? it is I. Yea, saith he, but it is not I. So if thou art become spirituall, it becomes thee to manifest this change, in resisting such temptations, and shewing the power of the Spirit. He that is furnished with weapons, and suffereth a feeble unarmed enemy to overcome him, hath no courage in him; so if thou sufferest the flesh, having received its deaths wound, (as it hath in all the Regenerate) to *soyle* thee at every bout; thou hast not the Spirit within thee.

*If so be that the Spirit of God dwelleth in you.*

In these words is the Reason to prove that the believing *Romans* are spirituall, from the efficient Cause, which is the in-dwelling of the Spirit.

*If so be that.* The word is causall, or conditionall. *Not that he doubteth, but that he is plainly confident, saith one, as 2 Thess. 1. 6.*

*The Spirit of God.* That is, the Holy Ghost, who in the words following is called the Spirit of Christ, as proceeding from the Father and the Sonne.

*Dwelleth in you.* You, that is, the Regenerate *Romans*, and so all others. *Dwelleth*, not formally or essentially, but in regard of the gift it produceth; not by the imminity of his Essence, whereby he is all in all; but by the presence of his Grace, whereby he dwelleth in the Regenerate, as in his own Temple, noting thereby a favourable residence.

*The holy Spirit dwelleth in the Regenerate:* 1 Cor. 3. 16. *Doct.*

The Apostle judges the Holy Ghost to be in the *Romans*; from their holy obedience: take heed that thou pronounce not the Spirit to be wanting, where thou seest a spirituall walking; nor affirmest a presence of it, where thou seest a fleshly.

As *Jerusalem* was the glory of the World, because of the Temple of God, so are the Regenerate of all men most glorious, because they are the Temples of the Holy Ghost. In matters of the world, an unregenerate man may be before us, but in this he cannot. He may have Gold in his Purse, but we have God in our hearts, the right owner of them, which is the top of our happiness.

Tenants

Tenants make havocke, and suffer all things to fall to ruine, but Owners are alwaies repairing; when the Divell held our hearts, all was out of frame; Ignorance ruled in the Minde, Rebellion in the Will, Disorder in the Affections; But the coming of the Holy Spirit, enlightens, leads into all truth, certifies of the favour of God, fashions to every good worke, and enricheth with all spirituall grace, all those in whom he dwelleth. Even as Fire makes Iron fiery, so the Spirit makes us spirituall. This is that Spirit which is the Comforter, which cheereth and sustaineth the desolate and despairing Conscience, and feedeth it with heavenly Manna. Surely the Conscience of a regenerate man is a very Paradise, in which Gods good Spirit dwelleth, not for a short time, but for ever.

Despise not, neither wrong them which have the Spirit, by odious nicknames, accounting it as their disgrace (which is their glory) to be spirituall, or full of the Spirit.

The Spirit dwelleth in thee: Looke well to thy heart, because thou entertainest such a guest: Thou art carefull so to receive thy friend, by whom thou art benefited, that he may delight to stay and abide with thee. So use thy selfe that the holy spirit forsake thee not. Grieve not (saith Paul) the holy Spirit. If he depart from thee, his Grace also departeth with him. And though being once regenerate, thou canst not fall from Election and Regeneration; yet thou maist lose the gracious feeling of thy Assurance, and in thine owne sense the Spirit be utterly departed: as David no doubt felt, as appeareth by the 51. Psalm. Which state is more bitter than death.

If therefore thou hast this treasure, take heed thou lose it not; if thou wouldst have it remaine with thee, to comfort thee night and day, and in the hour of death, purge thy heart, and sweepe all evill out of it. As Kings Courts have Porters, so ward thy heart, that the enemy of the Spirit, the Divell, enter not. 'Tis a Cleane Spirit, it delighteth to dwell in such. The Temple of Solomon had a golden inside, and there was the Incease, and the Lamps, &c. Thy heart is the Temple of a greater than Solomon, even of the holy Ghost: let all be gold, and light, and sweet. Let there be no drosse, nor Darkenesse, nor stinking favours, but Knowledge, Righteousnesse, Repentance, Peace, &c.

Now if any man have not the Spirit of Christ, he is none of his.

Hitherto the Application with the Reason: now follows the Amplification, which hath two parts: 1. A Caution, in these words. 2. A Consolation, Verse 10, 11.

In this Caution is a Commination from the Contrary, shewing the danger that follows the not dwelling of the Spirit in us, *We are none of Christs*.

If any, in generall, have not the Spirit of Christ dwelling in them, as before.

He is none of his. Whose? Christs. He is his Creature, but not his Disciple, his member. For this spirit uniteth us to Christ, as a member is united to the head; by which union we are partakers of the benefits of Christ. This union is not corporall, by touching, or by a reall entrance of his body and soule into our bodies and soules. Neither is it one-ly an union of mindes in love; But a Mysticall coalition and growing up together of the faithfull with Christ, into one body by one Spirit, which

Spirit is in that whole body, and in every part, as our soules are in our whole bodies, and in every part.

Our union with Christ is by the holy Spirit, 1 Cor. Doct. 12. 13. 1 Joh. 3. 24.

Great is the Glory of the Regenerate: As David Use 1. faith, What am I to be the sonne in law of the King? so it is no small matter to be the member of Christ.

They which have not the spirit are none of Christs. Whose are they then? The Devils: and that as sure as he is not Christs. Alas, thou wilt say, How shall I know whether I have the spirit or no? As a woman knows her selfe to be with child by the stirring of it: So by the working of the spirit thou shalt know it: for it is alwayes operative.

When Solomon builds a Temple, all the Country shall know it, and every workeman, shall be called unto it: So if the spirit be in thee, there is such pulling downe of the old man, and building up of the new, that thou canst not be ignorant of it. When Christ is borne, Herod and all Jerusalem is troubled: so when thou art borne againe, it is with so much trouble, and resistance of the flesh, that thou must needs be privy to it.

Marke the workes of the spirit, both inward, and outward. When thou buyest a piece of cloth or a vessell, thou viewest the inside and outside: so examine the work of the spirit in the inside, which is thy heart, and in thy outside, which is thy Life.

1. The inward worke of the spirit is to renew thy minde and affections according to the Image of God; and this is in knowledge, holinesse and righteousness: Now then heare a parable; *I passed the field of the slothfull, and by the Vineyard of the man destitute of understanding, and loe, it was all overgrown with thornes; and Nettles covered the face thereof, and the stone wall thereof was broken downe.* Thy heart is the field. What grows in it? Ignorance? Hardnesse of heart? pride? Covetousnesse, &c? Surely an ill Husband owes it: Here is not the holy spirit, but the unholy. That heart where the spirit of Christ dwells, is as a Garden well fenced, and inclosed; where knowledge, faith, hope, love, patience, and the flowers of all heavenly graces abundantly spring forth and grow; yea, there will be the same minde that was in Christ Jesus.

2. The outward worke, is to fashion the outward man unto all conformity with the Law of God in word and deed.

1. For words: As Christ whipt the buyers and sellers out of the Temple, so his spirit drives away all swearing, and uncleane talke, lying, slander, &c. out of the mouth of a Regenerate man. *No man that hath the spirit of Christ, can call Christ execrable.* Doe thou delight to speake of Christ and his Gospell, with reverence and holy affections; A signe it is of the good spirit. But disgracefull speeches of the Word, and them which professe it, and lavish in oaths, and filthy and Lawlesse communication, with jesting which is not comely, agreeth not with this spirit.

2. And for Deeds: As a Hare may be traced in a Snow to her forme; so it is easie by your deeds to finde out what spirit is in you: What spirit thinke you is in Idolaters, Hypocrites, Swearers, Sabbath-breakers? in the malicious, uncleane, proud, drunken, covetous wretches? In lyars, slanderers, &c. The spirit of Christ? It were blasphemy



blasphemy so to say ; Nay that uncleane spirit the Divell, who delighteth in such, and effectually worketh in them.

17<sup>th</sup> 3.

The state of the Children of God is certaine, whatsoever the Papists say to the contrary. If I am Christs, I shall be saved ; But if I have the spirit, I am Christs. Therefore, &c. True, If.

*Quest.* How shall you know you have the spirit?

*Ans.* How shall I know that I have a soule ? but by the effects of it, understanding, memory, &c. So by the worke of grace in my heart, by my sincere love of goodnesse, and hatred of evill, &c. Which I cannot be ignorant of being in me, I know that I have the spirit. Know you not (saith the Scripture) that Christ is in you (by his spirit) except you be reprobates ? And againe, We have received the spirit of God, that we might know the things which are given to us of God. What things ? All spirituall grace present, with perseverance, and all the good things of glory to come. That we might firmly and without doubt know ; for looke what a demonstration by causes, is in humane things ; that in Divine, is the Revelation of the spirit, through Faith. The end then why God giveth us his spirit, is to make us know that we are in his favour, and shall be partakers of the glory to come ; and by consequence that we shall persevere in grace, without which the future glory cannot be obtained.

But thou wilt say, I feele infidelity in me, which grieves me. It's well thou feelest it with griefe; this argues not the absence, but rather the presence of the Spirit ; For the Spirit doth not make us omniscient and impeccable, doth not beat downe sin in us at a blow, doth not kill Corruption outright. No ; Corruption will be an Inmate with the spirit in this life, doe what ye can. Yet such a man for all this hath the Spirit, and is spirituall.

If thou goe by a Noblemans house, thou knowest that there are horsekeepers, skillions, and such like ; yet if thou be asked, who dwells there ; thou sayest, such a Noble man, naming the Lord of the house, and not these baser people. So Corruption dwelleth where the Spirit ; but governes not ; but is an underling ; and therefore we are in account spirituall.

Verse 10. *And if Christ be in you, the body is dead because of sinne, but the Spirit is life for righteousness sake.*

**N**OW follows the other part of the Amplification, which is Consolation, which is double ; The first, verse 10. that we are certaine of eternall life. The second, verse 11. that we are certaine of the resurrection of our bodies. He brings in both, by an occupation, against two grievous tentations ; the first in the 10. verse, thus ; You say that the Spirit is in us. Alas, what are we the better ? We are subject to poverty, sicknesse, death it selfe, as well as others. To this Paul answers, first, by a Concession, *The body is dead because of sinne.* Secondly, by a Correction : *but the Spirit is life for righteousness sake.* First, of the Concession.

*And if Christ be in you :* Before he said, the spirit of God, and of Christ ; now Christ ; because Christ is in us by the Spirit, and Faith : Not corporally, but spirituall, which manner of his presence is the best. We need not plucke him downe out of hea-

ven by any Inchantment : as the Papists into their Sacrament of the Altar ; that we might partake of his vertue ; as not the Sunne to partake of his light.

*The body.* Corruption, or the nregenerate part, say some \*. But not so ; for when Paul calls corruption a Body, it is with an addition of sin, or Sinfull, or Death. Here it is a masse of Flesh and Blood, the naturall body b.

*Is dead :* not is mortified, but dead : addicted to the necessity of death, which necessity it had not before sinne. But dead is more, we dying even from our birth ; death having made his leisure already because of sinne remaining.

*Doct.* Though Christ be in the regenerate, yet are they subject to death, Heb. 9. 27. Rom. 8. 12. where sinne (that is originall) takes hold, there death enters, by sicknesse and other mortalities, the forerunners, and parts of Death, though the curse and sting be taken away : For as the lines from the Circumference determine in the Center : so all paines and sicknesses run unto Death.

As God sent to Hezekiah to put his house in order, because he must die : So the remembrance that the body is dead, should perswade us to think of death, and prepare for it. Thy living body is called a very Carcasse.

If we see an old man stooping and sickly, we say he carries his beere on his backe : It is the case of us all, old and young. Death, the King of feare and terrors, plants, even from the first houre of our life, his Ordinance of Sinne, to batter the walls of our bodies. I thou feest, Death is entred into the Citie of thy body ; Take heed it vanquish not the Castle of thy Soule ; if it doe, then both body and soule must to the Divell.

It is lamentable to observe, how many that have the walls of their house shaken and undermined, ready to drop downe, yet provide not for their soule ; ahate not of their pride, covetousnesse, &c. practising such things, whereby they dye more : Even dying, before ever they begonne to live, and departing this World, with as little understanding and sense of GOD and Godlinesse, as they came into the World. Old age will steale upon thee. Before it comes, learne to live well : when it is come, learne to dye well ; nay, alwaies meditate thou of death : it will cut the combe of thy pride, and and make thee neither to glut thy self with pleasure, nor to be greedy of the world ; for thou must die. And I counsel thee to die quickly unto sin, that thou mayst live ever in righteousness and everlasting glory.

*But the Spirit is life for righteousness sake.*

Now of the Correction. Where we have, 1. The Thing, Life. The illustration, 1. By the Subject, The Spirit. 2. By the Signe, For righteousness sake.

*But the Spirit.* The Regenerate Spirit, say some \*. The Regenerating Spirit, say b others ; but in my opinion, it is better taken for the c soule, because so it holds best correspondence with the words of the Concession, and yet if we so take it, both the other must be supposed ; For he means such a soule as is regenerate by the Spirit.

*Is life.* If Spirit be taken for the Regenerate part, then, is made to live. If for the Holy Ghost ; then, quickeneth and maketh to live. If for the soule ; then, is life, signifieth, liveth for ever. For righteousness sake ; of Christ imputed to us, inchoated in us. That the cause, this the signe of this life.

*Though the bodies of the Regenerate be subject to Death.*

a Chrysost.  
Piscator.  
Rom. 6. 6.  
Col. 2. 11.  
Rom. 7. 14.  
b Aug. hb.  
1. Res cap.  
20.

c Tho. A.  
qui & ante  
eum Aug.  
loc. modo  
citat.

Doct.

d Mortes  
partiales.  
Perennis in  
Gen. lib. 4.  
de Creas.  
hominum.  
166.

e Iay 38.  
U/e  
John 18. 14

f Obrepis un  
intellectu  
sensu. Cui.  
laven. Sa.  
6.

mortality and death, yet their soules are not, but they doe now live, and shall for ever for righteousness sake. Gal. 2. 20. Stephen dying, saith, Lord Jesus receive my Spirit, Act. 7. 59. This is confirmed also by the desire of all the faithfull. Abraham is said to be gathered to his Fathers, Gen. 25. 8. Nor his body (for they were buried in Chaldea, he in Canaan) but his soule.

*Use 1.* This confutes beastly Epicures and Atheists, who hold a death of the soule. Of which number was (I think) that limb of the Pope, or of the Divell (which you will) the Cardinall of Bourbon, who said, he would not give his part in *Parais* for his part in Paradise.

*Use 2.* Thou art pressed with the weight of sinne; be of good comfort. Though sinne cling about thee as Ivy, yet by the Spirit of God thy soule shall live; yea then more, when thy body dies. We are not called forth by that Spirit to destruction, but to victory.

*John 3. 36.* Thou hast even here, everlasting life. And truly he that hath it not here in the imputation of it, shall never have it in Heaven, in the perfection of it. This is that which enables us to overcome the fear of death.

Wicked men are afraid to die, yea they would live here for ever, because they have no assurance that when they die, their soules shall ascend into Heaven; but Gods children, though they feare death, yet they overcome that fear, and desire to die, being well assured, that by death, their soule, as a Captive, shall be delivered out of prison; and as a Bird, escape out of the Cage of the body into the celestiall Paradise, as the soule of Lazarus; not so the soule of Dives, which went into everlasting tormenting flames.

*Use 3.* There are living soules, and there are dead soules. That soule which hath the Spirit of Christ, is a living soule; that which hath it not, is a dead soule. For as the soule is necessary to the life of the body, so the holy Spirit to the life of the soule. As the body without the soule is dead from naturall Actions, so the soule, without Christs Spirit, from spirituall. The body dies when the soule leaves it; the soule dies when God leaves it.

*Bernard.* There are two mansions or Roomes of the soule; The lower, which it governes, which is the Body; the upper, wherein it resteth, which is God. She quickneth the body; God quickneth her; she is better than the body; GOD is better than she. Therefore Paul saith, that *Widows living in pleasure, are dead while they live.* Dead, not concerning the substance of living, but the Quality: not that they should not be; but not be blessed.

Look now to thy soule; is it dead or alive? Life of the body is discerned by sense and motion; so in Proportion, that of the soule.

What knowledge hast thou of spirituall things? What taste and delight hast thou in the things of God? Dost thou heare and feeble that which is spoken out of the Word? If not, thou art dead. He that is onely asleep, by great noyse and blowes may be awakened: Thou art not by the Trumpet of the Word, nor by the scourge of divers crosses. Certainly thou art dead. Art thou starker and stiffer, not stirring hand or foot in any good duty? Alas, thou art dead; yea, he is not more dead that is put into his grave, then thou art. Thou feelest it not; the more miserable art thou. Thou shalt feel it; and when thou diest, before thy Executors can carry thy body to the Grave; thy soule

shall be carried to Hell by the devil. Hence is it, that the death of the wicked is called, a very ill death.

We lament the bodily death of our friends: here is cause of lamentation, when their soules die also. If an house be burnt with the Goods, all have compassion: but if the Owner also, his Wife and children be consumed with fire, we cry out, Alas. So when the soule and all perishes, here is matter of griefe. For this (as many think) was Davids mourning for Absalom, because his body hung fearfully on the Tree, so his soule might hang in Hell for ought he knew. O, what a sweet comfort is it over our friends departed, if they have died well, with tokens of Grace! Labour thou for such a death, and be carefull for thy soule. A dead body is a gawdy thing to behold; a thousand times more ugly, if it could be discerned with bodily eyes, is a dead soule; such is even like the Divell.

*Verf. 11.* But if the Spirit of him, which raised up Jesus from the Dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortall bodies by his Spirit that dwelleth in you.

*d Or, be. cause of his Spirit.*

**T**He second consolation in this Verse. As the former shewed the happinette of the Godly in regard of their soules, so this in regard of their bodies; and it is inferred by an Occupation, from the words of the tenth Verse, thus: I confesse, Paul, (might some say) that the soule lives; but the body is turned to dust and perisheth. Nay, saith Paul, Even the body shall be raised up and quickned, that the Regenerate may be happy in body and soule.

These words have two parts. 1. A supposition, *If the Spirit, &c. dwell in you.* 2. A conclusion, *He that raised up Christ, &c.*

*If.* This conditional, is not to be taken as if the Apostle doubtingly did suspend his judgement, or call into question their having the Spirit: but as taking it granted, both that Christ is risen, and that they have the Spirit; so our Saviour, *If you love me, keep my Commandments:* not doubting of their love, but from thence urging their Obedience.

Two things are supposed: 1. That the Spirit of God is in them. 2. That Christ is risen by the power of the Holy Ghost. Of the former of these before. *Verf. 3.* The latter is a part of the Creed, which I purpose not to run into at this time.

The Conclusion declareth the Argument: Thus, If the Spirit of God be in you, then the Spirit wil quicken your mortall bodies.

But the spirit of God is in you, as hath been declared. Therefore, &c.

The Consequence is proved from the like. The Spirit hath raised up Christ; therefore wil it you, being his members.

Here two *1. The Action, Quickning:*

*things. 2. The Amplification.*

1. From the Efficient, God; described by an Effect, *The raising up of Christ.* 2. The Subject quickned, *Your mortall bodies.* 3. The condition of them whose mortall bodies shall be quickned, *Thems in whom the Spirit dwelleth.*

*He that raised.* That is, the Father; so the Sonne, so the Holy Ghost raised Christ; it was the work of the whole Trinity, who in works without are undivided.

*Shall quicken* : Not raise : for the wicked shall be raised, but they shall not be quickened as the godly ; namely, with a spirituall life. And yet *Paul* saith, *As in Adam all dye, so in Christ shall all be made alive* : using the same word which here. But the answer is, that *All* may be taken distributively, thus : As many as are in *Adam*, dye ; and as many as are in *Christ*, shall be made alive. He saith *All* and *All*, to shew that none dye but in *Adam*, and none are made alive but in *Christ*.

Aug. Epist.  
53. Dard.  
a. Pileator.  
b. Sarcin.

Your mortall bodies : That is, soules dead in sin, say some <sup>a</sup> ; but that's too hard. Your mortified bodies, say others <sup>b</sup> : but better, your mortall, that is, your base, vile bodies, subject to dying : They shall be quickened. That is, their naturall body shall rise a spirituall <sup>c</sup>, and their mortall shall put on immortality <sup>d</sup>, so that they shall have no death nor mortality <sup>e</sup>.

c. 1 Cor. 15.  
44.  
d. 1 Cor. 15.  
54.  
e. Ut non  
solum non  
sint mortui,  
sed ne mor-  
talia. An-  
selm.

Now, even your, as it is in the Greeke.

By that his Spirit which dwelleth in you : That is, by reason of their union with *Christ*, through the Spirit.

All that are Regenerate, shall in the power of *Christ* Resurrection be raised by his Spirit that dwelleth in them. Luke 20. 35, 36. Joh. 6. 40. 1 Cor. 15. 20, 21, 22, 23.

Here have we an argument against the seeming impossibility of the Resurrection. The Sadduces account it unreasonable <sup>a</sup> : The Philosophers, Ridiculous <sup>b</sup> : *Hymeneus* and *Phyletus* said it was past <sup>c</sup> : and many yet doubt of it. To all which I say, Consider the Author, and cease to doubt. *Paul* illustrates it by naturall things : As Wheat dyes and riseth <sup>d</sup> ; so the day <sup>e</sup> ; Trees also wither and flourish. Why not our bodies, we having a Promise?

\* Mar. 12.  
18.  
f. Acts 17.  
18.  
g. 2 Tim. 2.  
18.  
h. 1 Cor. 15.  
36, 37, 38.  
i. Dies mor-  
tur in no-  
bium, &c.

Doest thou beleeve *Christ*s Resurrection? Else wert thou not a Christian. The Jewes beleeve he dyed ; the Christians, that he rose againe. Beleevest thou this? Then beleeve thine owne : As the body drownes not so long as the head is above water ; so if thou be a member of *Christ* thy Head, thou shalt not be left behind ; but even thy body shall be received into Heaven, whither he hath carried the pledge <sup>h</sup> of it in his owne humanity. Be secure, O flesh and blood, you usurpe heaven in your Head *Christ*.

\* Tert. lib.  
c. 37.

*Adam* had a possibility to dye if he sinned ; and a necessity of dying because he sinned : Our mortall bodies shall receive an impossibility of dying by the quickning of that Spirit : That as *Christ* dyeth no more <sup>i</sup>, so Death hath no dominion over us. This comforted *Iob* in the day of his sore trouble <sup>m</sup>, and this was the comfort of the poore Jewes under *Antiochus Epiphanes*, they looked for a better Resurrection, the remembrance whereof was as Sugar to relish the bitterness of the Crosse. Not a secret. Your mortall bodies : The same which they carried about with them, shall be raised up, and a re union of the body and soule at the last day. No accidentall thing can utterly destroy an essentiall. But death is accidentall, and the union of body and soule essentiall : therefore that union cannot in reason perpetually faile. Some of the Heathen acknowledge that the separation of body and soule could not be finall.

IRom. 6. 9  
18.  
m Job 10. 35  
n Heb. 11.

o Plato,

p Carnis  
huius. Ruff.  
in expof.  
synb. inter  
opera Cyr.  
q. 1 Cor. 15.  
54.

*Ruffinus* saith, that his people, in repeating the Creed, would say, I believe the resurrection of this Flesh <sup>p</sup> : as though they had clapt their hands on their breasts. So *Paul* saith, This Corruptible <sup>q</sup>. But some will say ; Some men are lame, some deformed ; shall those bodies rise for I answer ; The same

in substance shall rise, not in infirmity.

*Lazarus* without his sores, *Mephibosheth* without his lameness : Such things shall be taken away in the Elect : for defect and deformity cannot stand with that glory. And for the Reprobate, it is thought by some Divines to be probable, that their defects shall not be supplied, but suffered, for the increase of their shame and punishment <sup>r</sup>.

r. Titm. 5. w.  
rag. disp.  
Theolog.  
passe altera  
loco de Re-  
surrect.  
Thef. 37.

The Justice of God requires, that the same, not another body should rise, to punishment or blisse. That hand, those feet, those proud adulterous eyes, that blaspheming tongue, shall rise againe to receive condigne punishment : And on the contrary, those hands that have bene lifted up in prayer, and stretched out to relieve the Saints ; those eyes that have wept for sinne ; that tongue which hath glorified God ; that body that hath suffered for *Christ*, shall also rise to be partaker of his glory.

Those which have the Spirit of *Christ* dwelling in them, shall have a joyfull Resurrection, others not : As the sleepe of sound and sicke men differ, so the Resurrection of good and bad. Sound men are refreshed, sicke men have sicke sleepes, and are the worse when they awake : so shall the Resurrection be. Then shall be a generall Gaole delivery : but some shall be acquitted, some delivered to the Executioner to be tormented : and these are said to perish, not Physically, but Theologically, being deprived of blisse.

Use 5.

Wee must all rise. How wouldest thou rise (which readeest these things?) wouldest thou rise with feare and terror, or with joy and confidence? If thus, then repent and forsake thy finnes, and thou shalt : for the hope of such Resurrection depends upon an holy Conversation. Alas! what shall become of thee, thou Drunkard &c? When thou dyest, thou hast done; but God hath not done with thee. Thou shalt no sooner peepe out of thy grave, but thou shalt see him come to judge thee, whom thou hast pierced, despised, disobeyed. What confusion shall it be unto thee? Thinke of it and repent, lest at that day thou wish thou hadst bene a Dog or a Toad, for that shame and condemnation thou shalt then undergoe.

Verse 12. Therefore, brethren, wee are debtors, not to the Flesh, to live after the Flesh.

Verse 13, 14, 15, 16, 17.

Here begins the Exhortation, the Effect whereof is this ; seeing wee expect such things, and the state of them which live after the flesh is so miserable, wee ought to live after the Spirit, and not after the flesh.

There are divers Arguments whereby this Exhortation is urged : The first is in the 12. Verse which is taken from Equity and Justice. *Suum cuique*, To give every man his owne, is the voice of Justice. But we are debtors to the Spirit, therefore our life must be spirituall.

Therefore : an Illation sending us to the things before delivered : wherein (me thinks) the Apostle dealeth like a brave Generally, who having spoken of the glory of them which conquer, and the shame of them which are conquered, doth animate his souldiers to fight it out manfully, and to subdue the flesh.

Brethren : this is an insinuation, the better to perswade them.

Wee : Not including others, and excluding himselfe, but concluding all.

At



*Are debtors:* Debtors are of two sorts; Civill, which owe money, &c. to men: Secondly, Theologicall: And this is also double: 1. Sinne. 2. or Obedience. Sinne is a debt, so called in the Lords Prayer, nor that we owe sinne, or that our finnes are owing to be done: but because we owe the punishment to be undergone; having by our sins forfeited body and soule to be damned. And therefore finnes are so called by a double figure: but this debt is not here meant.

The other Theologicall debt, is the debt of obedience; which we owe to God, for our Election, Vocation, Justification, &c. So it is taken here; not so in the Lords prayer: for we doe not pray, neither may we, to have the debt of obedience forgiven.

*Not to the Flesh:* Flesh here, not for the body, but for corruption: for we are debtors to the body, to cloath it, to feed it, &c. that it may be a fit instrument for the soule to serve God: but we are not debtors to the corruption, to live thereafter.

Here the Antithesis is omitted, but necessarily to be understood. But to the Spirit, to live after the Spirit; that is, holily.

This Verse hath two parts: First, an Affirmation. Secondly, An amplification. The Affirmation, *We are debtors.* This is amplified: first by an Illation, *Therefore.* Secondly, by a friendly, compellation, *Brethren.* Thirdly, by a generality, *We.* Fourthly, by the Creditor, who is here set downe negatively; *Not to the Flesh.* The Affirmative to be supplied; *But to the Spirit.* Fifthly, by the debt which we must pay, *Life, or living;* that is, thoughts, words; deeds. And this is also negatively set downe, and to be marked, *Not to live after the Flesh.* For we owe something to corruption, but death, not life.

*All the Regenerate are to live to God in obedience, not to the Flesh. This is proved out of the Preface of the Law; Where, before God requires any thing, he shewes that we are in his debt. I am the Lord thy God, &c. So Joshua 24. 15, 16. 2 Cor. 7. 1. Gal 5. 25.*

Here is a double note for Ministers: first, to use loving and friendly words to winne their Auditors to suffer the words of Exhortation. Secondly, not to exempt themselves: but as they would have part in the promises they offer; so to acknowledge the duties which they urge. As *Nephthali*, they must give goodly words<sup>a</sup>, and also to be examples to their flocke<sup>b</sup>, putting their owne shoulders to the burthen which they lay upon others<sup>c</sup>.

Our Obedience is debt, therefore not merit. What we receive of God, is of Grace, what we render, is due debt: and when we have paid all we can, we are unprofitable servants.

The Grace we receive, frees us not from Obedience, but binds us the more. If thou make another use of Gods favour, thou art a Libertine. The mercies of God make us debtors to offer up our bodies and soules to his service.

Thou owest obedience to God: Pay, pay. The borrower is a servant to the Lender, and he that receiveth, to him that giveth. Thou hast received all of God; therefore thou owest for all. Thinke of payment: So did *David*: O, saith he, I am greatly indebted to God: What shall I pay? As men, that having gotten other mens goods into their hands, will not pay, but breake, or runne away, are infamous; So thou, if having received body and soule, and all from God, shouldst deny thy service.

He that lets a Farme, lookes for his Rent; and he that hires a servant, expects his worke; yea *Balaam* is offended if his Ass serve him not. Should not God much more exact thy service, who hath created, preserved, and redeemed thee, even by the blood of his Son? If a Prince commit to his Subject a Peece of Importance, and he render it up to the enemy, will not all men hold such a Subject for a ranke Traytor? What art thou better than a Traitor; if, having received many Castles of thy Lords to keep, as thy Tongue, thy Eyes, thy Hands, thy Body, thy Soule, thou yield and sell them to the Divell, by Blasphemy, Drunkenness, Pride, Uncleanliness, &c? Ah wretch, thou receivest with one hand from God, and givest to the Divell with the other.

If thy neighbour be offended with thee, thou usually saiest, I care not for him, I owe him nothing. Remember thou owest the Divell nothing, why shouldst thou serve him? When Satan tempts thee to sinne, answer him thus; I owe thee nothing, Satan, why requirest thou my service, which is due onely to God, from whom I have received all things?

*Polyarpus* being urged to renounce Christ, and to sweare by *Cæsars* fortune, answered, These 86. yeeres have I served my Lord Christ, and he hath been alwaies my good Master; I will not now deny him. Remember this holy man, and pay thy Vowes and Debts to God.

Men that are runne farre in debt, and pay, and pay, and see no end of their debt, many times grow desperate. Thou owest much to God, and art unable to pay, be not thou therefore negligent and careless. The Prodigall Child spent all; but he recovered all and more by humble repentance, begging pardon. Doe thou so: Pay as far as thou canst; crave pardon and remission for the rest, by the obedience of Christ. God accepts of a willing minde for the deede. There is great difference betweene debts owing to men, and owing to God: The more we pay of our debts to men, the lesse we have; but the more we pay to God, the more we have, and are the better able to pay. The more thou prayest, the better able thou shalt be to pray.

Verse 13. For if ye live after the Flesh, ye shall dye: but if ye through the Spirit doe mortifie the deedes of the body ye shall live.

IN the twelfth Verse, the Apostle had an Argument, *ab equo & honesto*, which were enough to perswade; but in this Verse he more strongly urgeth it.

The Argument is drawne from the contrary ends of obedience and disobedience, and so containeth two Arguments: The one a Commination, in the first part of the Verse: the other, a Promise, in the latter; both conditionall, as all Promises and threatnings are.

If ye live after the flesh: following the lusts of your corrupt heart.

Ye shall dye: Not onely the death of the body, in the separation of the soule from it; but of the soule, in the separation of it from God.

Quest. But why saith he, Ye shall dye, and nor, Ye shall be damned; in as much as that is chiefly meant?

Answer. Because the Spirit of God would drive men from sinne, by that which is most fearefull, which is Death. The remembrance of Death doth more

Metaphor.  
Maconym,  
epith.

Doctr.

Use 1.

a Gen. 49.  
21.  
b 1 Pet. 5. 3  
c Mat. 23. 4

Use 2.

Use 3.

Rom 1. 1.

Use 4.  
Prov. 22. 7.

Psalm 66.

Adh. bez  
calcaria  
fortiora.  
Maigr.

more forcibly move the minde, than the remembrance of Hell; though Hell be a thousand times more grievous than Death. For our affection is moved according to our knowledge of the thing: that which most wayes is knowne, affecteth most, we know Hell onely by faith: but we know Death to be fearefull, by faith, by Reason, and by sense. By Faith, because the Scripture declares it. By Reason; because it is a separation of things, so neerely and naturally joynd and consenting. By Sense; because we feele it growing upon us every day.

But if ye mortifie: that is, beat downe, cut off, cast away, cause to dye: a Metaphor taken from Surgeons, who before they cut off a Limbe, mortifie the place.

The deeds of the body: That is, Actions and Affections: but actions are named, because by Actions affections are manifested. The body is either taken for Corruption: or rather evill deeds are called the deedes of the body, because the body is the instrument of working them.

By the Spirit: That is, the helpe of the Holy Ghost, or by the Regenerate part.

Ye shall live. Eternally in happinesse: Of the which Sanctity is the way: This life scarce a shadow. In the latter part, there is the Promise. Ye shall live. The Condition, If ye mortifie the deeds of the body by the Spirit. Where 1. The action, mortifie. 2. The Object; The deeds of the body. 3. The means, By the Spirit.

Salvation is promised on the Condition, that we live not after the Flesh, but after the Spirit, Rom. 6. 22. Gal. 5. 8.

A hard thing it is to forsake sinne; it is mortification. It is hard for old friends to part: we lay together in the same wombe; and it hath beene our unhappy play-fellow and companion ever since we were borne: Yea, sinne stickes as fast in our nature, as a tooth in our heads, or our soul to our body: as we cannot part from these without paine; so neither from sinne.

It is the nature of Sinne not to be driven away, without force and violence: A few angry looks and sharpe words will not doe it. You may rate away your dogge, but sin will not stirre for words, as appears in many, who will speake bitterly against their sinnes, and themselves, With Beast, Wretch, &c. and yet returne to the practice of them.

When thou hast to deale with sinne, have no compassion, but fight against it with a bloudy and cruell minde: So much as thou sparest it, so much thou hurtest thy selfe. Saul spared Agag, and Abab spared Benhadad, but it was their ruine: so if thou sparest sinne, it will cost thee even the Kingdome of Heaven. Kill therefore thy sinnes, or they will kill thee. It is a case of life and death. Be carefull: Old wounds must have strong medicines. O, what adoe have we with Pride, Hypocrisie, Covetousnesse, Lust! He that favoureth these, let him want favour.

The deedes of the body are mortified by the Spirit: Wee doe the worke, but by the power of the Spirit. The strength unto mortification is put into us from Heaven. Wee are as able with our little finger to shake the foundation of the earth, as to shake out sin by our owne strength.

He that goes among Lions, must needs be torne in pieces: Sinnes are Lions. He that stands upon the shore when the tide comes, thinking to beate

backe the water with his hand, is soone eaten in, and drowned. Sinnes come upon us as waves, we must drowne, if God helpe us not. By Gods help, the walls of Jericho fell downe, Samson killed a Lion, and Daniel is safe in their very den, and Moses divides the Sea. So mortification of Sinne is possible by the helpe of the Spirit, otherwise impossible. When therefore thou feelest Pride, Covetousnesse, Lust, growing upon thee, beg the helpe of the Spirit, or else thou art undone. Pray with the words of Jeheshaphat, O Lord God, there is no strength in me to stand against these sinnes, neither doe I know what to doe, but mine eyes are toward thee.

If you mortifie: hee speaks to them, which had mortified sinne before, they must continue so doing. In this life thou shalt never want something to be mortified. Hast thou begunne to repent? Never give over so long as thou hast a heart to fight for thy sinnes.

Wee weed our Gardens, and are ever weeding. Sinnes are ill weeds, and grow apace; our hearts are a step mother to Goodnesse, and a naturall mother to Vice; therefore be alwaies dealing with it. The Captaine that batters the Enemies Fort a day or two, and then gives over; gives the more courage to the enemy, and loseth his labour. So is it, if we continue not our course of mortification. Eli-sha was angry with Joash for smiting the ground but thrice with the arrowes: O, saith he, thou shouldst have smitten five or six times, and then thou shouldst have smitten the Aramites till thou hadst consumed them. So, leave not thy sinnes till thou hast consumed them, lest they consume thee.

There is a necessity of mortification; the want whereof brings a necessity of damnation. Those things which God hath joynd, no man can part: He hath joynd unmortified sinnes and death together, they cannot be parted.

When thou goest to buy a commodity, if the price be great, thou forbearest: and shalt thou flye upon sinne, knowing what it will cost thee? If Iudas had known as much before he berrayed his Master, as he now feesles, it is likely he would never have committed that villany. Mortification is tedious, but heaven is sweete. Men are content to goe all day after their hounds and hawkes, to endure hunger, thirst, &c. for their pleasure; and what get they in the end? some silly creature that is scarce worth the having. But Heaven is worth the Having, refuse not a short labour for the obtaining so infinite a reward.

Verse 14. For as many as are led by the Spirit of God, are the Sonnes of God.

The latter part of the Verse going before is here proved: namely, that such as mortifie the deeds of the body by the Spirit, shall live. The Argument is taken from the proper subject of the life before spoken of; that is, the sonnes of God. Thus,

The Sonnes of God shall live.

But they which mortifie, &c. are the sonnes of God.

Therefore they shall live.

The Minor is proved thus:

They which are led by the Spirit, are the sonnes of God.

But they which mortifie, &c. are led by the Spirit. Therefore.

As many as are led by the Spirit, that is, by the Holy Ghost.

I ed:

Sarcasm.

Doctr.

Use 1.

1 Sam. 15.  
20. 23.  
1 Kings 20  
42.

Use 2.

Doctr.

Use 1.

Numb.  
45.

Use 2.

*Led.* Those things are said to be led, which are moved by a superiour instinct, which is either Common or Proper: Of the common, all men, the Reprobate, yea, beasts are partakers. The

*a* *Gen. 1.* beasts come to *Adam*, to *Noah*: the Bear slaies the Children, the Lyon the old Prophet, by this common instinct. The proper is that, whereby the Elect Children of God are moved to believe, repent, &c. This is here meant.

*Are led*; not furiously, but mildly and familiarly: nor as brut beasts, but as reasonable creatures; Not as though we do nothing, but lest we should do no good thing, we are actuated by the good spirit that we may do.

Neither are we led violently and against our wil, but willingly, and yet were we not willing before we were led; but in the leading made willing to be led: so willing, that when God hath once *breathed* his grace unto us, we cannot resist, but earnestly desire to be led. And yet is not the nature of the wil overthrown, nor naturally so determined to one side, that as heavy things move downward by an inward beginning, so the wil absolutely can onely affect this one thing. But as *Orators* by their Eloquence doe rule in the mind of their Auditors; so God much more effectually drawes us to desire Christ, and affect the Gospel.

If a covetous man were offered to take what he would of an heap of Gold: no man doubts but he would gladly embrace such occasion, though simply and absolutely it were in his power to refuse it. So our heavenly Father doth so commodiously shew us the Riches of his Grace, so lovingly doth he invite us to receive it: and so aptly doth he exhort us, that he doth persuade us without any impairing of our wils: so a *Beast* with *Provender*, *Children* with *Nuts*, and every one is let or drawn by his pleasure. We are then led being willing, not *before*, but *after* Grace received.

*Are the sunnes of God.* not making us such, but declaring us to be such.

*The sunnes.* That is, Children, as verse 16. for sons and daughters are in the Covenant.

*They which follow and obey the counsell, prescription, and precepts of the spirit, are the sons of God.* Joh. 1. 12. Joh. 6. 45. 1. Joh. 3. 19. Now it is the spirit which works faith, teaches and begets us.

Take knowledge of thy *impotency* to good things without the spirit. As a guide to a blind man, or as a *Nurses* finger to a little childe, so is the spirit to us; without the which we can neither discern, nor walk in the good way.

Without the spirit we catch many a knock by stumbling and falling at every sinne. As therefore the little child, when it would first goe, reaches for the Nurses hand; so, crave thou the spirit, to be led into the knowledge and practice of the Truth.

*Numb. 14.* The *Israelites* that would presently goe towards *Canaan* without *Moses*, were all *staine*; so is it not safe to attempt any thing without the spirit, which is to be our *Counsellour*, and to us as the *pillar* of the *Cloud* was to the *Israelites*, the *rule* of their marching, and pitching their Tents.

*Vs. 2.* If thou yeeldest thy self, and thy reason and affections to be led by the spirit, thou art the *Childe* of God, and so contrarily: which that thou mayest the better discern, observe two things; first, the way wherein: secondly, the *mind* wherewith thou walkest.

First, are drunkenness, whoredome, &c. thy

wayes? Who led thee into these wayes? The spirit? No, the devil leads thee, for these are his wayes. Are Faith, Repentance, Humility, &c. thy wayes? How camest thou into those? The devil would never bring thee into them, nor thy selfe never have chosen them. Surely, if these be thy wayes, thou art led by the holy Spirit, whose wayes these are.

Secondly, what is thy *mind*? Dost thou walke in the way of Prayer, hearing the Word, Repentance, &c. willingly, and cheerfully? Thou art then led by the Spirit: for though we may be found in these wayes; yet if we walke in them as a *Beave* is drawn to the stake, we are not led in them by the Spirit; for the spirit makes us *delight* in such things.

Every thing lives according to the *breeding*, water-fowles are ever paddling in the water, and Land-fowles are feeding on the dry ground. So, if thou hast a spiritual *breeding*, all thy delight will be in spiritual things; if a carnal *one*, then in carnall.

Verse 15. For ye have not received the spirit of bondage againe to fear; but ye have received the spirit of Adoption, whereby we cry Abba, Father.

IN this verse the Apostle proves, that those which are led by the Spirit, are the children of God; by an effect of the spirit in them, which is to call God, Father. Which is amplified by an opposition of their former estate, which was an estate of servile fear. As if he should say by an Occupation: It may be, you fear in regard of sin inhabiting. But the profiting you have made, is not in the addition of such *servile* fear, wherewith formerly you were possessed; but that which you have now received, is a more excellent effect of the same spirit, which is the Grace of Adoption.

Here two effects of the Holy Ghost are opposed: for in some the spirit works fear, in other, love and assurance; and first, fear; then assurance, that we may be stirred up to seek assurance: Fear is the signe of the spirit of bondage: Confidence and assurance in God as a Father, the proper effect of the spirit of Adoption.

You have not received the spirit of bondage; Not the Devil, nor the Law, as some have interpreted, but the Holy Ghost.

To fear: Servilely; Again, that is, yet, still, or more, as if he should say: the Holy Ghost doth not still lead you as servants to fear, by the preaching of the Law, for not obeying it. For the preaching of the Law, is the true cause of servile, not filiall fear. And here the Apostle alludes (I take it) to the time of the Law, and the giving of the same.

But you have received the spirit of Adoption. He should have said, of Liberty; but he saith more, of Adoption: for Children are free. Children are either Natural or Adopted: Natural: so the holy Child Jesus is the onely Son of God. Adopted: so are we the sons of God.

Adoption is a lawful act, imitating nature, found out for the comfort of them which have no children: Adoption and Arrogation (which are Terms of the Civil Law) differ. Adoption is of those which are under the rule of others, Arrogation of them which are *sui juris*. The Holy Ghost is called the spirit of Adoption, because it workes both



both it, and the sense of it in us.

*In whom.* That is, by whom, whereby. *We cry* : not say ; for so may a Reprobate : but *Crying* notes affection. *Abba, Father.* *Abba*, is an Hebrew or Syrian word, which signifies, *Father.* *Father*, is added in Greek, either to note the Sanctification of all Languages<sup>a</sup> : or of all people, Jewes and Gentiles<sup>b</sup> : or a double paternity, of all by Creation ; of the Elect, by *Grace* : or earnestnesse in calling upon God<sup>c</sup>, or an Exposition ; as *Abba*, that is to say, *Father* <sup>d</sup>.

<sup>a</sup> Chrysost.

<sup>b</sup> Anselm.

<sup>c</sup> Lyra.

<sup>d</sup> Martyr.

<sup>e</sup> Beza.

The sense. The Regenerate might object : We feel the spirit working fear in us : But, saith the Apostle, you have also the Assurance of Adoption. They which have only the spirit of bondage, are driven by fear : you by the spirit of Adoption, are led by love.

*Doctr.* The Regenerate have their spirit of Adoption, whereby their fear is moderated, and they enabled, to cry, *Abba, Father*, Gal. 4.6.

*Vse 1.*

*Act 1. 37.*

In all the Elect, which are of yeeres of discretion, the spirit doth work the slavish fear, before the filial assurance, as appears in that example of the Jewes, in the Acts, who first are terrified, and after comforted, in assurance of forgiveness. All are brought to this exigent, more or lesse, that they may acknowledge they stand in need of Christ, and be stirred up to seek him. Such as were never afraid, were never assured. Didst thou never feel the sting of an accusing conscience terrifying thee, though thou hast been a lewd wretch? Surely *Judas* was neerer heaven than thou; and to this thou must come, before thou canst have the comfort of a Sonne. For as the needle makes way for the thread ; so fear for comfort, the spirit of bondage for the spirit of Adoption.

*Vse 2.*

The preaching of the Law without the spirit, hath no power to strike fear into us : when thou art terrified, it is the spirit that so applies the Law, either to bring thee to Christ, or to despair and everlasting confusion.

*Vse 3.*

*Notes this.*

As none have the spirit of Adoption, which have not had the spirit of bondage ; So, many have the spirit of bondage, which have not the spirit of Adoption. Many do diligently resort to the hearing of the Word ; and are afraid to do otherwise ; they deale justly, live temperately, &c. and dare not deale falsely, or riotously, &c. and yet are not regenerate. Why? What is it makes them do thus? Only Fear. They have the spirit of bondage ; they are afraid of Hell ; and hence comes this obedience, which is only slavish. But if they do not these things for the love of Justice also, they cannot be saved, neither their obedience accepted.

*Vse 4.*

The Children of God fear Hel ; but their obedience comes more from Love, than from Fear : Yea, though there were no Devil, Hel, Judge to be feared, yet would they obey the Commandments of their God : and their fear is also moderated by faith ; whereby they believe the pardon of their sins, and obtain this priviledge, to be the sons of God.

*Mat. 7. 21.*

The estate of a Son is discerned by confidence in Prayer. Such an one is able (notwithstanding fear) to cry *Abba Father*. He that can (I say not, speak the words with a loud voyce, for so may a Parrat, or Hypocrite, but) cry with intention of heart, as well as contention of voyce ; and can come into the presence of God, as a child into the presence of the Father, hath the spirit of Adoption.

This is wonderful hard to do : As for Instance : Thou feelest corruption rebelling, thou remembrest, how thou hast actually transgressed above number : thou hearest the threatnings of the Law ; thou knowest that God is of pure eyes, and most just ; hence thou fearest, and art almost confounded. Canst thou in this conflict, turn thy self to God, as to thy gracious Father, and that with confidence of his mercy? Thou hast a certaine signe of thy Adoption : For in such estate, our nature is to flye from God, as *Adam* : but to embrace God even then when we are so terrified, is the work of the Spirit, by Faith.

Canst thou with a child's affection cry *Abba Father*? I dare undertake, that God cannot but shew himself as a Father, in having compassion. What earthly Father could despise the voyce of his child false into danger? much more wil our Heavenly Father regard the cry of his children. In a fearful estate then are they which never pray, or as Hypocrites, onely with the mouth, and not with the heart.

Thou callest upon God with *Abba Father* : Remember that wicked children are a dishonour to their Parents : Degenerate not thou from the Nobility of thy Father, whose honour it is to have godly children. If thou callest God Father ; then passe thy time with fear and care to obey him.

This overthrowes the Popish manner of praying : as Blessed Virgin, Holy Mother of God, help us. Saint Peter help us, &c. From what spirit should we think these prayers come? not from Gods ; for that teacheth to cry *Abba Father*. The Prodigall Son saith, Ile go to my Father, and say to my Father : and his Father meets him. He had an elder Brother, and knew many servants ; but he seeks onely to his Father.

Verse 16. *The spirit it self beareth witnesse with our spirit, that we are the children of God :*

**T**HE Sonnes of God cry *Abba Father* : here is the ground of such praying ; which is the witnesse of the Spirit with our spirits, that we are the children of God.

This is the very root, from whence springeth confidence in Prayer to God : and the more or lesse we heare and feel this witnesse, the more or lesse assurance have we, and boldnesse in Prayer.

Here are two things : 1. The witness ; which are two : 1. *Gods Spirit* ; which performs two Offices. 1. It seals up our hearts in assurance that we are children : then it opens our mouths to pray. 2. *Our spirit*, which is our Regenerate part. These witnesss are two, that we might be the more confirmed.

2. The thing witnessed. *That we are the Children of God.*

*The spirit it selfe* : that is, the Holy Ghost.

*Co-witnesseth.* Not by an outward voyce, as God *Mat. 3.* of Christ : nor by an Angel, as to the Virgin Mary : *Luke 1.* but by an inward and secret inspiration, raising in our hearts a confidence and perswasion that God is our Father, and we his children.

*With our spirit.* Not to our eares : but to our spirit : not this onely, but with our spirit : Our spirit is a witness, whose testimony is then good when confirmed by the Holy Ghost. Our spirit : not our Soul, but our Regenerate part so called.

The

Rev. 2. 17. The witnesse of the Holy Ghost is the work of Faith; the witnesse of our spirits the sence of Faith wrought. This is better felt by experience, than exprest by words: known altogether, and one-ly to them which have it: for me to speak of this to them which have it not, were as if I should speak a strange language.

*That we are the Children of God.* Not that we shal be, or may be: but are; in the present Tense.

Doct. The Holy Ghost witnesseth with them which are regenerate, that they are the Children of God, 2 Cor. 1. 21. 1 Joh. 3. 21. Ephes. 1. 13. & 4. 30.

Use 1. The state of Gods Children is full of sweet certainty and assurance. He that having a cause to be tryed, hath two sufficient witnesses, doubts not of the day. Now Gods Children have two witnesses, *omni exceptione majores*: 1. Their own Spirit, which is not to be contemned: (for if Conscience, a naturall thing, be a thousand witnesses, much more the Spirit, which is a supernatural power given of God.) 2. The Holy Ghost, which cannot deceive, or be deceived, witnesseth with our spirits.

It is marvellous then that the Church of Rome denyeth assurance to Gods Children: What though some have bragged of assurance, that have been deceived? Doth it follow therefore that none are sure? There be some poor and base; are there therefore none rich? And what though my very name be not written in the Scripture: Thou Thomas, Thou Iohn shalt be saved? It is not convenient: What a huge Volume should the Bible be, if every Saints name were there written? It is not necessary: because all particulars are included in their Generals; as he that saith, All my Children are here: meanes every one in particular, though he name them not: So God, that saith, All Believers shall be saved; Meanes every one, as though they were named.

And yet the Scripture doth speak in particular. If thou confessest, &c. Thou shalt be saved. When the Law saith; Thou shalt not Kill, Steal, &c. Every one is to take it spoken to himself, as if he were named: Why should not such particulars in the Gospel be also taken? True, say the Papists: If you believe; you shall be saved; but where doth the Scripture say that you do believe? Ridiculous! The Act of Faith is not set down in the Scriptures, but the Object. The Faith which I believe is in the Bible. The Faith whereby I believe, is not in the Bible, but in my heart: and is not believed (for that were absurd) but known by feeling. We do not believe that we believe, but we feel it: as Paul saith; *I know in whom I have believed*: he knew by feeling, and this witnesse of the Holy Ghost in his heart with his Spirit.

Of all things of which the Holy Ghost witnesseth with our spirits we may be certaine.

But the Holy Ghost witnesseth with our spirits, both of our Present, and also of our Future estate. Therefore, &c.

1 Cor. 1. 9. The Minor is proved by Paul, who avoucheth that the things which are prepared for Gods Children, are revealed to us by the Spirit, and: By the Spirit of God we know the things which are given to us of God. What things? Faith and perseverance: Grace and Glory.

If Man should witness, or an Angel, there might be doubt: but when there is such a witness as is the Spirit; we ought not to doubt. The Flesh wil doubt. The Spirit doubts not, but over-

comes doubting: and this is the state of Gods Children. They doubt from the Flesh; but from the Spirit they are assured through Faith.

If a man of a weak brain, were on the top of some high Tower; and should look down, it would make him wonderfully afraid; but when he considers the Battlements or Rayles that keep him from falling, his fear abats; So fares it with the Regenerate; when we look on our sins, and so down and down to Hell; Alas, whose heart quails not? But when we consider the brazen wall, of the love, truth, and promise of God in Christ, we may be assured without fear. Look upon thy defects, but forget not the truth and power of God.

Pretend not the testimony of the Holy Ghost, without thine own spirit: nor contrarily, for they go together. Faith, Repentance, &c. are the testimony of Gods Spirit; if from these thy spirit witnesseth, then it is currant. But if thou beest a Drunkard, a Sabbath breaker, unclean &c. and saist the Spirit witnesseth thy salvation; it is not Gods Spirit, but a lying spirit: for such works are of the Devil. Gods Spirit indeed witnesseth; but the witness is, that they which do such things, shall be damned.

Verse 17. *And if Children, then Heires: Heires of God, and joynt-heires with Christ. If so be that we suffer with him, that we may be also glorified together.*

THIS Verse is a Confectary of that which is delivered in the 16. Verse. The Confectary is inferred from the proper adjunct of Sons: We are Sons, Therefore Heires.

Here are two things 1. That we are Heires; in the first part of the Verse. 2. The condition of the inheritance; in the latter part.

The first part is amplified by the Person whose heires we are. The heires of God. This is amplified by an Occupation. But God hath an Heire, even Christ. True: and we are Co-heires.

If Children, then Heires. Servants look for wages; sons for the inheritance. The Law of Nature gives the inheritance to the Children. Municipall Lawes, it may be, to the eldest; but by Nature every son is an heire: the eldest to have a double portion.

Heires of God. An heritage, is a succession into the whole right of the dead; we are heires therefore of all the good things of God.

Quest. But how heires, seeing God dies not?

Ans. We may say, that there is not the same reason of temporall and Spiritual things: Temporall things cannot be wholly enjoyed without the death of the possessor; spiritual things may. For here such an one makes thee an heire, (saith one<sup>b</sup>) not whom thou shouldest succeed being dead, but with whom thou shouldest live for ever. And Ambrose amplifies it, by the Parable in the Gospel, where the Father gives his Child his portion while himself liveth. In earthly inheritances, the Father dies, giving place to the Son. In heavenly, Sons, must dye, that they may live with their Father.

Joynt-heires with Christ. Christ alone is the natural heire: we co-heires by the Adoption. He the Head, we his Members. He the Elder Brother, having a portion suitable to his eldership; we younger Brothers, having a proportion fit for us.

*Doctr.* All that are the Children of God, are heires with Christ: Gal. 4.7. Eph. 1.14. Tit. 3.7. 1 Pet. 1.3. Jam. 2.5. Acts 10.32.

*Vse 1.* Heaven is an Inheritance, therefore not merited by us.

*Vse 2.* Men part with that which they cannot carry with them: If they could carry their inheritance with them when they dye, they would leave but little for their children. God gives that which we deserve not, which he can keep from us. If men expect thanks, much more may God exact it, that he gives us such an Inheritance, making every one an heire, *ex asse*, to the whole. For the Heavenly inheritance is not divided.

The excellency of this inheritance is in four things.

1. The universality of it: All the children are heires; Jewes, Gentiles, Male, Female: if a child, an heire.

2. The extent of it: for every child is an heire to all, and hath right to all. In an earthly inheritance, if there be many children, every one cannot possesse the same without diminution of it. The more divide, the lesse is every ones part. Here not so. This is not diminished by the multitude of possessors, nor impaired by the number of Coheires; it is so much to all, as it is to a few; so great to singulars, as it is to all.

3. It is certaine: If a child, an heire without doubt; neither can Satan cozen us of it, neither can we lose it: Many are heires on earth, but their inheritance is kept from them: we cannot be kept from this.

*Aug. Ser. de Tempore.* 1 Pet. 1. 1 Cor. 2.9. Joh. 17. 4. It is sufficient: Riches enough, such as the eye hath not seen, &c. And if it will suffice us to be like Christ in glory, and to be where he is: then must it needs be sufficient, for thus it shal be.

*Vse 3.* Here we are admonished of divers duties.

1. We are here, as in our non-age, under discipline: let us be patient if poor: The hope of future revellions, must make us content with shorter maintenance for the present.

2. We have an heavenly inheritance; let us not build our nests here on earth, being covetous and greedy of the world, as though we looked for no more than any wicked man. Carnal men seek this world, for it is their portion. Heaven is ours, let us seek that.

3. Be sure thou be a child, and thou shalt have a childees part; the inheritance wil follow: as the Prodigal child perswades himself, that if he can obtain his Fathers favour, he shal have bread enough.

*Psa. 119. 57.* 4. Walk worthy of such an inheritance: present benefits bind us. The future should much more, because they are much better. *Thou art my portion* (saith David) *I will keep thy Law.* The amplitude of this inheritance should move us; and yet many *Esau* contemne it, and sell it for a messe of portage, as if it were a contemptible thing: but *Esau* is braided for a prophane wretch for it; and so are all they which prefer sinful pleasures before the Kingdom of Heaven. As Heaven is the proper place of the children of God, who walk in obedience: So the portion of the wicked is with the devil and his Angels, and Hel their own proper place, as it is said of *Judas*.

*Heb. 12. 16.*

*Mat. 23. 41*

*Ac. 1. 25.*

As *Naboth* refused to sel his inheritance, so resolve thou not to lose thine, by thy ungodlineffe and sinne.

*If so be that we suffer with him, that we may be also glorified together.*

In these words are the condition of the inheritance: where Saint Paul closely and sweetly falls into the second part of the consolation.

Hitherto he hath comforted against the Remainder of sin: Now to the 31. Verse, he removeth the other impediment of our comfort, which is the Crosse.

The sum is, that the heires of Glory are not to be dismayed, or to faint under the Crosse. This is urged by many excellent Reasons; The first is in these words, which is brought in by an Occupation; Some afflicted might say thus; I an Heire? Thus poor, thus miserable? Yea, (saith Paul) this is the Condition of our inheritance, by the dispensation of God, that we should first suffer, and to enter into Glory.

*If we suffer with him.* Not by compassion, con- *Luke 23. 27* doling with him as the Daughters of *Jerusalem*, but by imitation, as *Simons* bearing his Crosse.

*That we may be glorified together.* Not with equal glory, but according to our proportion; as his sufferings did exceed, to his glory must excell.

There may be a double consideration of these words. 1. Relative: and 2. In themselves. The Relative, *we are Heires, if we suffer.* In themselves, *Though we suffer, yet we shall be glorified.* The children of God may not over grieve themselves: For their sufferings betoken they are heires.

*The Condition of our Heavenly inheritances is the Doctr. Crosse, which glory followes.* Mat. 16. 24. 1 Cor. 3. 11, 12. Heb. 12. 6. &c.

Here are three Arguments of comfort under the Crosse.

1. It is an assurance that we are heires. The crosse *Vse 1.* is painful; and Ease is sweet; but as he who loves his money, yet willingly parteth with it, for assurance of his Title to an earthly inheritance; so, though we love our quiet, our bloud, our lives, yet if the expence of them wil confirm our Title to heaven, we are not to discomfort our selves.

2. We suffer not alone, but with Christ. We are of his Order: Knights of the Crosse. It is comfortable to have companions in trouble; we can have no more comfortable companion, I am sure, than Christ, with whom I had rather be under the greatest crosse, than (without Him) in the greatest prosperity. Even as where Man and Wife love, they had rather live together in a mean estate, than separated in the greatest abundance. God had but one own Sonne, that came into the world without sin, and yet he could not get out of it without the Crosse: therefore be thou comforted.

The Crosse is the way to Heaven. If we rast not of the Crosse, we may doubt justly, that we are not in the right way. If a traveller, enquiring of the way, be told, that he shal at such a place come to a great water: a little farther to an Hill, a little farther to a place of great danger: If he passe on, and find neither water, hill, nor danger, but all plain, pleasant and safe, he doubts: but if he find these markes, he travailes cheerfully; because, though the way be tedious, yet he is in the right path. So the Crosse is foretold; if we meet with it, it confirms us; if not, it weaken us.

But it may be some wil say; Alas! I suffer nothing, I have had small or no troubles; no losses, sicknesse,

*Gal. 6*



sickneſſe, &c. For answer, know there is *Abels* croſſe, and *Iſaacs* croſſe: both theſe are perſecution: The tongue of the wicked is perſecution (as *Paul* calls it) as well as the Sword. Though thou haſt not *Abels*, thou muſt quit thee well, not to have *Iſaacs* croſſe: and if thou beſt ready and prepared to bear even cruel death for Chriſts ſake, it ſhal be accounted as though thou haſt born it. He ſhal not loſe the reward of a Martyr, who hath a ready mind to be martyred for Chriſt.

If a company of reſolute Souldiers ſet upon the enemy; here one is laid along; there another; one loſeth a legge, another an arm, and ſome eſcape without hurt, through the providence of God. Shal we ſay that thoſe which ſcape are Cowards? No: their valour was no leſſe than the others; their readineſſe as much to venture their lives, and their danger as great: and therefore their glory is no leſſe: So be thou a Martyr in affliction, and thou ſhalt have the Crown of a Martyr.

Verſe 2.  
Gemma  
Annularis.

*Jobs* friends judged him an Hypocrite becauſe of the Croſſe. But bleſſed is the man that judgeth wiſely of the afflicted. The Devil would have perſwaded our Saviour that he had not been Gods Son, becauſe afflicted. Would God ſuffer his Son (ſaith he) to be here in the wilderneſſe and to ſtarve: But we know that the precious ſtone of the Ring, wherewith all are married to Chriſt, is the Croſſe, and the token that we are not Baſtards, but Sons.

There is great reaſon God ſhould diſcipline us. We ſhould be marr'd without correction. O, what Pride, what Hypocriſie, Covetouſneſſe, Anger, Luſt, &c. is in us! Theſe muſt be purged out: Our Phyſick is the Croſſe. If a Father ſee his Child by a Pond ſide, he takes it up, and makes as though he would caſt it into the water, thereby to ſkare it from the water. So God ſeeing his children walking neer to hel by theſe vices, takes them as though he would hurle them in: throwing them at leaſt into Purgatory, that is the Croſſe, to make them afraid of ſinne and hell. Alas! alas! how cold and dul are we in Prayer and the Service of God! The Croſſe is a meanes to cure us of this lazineſſe, and to quicken us to all holy duties.

Verſe 3.

A man that is to goe a journey, though it be faire at his ſetting forth, yet he takes his cloak with him, for fear of a ſtorm; ſo prepare for the Croſſe, if you be in the number of children, for the Croſſe wil come. *Joſeph* in the years of plenty, provided for the years of Famine: ſo do thou.

1 Pet. 4.

But let none ſuffer as an evil doer. Woe be to them that bear the Croſſe, but follow not Chriſt. Thy Croſſe is Chriſts, when thou ſuffereſt for the ſame cauſe, in the ſame maner, & for the ſame end.

1. Chriſt ſuffered, to bear witneſſe to the Truth. This muſt be the cauſe of thy ſufferings. It is not the likeneſſe of the puniſhment, but the cauſe, that makes a Martyr. Chriſt was there where the theeves were, like in puniſhment, unlike in the cauſe.

2. Chriſt ſuffered patiently and thankfully: Thou muſt kiſſe the Rod.

3. Chriſt ſuffered, to put away ſin: ſo make thy ſufferings a furtherance to mortification, that thou mayeſt be ſtirred to repent for thy ſins, and to leave them. Many in the Croſſe cry out; (but of their paine, as in a burning ague the ſick man of his heat;) not of their ſins. As *Eſau*, who miſſing of the bleſſing, cryed and blubbered, not that he cared for the bleſſing, but for his curſt heart.

Labour ſo to be under the croſſe, that thou maiſt

ſay another day, *It is good for me that I have been afflicted.* And labour ſo to avoid ſin, that thou maiſt be fit to bear the Croſſe. *Pſal. 119.*

If Gods ſons and heires muſt ſuffer, what ſhal become of the Reprobate? If he ſpare not *Moses* one ſlip, nor *David*, his own children, how ſhal his enemies fare? If ſuch as pray againſt ſin, and watch, be taken; ſhal drunkards, blaſphemers, &c. which never take any thought to pleaſe God, eſcape? No certainly. If *Jeruſalem* be ſearched with Lanthorns and razed; then *Babylon* and *Rome* muſt down to the ground; yea, to Hell.

Ver. 18. For I reckon that the ſufferings of this preſent time, are not worthy of the glory to be revealed in us.

In this verſe is another argument of comfort, from the excellency of the glory ſpoken of in the verſe before, and it is brought in by an occupation, thus: You ſay we ſhal be glorified, but in the mean time, who is able to bear the troubles that do befall? *Paul* answers, that *The troubles of this preſent time are not worthy of that glory to be revealed.*

For I reckon. This word is not to be referred to opinion, which is uncertain and doubtful; but to alluredneſſe and certainty: And is a metaphor taken from ſuch, as caſting account, find the true totall ſum. As if he ſhould ſay, I have caſt up the Croſſe, with all the incumbrances of it.

That the afflictions of this preſent time. Not excluding time paſt, and to come, but ſpoken as time is referred to Eternity.

Are not worthy. The word properly ſignifieth that part of the ballance which goeth down, the things therein drawing the beam: As if he ſhould ſay, If the troubles of this life be weighed with the glory to come, they wil be but light in compariſon.

Of the glory. That is, eternal happineſſe; ſo called, becauſe glory is moſt of all coveted of all mortal men.

To be revealed. It is revealed, and it is to be revealed. That is the firſt fruit of this.

In us. That is, our bodies and ſoules.

The excellency of this glory is declared by a compariſon of unequals, where from the leſſe, this glory advanced.

In the compariſon there are three things: Firſt, the things compared. Secondly, the Iſſue. Thirdly, the Prooſ.

The things are two: firſt, Paſſions; and ſecondly, eternal life. Sufferings amplified, from their ſhort continuance of this preſent time. Eternal life amplified. 1. From the name, *Glory*, 2. From the maner, *to be revealed*. 3. From the ſubjects, in *Vs*.

Secondly, the Iſſue. Theſe are ſo compared, that the prehemineſſe is given to Eternal life. Theſe paſſions are baſe; that life is glorious. Theſe are ſhort; that is eternal.

Thirdly, the Prooſ: from his experience, I count, reckon, determine.

The glory to come doth every way ſurmount the preſent afflictions. 2 Cor. 4. 17.

Popiſh merit of condignity is here confuted. There muſt be a proportion between the merit & the reward; becauſe the recompence of merit is an action of Juſtice: and Juſtice is a certain equality. If therefore there be no equality, then ſufferings merit not: and if not Martyrdom, then no other vertue.

Glory followeth the Croſſe, but not for the merit of it, but for the free promiſe of God.

The Papiſts answer, that ſufferings in themſelves are not worthy, but as they proceed from grace

and charity: Christ having merited his honour for them, that they should be meritorious.

We deny sufferings to merit, (as they proceed from charity) from this Text: for Paul speaks of such sufferings, unless we would say that the Regenerate are without Grace and Charity, or that he goes about to comfort such. Their distinction takes away Pauls Argument: who comforts the Regenerate against the bitterness of the Crosse, which is as well when it proceeds from Charity, as when not. We deny also that Christ purchased this grace to our sufferings, that they should merit.

No marvel if the Papists differ in this from us: when they differ from themselves. For they affirme such a power to be in sufferings to bring such glory, as in seed to bring forth fruit: and yet they say, that the condignity of sufferings is not Natural, but Moral: when as seed, not morally, but naturally brings forth. Besides, they agree not whether this Merit be onely for the dignity of the Work, or onely for the promise of God, or partly for the Work, partly for the Promise, or whether according to distributive or commutative Justice.

*Cornelius  
Cornelis a  
lapide, in  
locum.*

Use 2.

The Crosse is a signe thou art a co-heire with Christ: it is a suffering with him: It is a way to Glory. Yea, it is not worthy of the glory following. Though the Crosse be bitter, yet it is but short. A little draught, and the Sugar is ready. A little storme, (as one<sup>a</sup> said of Julians persecution) and an eternal Calme followeth. And because short, therefore to be accounted tolerable, though great. Besides the shortnesse, infinite glory follows. So much glory; that if a man could fulfill all obedience, and suffer hell torments, yet he could not deserve it.

*a Nubecula cito transi-  
tura. Atha.  
b Omnia brevia solas  
rabitis esse  
debent, exi-  
ant magna  
fines, Cic.*

The diseased man endures cutting, fearing, for a short use of a miserable life. Shall we refuse to suffer any thing for that glory? Many Heathens have suffered great things for a little vaine approbation of the vulgar: What would they have done for this glory, if they had known it. If they so much for a shadow, what ought we for the substance. Dost thou whine and lament? All that thou sufferest, is not worthy to be named on that day that this glory is spoken of. Remember this glory and be comforted. So Moses and Christ did: and for this cause he shewed Stephen his glory at his stoning.

Heb. 11. 25  
26.  
Heb. 12. 2.  
Act. 7. 55.

What therefore if the world speak ill of thee, and persecute thee? What is a word or two to that glory? Nay, what is a few drops of blood to the Kingdome of Heaven? O happy change!

Wouldst thou have this glory without suffering? He is too nice that would here rejoyce with the World, and after reign with Christ. Few there are, who, if God should bring his Fanne, would be ready to suffer. My reason is, because there are so many which will not be perswaded to leave their finnes. I will never believe that he will leave his life for Christ, that will not leave his finnes at his commandement.

Use 3.

1 Cor. 15.

The godly man hath his suffering here, his glory afterward. If in this life onely we had hope, we were of all men most miserable. The Motto of the children of God is, *per se meliora*. We are not destitute of comfort, even here, blessed be God: but this is nothing to that which is to be revealed.

Psa. 37. 37

Mark the end, and thou shalt see what difference is between the wicked, and the godly. The end of the just is peace. So on the contrary, the end of the wicked is fearfull. Lazarus ended his miserie in

Abrahams bosome; and Dives his pleasures in Hell torments. Consider wisely the difference between a moment of sorrow here, and eternal happinesse in heaven; and a moment of pleasure here, and eternal torments in hell.

Verse 19. For the earnest expectation of the Creature, waiteth for the manifestation of the Sonnes of God.

20. For the Creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

21. Because the Creature it selfe also shall be delivered from the bondage of Corruption into the glorious liberty of the Children of God.

22. For we know that the whole Creation groaneth, and travaileth in paine together untill now.

23. And not onely they, but our selves also, which have the first fruits of the spirit, even wee our selves groane within our selves, waiting for the Adoption, to wit, the Redemption of our body.

<sup>a</sup> Or, every creature.

IN these verses, the Apostle brings an excellent, example, both to shew the greatnesse of the glory to be revealed, and to move us to the patient expectation of it. For all delay is long and trouble some to them which expect great matters. We expect great glory. Therefore we must be patient.

The summe is this: The whole Creation, or every Creature, is patient and expects; therefore also ought we.

In this example we have two things. First, the example, verse 19, 20, 21, 22. Secondly, the Application, verse 23.

In the Example are two things. 1. The thing affirmed, v. 19. 22. 2. The Reason, verse 20, 21.

The thing affirmed is, That the Creatures expect the revelation of the Sonnes of God: Wherein wee have, first, the Action, *Expecteth*. Secondly, the Amplification. 1. From the party expecting, *The whole Creation*. 2. The thing expected, *The manifestation of the Sonnes of God*. 3. The manner, delivered in divers borrowed termes, *with fervent desire, Groaning, Travelling in paine*.

All the creatures, or the whole Creation: or the frame of the world: for here are not to be understood, Angels or Men, good or bad. Bad Angels and Men long not for that time. Good Angels desire it not with groaning. And good men are the other terme in opposition. Whether every particular Creature be here meant, is doubted. I take it, not every particular: for those onely are here meant, which shall be delivered into the liberty of the sonnes of God. Which cannot in my opinion, be said of the Horse, Dog, &c. For then there should be a Resurrection of them, which is onely to be believed of men. Also there is no promise of their restoring, as there is of Heaven and Earth. Thus, I take it, we may distinguish the unreasonable creatures: All of them groane and travell in paine, but wait not for the manifestation of the Sonnes of God. All of them shall be delivered from the bondage of corruption: not all into the glorious liberty of the Sonnes of God; but onely such as shall at the day of Judgement be restored.

*Expecteth with fervent desire*. The word signifieth anxious, frequent, earnest expectation, as a man

Esay 64.  
2 Pet. 3.

Use  
1 Tol  
2.  
Col.

man stretcheth out his necke with desire to behold.

*Groneth* : As one preſſed with a burthen, deſiring to be eaſed.

*Travell* in paine : As a Woman in travell, to be delivered.

*Queſt.* But how can theſe things be ſaid of the unreaſonable, nay, unſenſible Creatures?

*Proſopopeia*  
Pla. 114. 1.  
4. 7. & 148  
255.  
*Ans.* Not as if there were ſenſe in the frame of the word, but by a Figure, as in divers other places of holy Scripture.

*Queſt.* But what is it? It is nothing ſure, which the Apoſtle ſets downe in ſuch ſignificant words.

*Ans.* Such words are uſed by ſimilitude, to expreſſe that hidden inſtinct put into the Creature by God, whereby it naturally bendeth it ſelfe to the preſervation of it's owne welfare. As in a Mariners Compaſſe, the Needle being toucht with the Loadſtone, alwaies turneth to the North, though it know not North or South. So the bough of a Tree, if you bend it downward; yet ſo ſoone as you let it goe, it advanceth to it's naturall ſituation.

*The inſenſible Creature expecteth the revelation of the ſonnes of God.*

*Doctr.*  
*Uſe 1.* The Divell perſwades the Atheiſt to beleeve that the world is eternall; that he may caſt off the care of heaven, and the deſire of eternall life. Indeed if it were ſo, it were the better for the Atheiſt. But the Juſtice of God requires there ſhould be a Reckoning Day, and the Appetite of the Creature, put into it by God, cannot be in vaine.

*Uſe 2.* The Creature condolet, and groaneth with us: The Sunne by his darkeneſſe ſhewes his Sympathy, at the Paſſion of our Saviour. A ſhame it may be for us not to be moved at the remembrance of that Paſſion, and to have a fellow feeling of the calamities of our brethren.

*Uſe 3.* Deſire then, and expect heavenly things: We to have our affections upon the earth, when the earth affecteth (as I may ſay) Heaven! Thoſe things which were created for us, and are in the loweſt degree of Creatures, to be ſenſible, and wee to be inſenſible of ſuch things which principally concerne us!

If a man by his fault, caſt himſelfe and his into danger; ſhould ſervants be more ſenſible than the Maſter? The very Earth hath expected thouſands of yeeres, and yet is fruitfull in patience: much more ſhould we paſſe a few daies with patience and obedience to God. The ſhortneſſe of our Trouble, the Greatneſſe of the Glory, the Example of the Creature, ſhould teach us patience, and perſeverance in goodneſſe, till the Day of our Revelation.

*Uſe 4.*  
1 Ioh. 3. 1.  
2.  
Col. 5. 3.  
Wee are the Sonnes of God: but it appears not what we ſhall be. When Chriſt ſhall appear, then ſhall we alſo be maniſteſted with him in Glory; and there ſhall the wicked be confounded: In the meane time, they neither ſee nor acknowledge our happineſſe, rather judging us the off ſcowering.

Doſt thou mocke and ſcorne the Children of God, thinking them miſerable? Thou ſeeſt their outſide. Thou fool: Looke what's within: Not within their Cheſt, but their hearts: if thou couldeſt ſee their Peace and Joy; &c. thou wouldeſt ſay, there were none happy but ſuch.

Thou ſeeſt the outward riches and pleaſures of a wordling, and judgeſt him happy. Thou fool: Looke what's within his heart. If thou couldeſt ſee the wounds and terrors of his Conſcience, thou wouldeſt tell me a new tale, that this were the miſerable wretch.

Art thou reviled and contemned in the world? Be patient in the ſenſe of thine own preſent eſtate, and in the aſſurance of thy Future. The world would not be like thee: Thou wouldeſt not be like it: we are as earthen pots full of Treſure: The pots are ſcene, and therefore contemned; the treſure is not ſcene, and therefore not deſired.

A Noble man is reſpected in his owne Country, unregarded abroad. As ſuch a one knowing his owne Nobility, regardeth not the meane opinion of Strangers, but comforteth himſelfe that he is a Nobleman at home; So howſoever we are here contemned, we are Noble men in our own Country, and there will come a Day wherein our Noble Glory ſhall be revealed.

20. For the Creature is made ſubject to vanity, &c.

21. Because the Creature it ſelfe alſo, &c.

In theſe words is the Reaſon of the Expectation of the Creature: taken from it's preſent condition, which is an unwilling ſubjection to vanity, under hope of a better eſtate.

Here are two parts: 1. a Poſition: The Creature is ſubject to vanity. 2. An Expoſition: in which are three things ſhewed; 1. How. Not willingly. 2. The Author. God. 3. The adjunct. Hope. All theſe are in the 20. Verſe. This Hope is farther expounded, Verſe 21. but fiſt of the 20. Verſe.

*The Creature; as before.*

*Is ſubject to vanity.* Vanity is in-utility. *Nomen ſine Re.* As catching at ones ſhadow. When as a thing neither ſils that which containes it; nor ſtaves up that which leanes on it, nor yields fruit to him that labours in it, it is vaine, ſaith one. Vanity is a Lye, as notes *Gallius*<sup>a</sup>, in the diſcuſſing of a ſaying of *Saluſt*<sup>b</sup>. Vanity is a ſaying of the End; as *Peter* fiſhes all night, and takes nothing; Vanity is Defect; for he that wants nothing, hath no neede to expect any thing. Some interpret it Corruption and Fragility<sup>c</sup>. Some that which hath end and Prevarication<sup>d</sup>. Some diſſolution by Fire. Some Abule<sup>e</sup>. And indeed Vanity is all theſe; and therefore *Oleſian* expounds it Male-diction; and *Calvin*, that which is contrary to the Integrity of Nature; and *Pacius*, Bondage of Corruption; as Verſe 21.

*Not willingly.* It unwillingly ſerves wicked men &c. Againſt the particular naturall propenſity which every thing hath to preſerve it ſelfe.

*By reaſon of him who hath ſubjected the ſame.* That is, for the ordinance of God.

*In hope.* Of a better eſtate ſet downe, Verſe 21.

*The Creature ſaileth, and laboureth under a great Doctr.* burthen and bondage of mutability, vility, Corruption, abuſe, againſt the Naturall inclination of it, for the power and will of God under hope. The Creature is vaine, Eccleſ. 1. 2. Not willingly, for all puniſhment is involuntary. For God; who cauſed the Creature, Gen. 3. Under Hope; as followeth in the next Verſe.

Love not the world, nor the things of the world, for all is Vanity. The beſt things of the world, are as the Apples of *Sodome*, faire to the eye, vaine in the uſe.

Extoll not thy ſelfe for thy Riches, Honour and Birth, for all is Vanity. This did *Chryſoſtome* tell *Eutropius*, Chamberlaine to *Arcadius* the Empe-<sup>a</sup> *Chryſoſt.*  
mour, when he fled for ſafety to the Altar, from <sup>b</sup> *Eutropius*  
which before, he went about to take the privilege <sup>c</sup> *in Apud*  
of Sanctuary. When *Fidgenius* ſaw *Theodorick* <sup>d</sup> *Saurinus*  
King <sup>e</sup> *Lanuar*.

<sup>a</sup> *Gell. met.*

<sup>b</sup> *Arri. lib. 13*

<sup>c</sup> *ca. 4.*

<sup>d</sup> *Erasmus.*

<sup>e</sup> *Luke 5. 5*

<sup>f</sup> *The. A.*

<sup>g</sup> *qui.*

<sup>h</sup> *Ambroſ.*

<sup>i</sup> *Comens.*

<sup>j</sup> *Hieron.*

<sup>k</sup> *ad ſcript.*

<sup>l</sup> *Brer.*

<sup>m</sup> *Sacram.*

<sup>n</sup> *Gyneus*

<sup>o</sup> *Com. He-*

<sup>p</sup> *ro ad ſcript.*



King of Italy, going in pompe in Rome; O, faith he, How beautifull is the heavenly Jerusalem, when earthly Rome so glittereth? If in this world so much dignity be given to them which love Vanity: How much shall they have which follow verity? When thou lookest upon thy gold, apparell, &c. remember they are vanity: but Righteousnesse, a good Conscience, and Heaven, are not vaine.

*V/c 2.* The vanity of the Creatures is not naturall, but accidentall by sinne, which though it be expiate by the blood of Christ; yet the Creature shall not be freed, till sinne be taken out of the Nature of things. Sinne hath involved the Creature under the Curse, and makes it to grone: Not the Sinne of it, but of us.

Where are our Wits and Senses? The very Earth grones which hath not sinned, and we grone not. Art thou a Drunkard, Blasphemer, Proud, Profane, &c? Verily the Earth grones to beare thee, though thou art not sensible. O desperate times which bring forth some men as beasts, some worse than Divels! The Earth groneth, the very Divels believe and tremble: and we many of us neither feele nor see, nor believe nor tremble.

*V/c 3.* When the Aire infects us, the heate and cold annoy us, the earth yeilds us no fruit: From whence is this Vanity? Even from us for our sinne. Balaam blamed his Ass, himselfe being in the fault. So we complaine of the Elements, and Creature; but if the Lord would open their mouths: They would say, O sinfull Man which complaine of us: Thy sinne hath made us unable to satisfie thy Need. Complaine not of us, but of thy sinne, which excruciateth both thy selfe and us.

*V/c 4.* The Creature serves us by the Commandement of God, of whom otherwise they would be revenged, for defacing Gods Image. Let us obey against the inclination of corrupt Nature, even by the example of the Creature.

Verse 21. *Because the Creature it selfe also, &c.*

The Hope spoken of in the Verse going before, is declared here what it is: or why the Creature is in Hope; namely, because God hath purposed the deliverance of it.

The summe is; that the Creature shall not alway be subject to vanity, but shall have a manumission from bondage. Of the which deliverance three things are declared. First, Who. *The Creature*; that is, This world. Secondly, from what: from *Corruption*; which is, a bondage. Thirdly, into what estate: *into the glorious liberty of the Sonnes of God*. Some here note the time of the deliverance of the Creature; namely, when the children of God shall be wholly set free: For though they have here a freedome unto righteousness from the bondage of sinne; yet they have not the freedome of Glory, which is from the bondage of misery. But it is better taken for the state it selfe, which shall be glorious: not the same with the children of God, but proportioned according to it's kinde with them.

For it befits the liberty of the faithfull, that as they are renewed, so also should their habitation. And as when a Noble man mourneth, his servants also are clad in blacke: so it is for the more glory of man, that the creature, his servants, should in it's kinde partake of his glory.

*Dott.* The Creature shall be freed from Corruption into Glory, Acts 3. 21.

*V/c 1.* The World is not Eternall: it is a Creature, and being of a bodily matter, as it had a beginning, so

shall it have an end.

The manner how the Creature shall be restored, *V/c 2.* is difficult to determine: and some have judged this to be one of the difficulties at which *Peter* *2 Pet. 3.* aimes at. There are three opinions.

1. The first opinion holdeth, that this Earth and visible Heaven, even the whole Nature of these things, shall perish. This Heaven and Earth being appointed by God to be the habitation of man, while he is *Viator*, and therefore that there shall be no need of it when he shall be *Comprehensor*. For this opinion are alleaged divers Scriptures.

2. The second opinion is, that some of the Creatures shall be abolished: and some restored. The Heavens and the Elements to remaine, the rest to perish. *John 14. 12.* *Psal. 102. 26.* *Esay 51. 6.* *Mat. 24. 33.* *2 Pet. 3. 10.* *12.*

3. The third opinion, that all Creatures shall be restored. (Remembered, that we speake not of reasonable Creatures, nor of the Heaven of Heavens in this question.) This opinion hath also some Scriptures, but principally this now in hand. *Esay 65. 17.* *1 Cor. 7. 31.* *&c.*

The second opinion I thinke to be unlikely: for as it is uncomely to build a faire house, not to be inhabited: So to have these Heavens and Earths to remaine without any Inhabitants. Besides, this Earth to be without her ornaments, and to be naked and bare, were rather a defacing than a restoring. Farther, I should imagine, that Restoring should have reference to the state it had before the fall: not when it was naked and void, but when it was in all it's beaurty.

The first opinion to me also seemes as unlikely as the second: For the Scriptures, they may conveniently be expounded to speake of the end of the World, by similitude, &c. and it is not probable that the Lord would annihilate such a monument of his power. It is true, that the bodies of Christ and men will be monuments of his power: but why not other also; seeing it pleased God to create variety of things for this end? Also, if these things should be resolved into nothing, where should the Divels be, and the Reprobate? In Heaven they shall not be; neither shall they be no where: unless they hold also that they shall be annihilated, which is not by any meanes to be affirmed. Further, that place is against this opinion, *1 Cor. 7. 31.* The figure of this world passeth. Which is not to be understood of the substance, but of the qualitative respect (as I may terme it) unto this present estate of it: As a stone-doole being plucked up, ceases to be a doole, but not a stone. Now, whereas some may say, that from that place may be concluded as well, that the Sphericall figure shall be changed: it is but a caviil, and a Figure need not so to be stretched. Also this place makes directly against it. And whereas they say that it is deliverance enough for the Creature, if it cease to serve man, and have an end of vanity by annihilation: I affirme it not to be enough, because this verse notifies, not onely such deliverance, but also a farther estate which it shall have after such deliverance, namely, to communicate in some degree which the Children of God in glory.

Therefore I take the third opinion to be most probable; if the restoring be onely to some singulars of all kinds. And whereas it may be objected, why these of the kindes; rather than other? I would aske them also, why at the Deluge, these of the kindes rather than other, were preserved in the Arke? *Utriusq; huius Caelum & terra. per eam quam nunc habemus imaginem transiunt sed samem per essentiam sine figura subsistant.* *Greg. 17.* *Mar. 6. 5.*

But it is not safe walking in the darke without

a light. We know not how it shall be, but this I am sure of, that all things shall be most wisely and excellently brought to passe.

Use 3.  
2 Pet. 3. 11.

Seeing all these things shall be dissolved, what manner of persons ought we to be in holy conversation and godliness? If our servants shall be changed, why are we yet intangled in old things? Let us become new Creatures, that we may be worthy inhabitants of the new Heavens and new Earth, which shall be.

Use 4.

Glorious liberty is proper to the Children of God: what shall become of the wicked? Alas! they shall be holden in the bondage of everlasting torments. They shall be worse than many brutish Creatures: for many of them shall cease to be, and therefore to be miserable. They shall never cease to be, that they may never cease to be miserable. As they now follow the liberty of the flesh: so then they shall be in the bondage of everlasting punishment.

Verse 23. *And not only they, but our selves also which have the first fruits of the Spirit: Even we our selves, groane within our selves, waiting for the Adoption, to wit, the Redemption of our body.*

a Luke 21  
28.

**I**N this Verse is the Application of the former Example. The words have no difficulty, if we understand to whom the Application is referred.

Cajetan.

*Wee*: Some expound, We Apostles, which (Apostles) had the first fruits: that is, the Riches of the Spirit. As the first fruits are most precious, so they received Grace, both before others, and in greater measure; and then the Argument is from the greater to the lesse. If we Apostles, which are *sydera*, as starres, if we sigh and groane, then much more inferior Christians.

Aretius.

But it is rather to be taken of Christians in general: the Apostle, neither in the precedent or subsequent verses, speaking of himselfe as of an Apostle, but as of a Christian: as in the next verse. We are saved by Hope: which is not the prerogative of Apostles, but of all Christians. *We then*: that is, we Christians, both of that and all times. So here is an Argument from the lesse to the greater, thus: If the Creature which hath not such sense of the glory to come as we have, doe abide the Lords leisure, expecting a Day of deliverance, then much more ought we to wait, &c.

In this verse are two things: First, a practice of Christians. Secondly, a reason of the practice. The practice is set downe in two words: 1. *Groane*. 2. *Wait*.

Beca.

2 Cor. 5. 12

1. *We groane*: Among our selves, say some; but better, *in our selves*. And so it is an Amplification from the manner or measure of groaning. That is, our Groanes come from our very heart root, (as we say.) There is a rejoicing which is but in the face and appearance; so here is a groaning, but in appearance, therefore he saith, *in our selves*, to note the greatnesse and the truth of it, that it is not fained, but without hypocrisie; or to shew, that there is matter within the best of us to make us mourne.

Parus.

The second practice, *we waite*; amplified by the thing we waite for, *The Adoption*; which is expounded, *The Redemption of our bodies*; these words being added by Apposition.

But we are the Sonnes of God: why then should we wait for that which we have already? The An-

swer is, We have the Right, but not the Complement. We have the Right of the Inheritance, but we shall not have the full possession of our Right, till the Resurrection of our bodies. But why of the Body? because all miseries are conveyed to the whole man by the body: or rather, because the body is subject to death, corrupting and rotting in the same, when the soule is in Heaven; it is the last is redeemed, and all waite even for that.

The reason is, because we have the first fruits of the Spirit, which breeds sighes and groanes in them which have it.

*The first fruites*: that is, the Prelibation: A say, or taste which we receive here in righteousness, peace, and joy, being but a lip, in comparison of the full draught we shall have hereafter. S. Paul here alludes to the Law of the first fruits, which were a pawne to the offerer of Inning his whole crop: to the first fruits of the Spirit, which we receive here in remission of sinnes, is a pawne to us of receiving the whole masse of Glory promised.

*The children of God, because they have received the first fruits of the Spirit, doe groane for the present corruption, expecting the Redemption even of their bodies from the same*: Ephes. 4. 30. 2 Cor. 5. 2, 3, 4, 5. Phil. 3. 20, 21.

The power of sinne brings death of body, goes with it to the grave, remains with it, turns it into dust, and never leaveth it till the Day of the General Resurrection.

Gods Children now mourne, yet are they called to joy, and joy they shall have, going from the vale of teares to the Mountaine of Joy. *Heavenesse may endure for a night*, (the time of this life) *but joy consumeth in the morning*; in That Morning which shall have no night to succeed it. And this with as undoubted assurance, as the first fruits assured of the whole crop; and as the earnest assureth of the bargain. Now the first fruits of the Spirit are the earnest of future glory.

We have no perfection in this life, for we have but the first fruits: and hence the Divell would deceive us, perswading us that we have no faith, no sanctification, not the Spirit at all, because we have not all faith, perfect sanctification, and the fulnesse of the Spirit. Well: Remember that God requires according to that he gives. He knows thou canst have no grace but from him, and therefore he expects obedience no further than he gives. Hast thou much grace? He expects from thee much obedience. And a man is accepted according to that he hath, not according to that he hath not. Be humbled for thy wants, but despaire not.

He that hath the first fruits of the Spirit, groanes to be delivered from the power of sinne, not only to condemn him, but also to rule and reigne in him. Where are thy sighes and teares for thy sins, and manifold failings? The Godly are every where brought in their mourning apparell. *David* waters his couch with his teares. *Iob* mourning came before his meat: and *Paul* cries out lamenting.

If then thou livest in drunkennesse, whoredome, &c. and never lamentest, how art thou like any of the Saints? *Paul* had no such sinnes in regard of the outward act to answer for, yet he laments: How canst thou, which are notoriously guilty of these and the like sinnes, restraints thy eyes from teares, yea thy heart from breaking? Thou couldest not, if thou hadst the first fruits of the Spirit. Canst thou be thus guilty, and laugh? Remember what was the end of *Drus* his mirth.

Mourne

*Habemus  
Ius heredi-  
tatis, non  
possessionem  
tamen.*  
Luk. 21. 28

Levit. 23.

Doctr.

Use 1.

Use 2.  
Psal. 30. 5.  
*Illo mane.*  
Pla. 49. 14.

Eph. 1. 29.

Use 3.

Use 4.

Psal. 6. 6.  
Iob 3. 24.  
Rom. 7. 16

Luke 6. 21. Mourne, mourne ; for *woe be to them which laugh, and blessed are they which weep.*

Use 5. Our griefe for sinne, and desire of deliverance must be hearty and earnest. Wicked men grieve because of that Day, which shall render into their bosomes the fruits of their wayes : The Saints grieve for the delay of it : never receiving satisfaction till that Day arise upon them.

When Paul had beene rapt into the third heaven, his note was ever after ; *I desire to be dissolved, and to be with Christ.* And therefore the Church in the Revelation, from the sense of Gods love, in the first fruits of it here received, cryeth, *Come, Lord Jesus, come quickly* ; praying not for the delay of the end, as some of old, but for the hastening of the same.

Even as he that hath tasted a little Honey, longeth for more ; so the desire of the Saints, having once tasted the sweetnesse of Christ, remains unsatisfied, till they bathe themselves body and soule in those Rivers of righteousness and pleasure, which are at the right hand of God.

Psal. 16. 11 The Children of God pray for the accomplishing the number of the Elect, the comming of Christ, &c. No marvell : For here are they strangers, then shall they goe to their owne Countrey. As home is sweet and desired of him that is in a strange and barbarous Countrey, so is that day to the Saints.

No Woman with childe doth more exactly count her time ; no Jew more earnestly looks for the Jubile ; no servant more desiredly wishes for the end of the Yeere, than the Saints the comming of the Lord Jesus to Judgement. The wicked desire it not, but tremble at the remembrance of it ; neither doe they desire things spirituall, because they never tasted of their sweetnesse ; as a Horse having Hay and Provender, desires no better, because he knowes no better. Hast thou tasted of the Spirit? Shew it in thy rejoycing in it, in thy mourning for thy wants and corruption, and in thy desiring increase of Grace, and longing for the Day of the second comming of thy Lord Jesus.

Vers 24. *For we are saved by Hope : but Hope that is seene, is not Hope : for what a man seeth, why doth he yet hope for?*

25. *But if we hope for that we see not, then doe we with patience wait for it.*

FROM the occasion of the waiting spoken of in the Verse before, he brings another Argument, to perswade to patience, taken from the nature of Hope which breeds Patience : for if we hope for life hereafter, we must be patient till we possesse it.

In these Verses are two things : first, a declaration of our Tenure concerning eternall life. Secondly, An Inference, wherein is couched an exhortation to patient waiting.

The Declaration hath two branches : In the first is our state to eternall life ; We are saved by Hope. In the second is the state of eternall life to us : *Hope that is seene, is not Hope.*

Rom. 15. 13 Hope is a grace of God, whereby we expect good to come, patiently abiding till it come : I call this hope whereby we are saved ; *A grace of God,* because God is the giver of it : who is therefore called, the God of Hope. Not onely *objectively*, that which we hope for ; but *effectively*, which worketh it in us. It is no naturall affection in men, nor mor-

all vertue, but Theologically, not attained by custom and frequent actions, but by the gift of God, whereby we expect good to come patiently. I say, Good : for Evil is not hoped for, but feared. *To come* : because we have it not. *With patience*, in regard of the *interim* betwene Hope and Possession.

*We are saved by Hope* : So are we saved by Faith ; yet these are not all one. Among many differences, this one is for our present purpose : Faith lookes to the Promise, Hope to the thing promised. Faith considers the thing promised with a spirituall eye, as present : Hope lookes for it indeed for to come. *Augustine* likens Hope to an Egge, which, faith he, is somewhat, but not a Bird : So Hope is somewhat, yea a great matter, but not the enjoying of the thing it selfe. We are as an Heire travelling to take possession of his inheritance. We have it not in possession, but we shall have it so soon as we get home.

*Hope that is seene, is not hope* : Hope is not here taken for the Affection of Vertue, but for the Object, for the thing hoped for. So is Faith taken in that place of Paul. After that Faith is come, &c. That is, Christ, the thing beleaved. The meaning then is, that the thing hoped for, when it is seene, that is, possessed, ceases to be hoped for. For how can a man hope for that which he seeth? We hold Salvation by hope, therefore it is not present, but to come. For Hope importeth a motion of the minde, unto a thing which we have not.

From this is the Inference ; containing an Exhortation, verse 25. *If we hope, &c.* then doe we, that is, we ought with patience to wait for it. We hope for salvation : It is absent : It is therefore patiently to be expected, and all things to be borne, which in the meane time shall fall out by the appointment of God.

Here then we have foure things of Hope, 1. The Object of it : Things not seene. 2. The effect of its Salvation. 3. The Assurance of it : We are saved. 4. The Adjunct of it : Patience, which is the gift of God, whereby, with an holy, contented, and pleased minde we beare affliction, that we may not lose the thing hoped for.

*The Doctrine.* Containing a description of Christian Hope. Hope is a certaine expectation of eternall life, with Patience. Expectation, because it is of that which is to come. Certaine ; because it maketh not ashamed, Rom. 5. 5. with patience, Psal. 37. 7. Heb. 6. 11, 12.

The Philosophers excluded hope out of their Catalogue of Vertues, numbering it among the Perturbations : but that which their blinde conceit made no account of, we are taught by God highly to prize ; for we are saved by Hope.

As thou prayest for Salvation, so labour for Hope : which is a speciall part of the worship Spirituall required in the first Commandement. Yea, this Scripture hath the nature of a Precept : and therefore desperation to be avoyded, not onely as a thing terrible to us, being the Murderer of the Soule : but as a most hainous sinne against God. Hope therefore. But thou wilt say ; Alas ! my Evilnesse bids me despaire. Yea, but if thou believest, and repentest, God bids thee Hope : Be of good Comfort therefore, and having Gods Commandement to Hope, and his promise, not to be confounded, though thou seest nothing in thy selfe to make thee hope, yet hope above hope.

The Papists say, we cannot be certaine of Salvation

Gal. 3. 25.

Spas impo-  
rue motum  
anime in a  
liquod non  
habitu  
rendensem,  
Aquam, in  
loc.

Doct.

Use 1.

Use 2.

Talle  
nullu  
Empe

Peter  
mens.  
nesin.  
lib. 1.  
159.



tion, because we hope for it : but God faith, because we hope, we are certaine. For we are saved by Hope.

*Vse 4.* The complete and perfect state of Gods Children here is not in *re*, but in *spe* : As Christs Kingdome is not of this world : so is not our Hope. The worldlings motto is, A Bird in the hand. Give me to day, say they, and take to morrow who so will. But the word of Beleevers is, *Spero meliora*. My hopes are better than my present possessions. Therefore we despise the present things of the world, in the hope of things to come, using the world, as though we used it not : as a Merchant hoping to fraught himselfe with Gold, neglecteth baser commodities.

Worldly men laugh at Beleevers, for contemning earthly things, and Believers which hope, laugh at worldly men, for contemning heavenly things.

We are not without joy in this world ; but it is such as the world knows not. The Joyes of the world are nothing to that we have : as that we have, is nothing to that we shall have.

What joy and happinesse is in enjoying, when the very hope is so happy and glorious ? If God be so sweet to them which hope for him, what is he to them which have him ? The Children of God are accounted fooles for letting slip a good bargain ; for going to a Sermon, when others goe to profit and pleasure ; but herein they are most wise ; as he is, which contemneth drolle for Gold, shels for Kernels.

*Vse 5.* Hope breeds Patience. Understand it thus. Betweene Hope and Having, there is a want of the thing desired. This delay is troublesome ; for the hope that is deferred, is the fainting of the heart, but when it comes, it is as a Tree of Life : and the greater is the fainting, as the thing hoped for is greater. Now for this want, delay, and fainting, Patience is necessary, that we should not thinke the time long, nor faint under the troubles, which in the meane time doe occurre.

David was promised a Kingdome, and in the end had it ; but in the meane time he waited, devouring many troubles through patience. So, we have a Kingdome promised, but we must enter into it, through many tribulations, and wait the Lords leaseure ; Therefore Patience is needfull, that after we have done (and suffered) the will of God, we may inherit the Promise. Needfull indeed, as a Helmet, for so is hope called ; because by Patience it beares off many a knocke, with the which otherwise we should be soone stricken downe into despaire. Pray for hope, that thou maist with patience beare the many troubles must be endured. The Patience of the Martyrs to endure the fire, was bred by hope, as their hope was bred by faith.

True is the Proverbe, If it were not for hope, heart would burst ; and therefore to be out of hope, is to be most miserable. As the Philosopher said, Take away the heavens, and I shall be no body : so take away the hope of heaven, and we are the most miserable which beleeve.

As is the Corke to the Net, so is hope to us : the Lead at the bottome would sinke the Net, if it were not upholden by the Corke : so would troubles us, if hope by patience did not sustaine us. One compares hope to the Moone, which God hath appointed by her light, which is patience, to governe the Night of our afflictions. Paul excellently compares it to an Anchor ; for as the Anchor holds the Ship in a tempest, so doth hope through patience, keep

us in troubles from the shipwrack of our soules. As the Husbandman waites patiently for the precious fruit, so must we : for those that sow in hope, shall reape in salvation.

Many say they have this hope, when they have it not : Thou shalt know by three things whether thou hast it, or no : 1. By the mother of it, which is Faith. 2. By the Daughter of it, which is Patience. 3. By the Companion of it, which is Love.

1. He which hopeth, beleeveth : and so much Faith, so much Hope : for faith is the ground of things hoped for : and the strength of hope is confidence. Therefore the Ignorant, as they have no Faith for want of Knowledge, so no Hope for want of Faith.

2. Hope hath Patience. The Merchant, in hope of gaine, endures the water : The Martyrs in hope of the Recompence endure the fire. Dost thou in trouble seeke to Wizards, Divels ? Then no Patience, and so no Hope.

3. Love is hopes Companion inseparable : and therefore hope is called the hope of righteousness, and he that hath this hope, purgeth himselfe. If thy life be holy, then hast thou hope, because the promise is made to such as lead a holy life. God threatneth damnation to them which live unholily, in blasphemy, breaking of the Sabbath, disobedience to Parents, Malice, Pride, Drunkenness, Uncleanness, &c. If thou livest in these sinnes, how darrest thou say thou hopest to be saved, when thou hast no promise ? No, no, Thy hope is presumption ; and the hope of the wicked shall perish, and his hope shall be as a Spiders webbe, of which if a man lay hold, it stayeth him not. Thy hope shall be forrow of minde. This is thy hope, thou profane wretch. David hoped in the Lord, and was comforted, and the Fathers trusted in God, and were not confounded : but if David or the Fathers had lived, as thou dost which art profane, they had misused of their hope. If then thou wouldst have the true and lively hope of salvation, remember to increase in Faith, Patience, and Love, which is the fulfilling of the Law.

Verse 26. *Likewise the Spirit also helpeth our Infirmities : for we know not what we should pray for as we ought : but the Spirit it selfe maketh intercession for us with groanings which cannot be uttered.*

**I**N this Verse and the next, is another argument unto patience from the most present helpe of the Spirit ; as if he should say, Though you be afflicted, yet despaire not ; for even the Holy Spirit from Heaven helpeth you.

Here are two things : First, the helpe of the Spirit : Secondly, the meanes whereby he helpeth us : by teaching us to pray.

Of the first. *Likewise the Spirit also helpeth our Infirmities.*

*Likewise*, referred either to the worke of the Spirit before noted, Verse 11. he quickneth, and likewise helpeth, or rather to hope : not onely hope helpeth, but also the Spirit.

*The Spirit* : not good Angell<sup>a</sup>, nor spirituall man, as the Minister<sup>b</sup> : nor spirituall grace<sup>c</sup>, nor Charity<sup>d</sup>, but the Holy Ghost.

*Helpeth*. As the Nurse helpeth the little child, upholding it by the sleeve ; or as an old man is upholden by his Staffe<sup>e</sup>, or rather helpeth together

*Vse 6.*

*Heb. 12. Robur fidei confidentia. Amb.*

*Gal. 5. 5. 1 John 3. 3*

*Job 8. 13. Job 11. 20.*

*Heb. 10. 35 Eph. 6. 17.*

*Tolle Calid. nullus ero. Empedo.*

*Peter. com. mens. in Genesim. 10. 1. lib. 1. num. 159.*

<sup>a</sup> *Lyra.*  
<sup>b</sup> *Jam. 5. 14 sic Chrysost.*  
<sup>c</sup> *tract. 6. in lobanum.*  
<sup>d</sup> *Ambros.*  
<sup>e</sup> *Aug. Patens.*

*Συναρτι-  
ἀσιν* ther<sup>s</sup>, being a Mytaphor taken from one that is to  
lift a great weight, and being too weake, another  
claspth hands with him and helpeth him ; so the  
Spirit is ready to relieve us under the great bur-  
then of the Crosse.

*Ὁμολογία* *Our Infirmities* : Not of praying, though the Spi-  
rit doth helpe that infirmity ; nor of practice to  
doe good, but infirmity to suffer evill: not pertur-  
bations only, which arise from infirmity, but the  
infirmity it selfe to undergoe those things which  
are by God laid upon us : our Infirmities, that is,  
us which are weake.

The Crosse is a heavy burden : we are weake :  
the Spirit helps us to carry it, as *Simon* helped  
Christ.

*Δοκίμια* *Doct.* God helpeth his children in trouble by his Spirit. So  
promised, Joh. 14. 16. made good by Pauls experience,  
2 Cor. 4. 8. which was by the Spirit, Verse 13.

*Ἔστιν* *Use 1.* We are too weake of our selves to stand under  
the burthen of the Crosse, it is so heavy : as in po-  
verty not to murmur, complaine, or to seeke un-  
lawfull shifts to helpe our selves.

There are two speciall reasons why we are too  
weake to beare the Crosse.

1. The Crosse is a part of the Curse, which is  
intolerable : though it be sanctified and lightned  
to Gods children.

2. Our sinfulness makes us weake. An ill Consci-  
ence enfeebls us, makes very cowards of us. *Iusti-  
ne Martyr*, when he was an Heathen, judged by the  
fortitude and magnanimity of Christians in suffer-  
ing, that they could not be subject to vile affecti-  
ons. Where a good Conscience is, there wants no  
courage in suffering. If the Divell can make us  
wound our Consciences by committing sinne, then  
he will easily drive us, either to murmur, or blas-  
pheme, or despaire under the Crosse.

*Ἐρωτάω* *Quest.* But doe not many wicked men patient-  
ly beare paines and death it selfe ?

*Ἀποκρίνω* *Ans.* No : stoutly they doe, but patiently they  
doe not. It is not laudable patience, but miserable  
hardnesse and stupidity ; As *Nabal* dyed, his heart  
being as a stone, insensible of good or ill. So also  
dyed the wretch that murdered *Henry* the fourth,  
the French King.

*Ἔστιν* *Use 2.* Let none be confident in their owne strength ;  
we are weake : and *Peter* is an example: He brag'd  
that he would not deny Christ ; nay, though all  
other forsooke him, yet he would stick to him,  
and dye at his foot : And yet a silly Damsell, with  
one word, put him by his resolution. This appeared  
also in the example of *Doctōr Pendleton*, as may be  
read in the Booke of Martyrs.

*Ἐπιτίμια* *For Acts* *and Monu-*  
1362. *ments.* Censure not thy brother for some weaknesse un-  
der the Crosse, nor say, If I had beene in his case, I  
would have done so or so. Thou also art weake, and  
of thy selfe art nothing without the Spirit.

*Ἔστιν* *Use 3.* Beware of security ; Fore-thinke of the Crosse,  
and provide for it. Sudden troubles, and unpre-  
meditate, are the more grievous ; overwhelming,  
as the breach of an high wall oppresseth unawares.  
In the day of peace, prepare for battell. A faire day  
makes us to be taken in a storme many times with-  
out our Cloakes. Thinke therefore of losses afore-  
hand : of burning of Houses, burying of Children,  
Husband, Wife, &c. Thus did *Job* : for want of this,  
we heare many in the day of trouble complaining,  
O, I never lookt to have seene this day, &c. Didst  
thou not ? It was thy fault. If a man goe to Sea,  
should he not looke for tempests ?

*Ἔστιν* *Use 4.* The Spirit helpeth our infirmities : The unregene-

nerate shall be sure of trouble without comfort :  
The Regenerate, of comfort in trouble. God will  
either mitigate their paines ; or strengthen them  
to beare, or quite take them away. No man will  
lay so much weight upon his Horie, as shall breake  
his backe. Much more will God be carefull of his  
Children ; yea, as he will not suffer them to be  
tempted above their strength, so he will give an  
issue and deliverance in due time. We shall not  
have one blow or fit more than we are able to  
beare. He that can endure but three fits, shall not  
have the fourth \*.

If thou hast deliverance out of trouble, ascribe it  
not to thy selfe, saying, I rub'd out ; I pluckt up a  
good heart, and got out. Acknowledge the praise  
to God which helped thee.

Grieve not the Spirit by which thou art hel-  
ped ; if thou shalt provoke him by thy sinnes, how  
canst thou expect his help ? Make him so familiar  
now by thy careful obedience, that he be not a  
stranger to thee in the day of thy trouble.

Verse 26. For we know not what we should pray for  
as we ought : but the Spirit it selfe ma-  
keth intercession for us with groanings  
which cannot be uttered.

**T**HE Spirit is a principall helpe in the Crosse ;  
and one of the principallest meanes whereby  
the Spirit helps us, is, by teaching us to pray, which  
is shewed in these words : Where we have three  
things : First, our ignorance and impotency to  
pray. Secondly, from whence we be made able.  
Thirdly, the successe and fruit of such prayers, they  
are acceptable.

The two first are in these words, which we will  
handle together. The third is in the 27. Verse. It is  
a great cheering of the heart in the Crosse, if we  
can pray ; but alas, we know not what to pray : we  
ought to know, but we doe not, either in regard of  
matter or manner.

But the Spirit, that is, the Holy Ghost, maketh  
intercession for us : not is our Intercessour, but ma-  
keth us to pray. So the Spirit cryeth *Abba Father*,  
not that the Holy Ghost cryeth, but teacheth us to  
cry.

Christ and the Spirit, are as the Master of Re-  
quests, but in different manner : Christ by the  
power of his merit ; the holy Ghost by the effica-  
cy of operation in us. As a Schoolmaster with his  
Schollers, so dealeth the Holy Ghost with us : stir-  
ring us up to pray, and prompting us with sighes,  
groanes, and words fitting.

For us : For our profit.

With sighes, that cannot be expressed : For their  
greatnesse : for as there is a joy unspeakable, so al-  
so a sorrow and earnest desire in the Saints, not to  
be uttered. Rather for their littlenesse, both be-  
cause we scarce feeble them, and know not what our  
hearts meane; and this is the fittest because of that  
which followeth ; He which searcheth the heart,  
knoweth : God knoweth every little striving and  
growing. Every sigh in Repentance, though  
never so weake, is observed by the searcher of  
hearts.

The Doctrine. Ability to pray, is not of our selves, *Doct.*  
but the Holy Spirit : James 1. 17. Psal. 20. 17. Zech.  
12. 10.

As the Eunuch understood not what he read, *Acts. 8.*  
without an Interpreter : So neither we how to  
pray without a Teacher. Therefore the Disciples  
desire

Luk. 11. 1. desire Christ to teach them how to pray. And  
Mat. 20. 22 Christ tels the Mother of Zebedeus children, they  
knew not what they asked.

Use 1. If there be any power in man unto any good-  
nesse, then to Prayer: but not to Prayer: There-  
fore of himſelfe to none.

Use 2. Prayer is a great refuge in affliction. Is any af-  
flicted, let him pray. So have the Saints done, and  
have beene delivered: *Moses* at the Red Sea, and  
fighting with *Amalek*, prevailed by prayer. So *Asa*,  
to *Iehoshaphat*, so *Hezekias*, so our blessed Savi-  
our. Therefore did the Heathen Mariners in a  
great streſſe of weather, reprove the drowneſſe of  
*Ionas*, and raise him up to call upon his God.

As in stormes the Birds and beasts flocke to the  
rowes, and the Mariner to the Haven; so the Saints  
in trouble unto God by Prayer. Not to pray, is a  
ſigne of a wretch, so is it, by play and merry com-  
pany, to ſeek eale in trouble, as *Saul* by muſicke,  
and not from God by prayer. Let us pray: we have  
a Commandement, and a gracious promiſe to be  
heard. The Martyrs in their godly Letters to their  
friends, write, *Pray, pray, pray*. The want of com-  
fort is from the want of Prayer.

Use 3. Prayer is a great travell of the heart; our na-  
ture will not away with it, but upon every little  
occaſion neglect it; ſeek to the Spirit for help,  
and force nature.

Use 4. Sighes are prayers: and the voice not absolute-  
ly neceſſary, being but an accident: the ſubſtance  
of Prayer is the deſire of the heart. This is the ſoule  
of prayer; words but the body, which without a  
ſoule is but a dead carcaſſe. If thy heart grone not,  
words are but babbling, and the hypocrites draw-  
ing neere. Many have fervently prayed that have  
ſpoken never a word: *Moses* at the Red Sea; *Hezekiah*  
when he chattered; *Anna*, *Samuels* mo-  
ther, in her lips went, but no word was heard; the  
prayed ſecretly in regard of words, openly in re-  
gard of her faith.

If a man had the voice of a Lion, the eloquence  
of *Apollo*, the learning of *Moses*, it were nothing  
without the deſire of the heart. Neither is Prayer  
to be meaſured by either the multitude or fineneſſe  
of words, but by the earneſt grones of the heart:  
as in Money, we eſteeme the value of the piece, not  
the quantity. A little piece of gold is in value to a  
great piece of ſilver: So that prayer is to be pre-  
ferred, which in few words hath a great deale of  
ſpirit.

When thou goeſt to pray, enter into thy cham-  
ber, that is, of the heart, ſaith *Ambroſe*: no mat-  
ter though the doore of thy mouth be ſhut, ſo the  
cloſet of thy heart be open. So this buſineſſe is diſ-  
patched more by ſighes than ſpeeches; more by  
teares than words. Neither doth the noiſe of the  
lips pleaſe God better than the ringing of the  
bels, without the inward meditation of the heart.

A Father hath compaſſion upon his ſicke childe  
when he complaines; but when it cannot ſpeake,  
but onely weepes and grones, and looks upon the  
father; this doubleth the fathers bowels. So the  
Lord heares us when we ſpeake, but when we can-  
not ſpeake, but onely are able to grone, his com-  
paſſions are doubled toward us.

Tyrants may cut out our tongues, but cannot  
hinder and barre us from prayer. For the ſighes  
and grones of the heart are prayer.

Verſe 27. And he that ſearcheth the hearts, knoweth  
what is in the minde of the Spirit, \* because \* Or, that,  
he maketh interceſſion for the Saints ac-  
cording to the will of God.

Here is declared the ſucceſſe of the pray-  
ers and grones of the Saints; they are  
known and accepted. This is ſhewed by  
two Reaſons: The firſt, from the property of  
God; He ſearcheth the heart. The ſecond, from  
the matter of their prayers, in the end of the  
verſe: they pray and aſke things according to his  
will.

He that ſearcheth the hearts: God ſearcheth; he  
need not ſearch to know, but becauſe he knoweth,  
he is ſaid to ſearch, after the manner of men, who  
ſearch when they would exactly know.

Knoweth: There is a double knowledge at-  
tributed to God: of knowledge onely, and of al-  
lowance, both are here meant. From this Rea-  
ſon:

God knoweth and approveth the prayers of the Saints: Doct.  
Pſal. 38. 9. and 51. 17.

God is only to be prayed to, becauſe he only  
knowes the heart: It is vaine to pray to Saints and  
Angels, who when we cannot ſpeake, know not the  
meaning of our grones.

Beware of Hypocriſie, we may deceive men, but  
God is not mocked. The Hypocrite may make as  
faire a ſhew as the True Profeſſor, as counterfeited  
gold may glifter as bright as the true. Nay, the Hy-  
pocrite may make a fairer: as a painted face may  
ſhew more beautifull than a naturall; but God ſear-  
cheth the heart.

Sinne not in hope of ſecrecie; for Gods eye  
ſeeth all things, even the ſecrets of the heart.  
Thou mayſt hide God from thy ſelfe, thou canſt  
not thy ſelfe from God. The eye of man reſtrai-  
neth thee from evil: much more let the eye of  
God.

Judge no man, for thou knoweſt not the heart.  
Be juſtly cautelous, not unjuſtly ſuſpicious.

Thou art condemned for an hypocrite: God  
knowes thy heart. If thou canſt ſay with *Peter*, Lord, *John* 21. 17  
thou knoweſt, &c. all is well. Thou art in grievous  
diſtreſſe, and canſt not pray. Canſt thou ſigh? This  
is Prayer. And though not thou, nor ſtanders by  
can make any thing of it, yet God can and doth  
make much of it.

The leaſt evil in the heart cannot eſcape his  
knowledge: ſo not the leaſt good thought or de-  
ſire. God knowes more evil by us than we know  
by our ſelves: ſo alſo more good: for God is grea-  
ter than our heart.

When we goe about to pray, we thinke to aſke  
this and that: but many times ſomething is for-  
gotten. Shall this prejudice us? No. Though we  
have forgotten it, God who ſearcheth the heart,  
will finde it well enough, and reward it.

Because he maketh interceſſion for the Saints ac-  
cording to the will of God.

In theſe words is the ſecond reaſon of the Ac-  
ception of the grones of the Saints: becauſe  
they grone for things according to the will of  
God.

He, that is, the Spirit, maketh interceſſion for us;  
that is, teacheth us to make interceſſion.



According to his will. As it is revealed in his Word.

*Dof.* The way to have our prayers heard, is to pray according to Gods will. 1 John 5.14. Jam. 4.3.

*Use 1.* Wicked men shall not be heard to their benefit.

The prayer of a wicked man is abominable. He heard the Jewes when they cursed themselves, saying, *His blood be upon us*; but he onely approves the prayers of his children.

A wicked man can have no hope to be heard; for whosoever remembers that he will not do that which he hath heard, must needs distrust to receive that which he asketh. When our good life agreeth with our good words, then there is confidence and lowd crying in the eares of God.

*Use 2.* Wouldst thou be heard? Ask then those things which are according to Gods wil, not thine own. In Prayer it is a great grace to renounce our own wil; and he doublelesse is the best servant, that desireth not to heare that which he wil, but which willett that which he heareth. Submit thy wil to Gods; for better knows the Physician what is fit for the sick man, than himself.

If thou askest any thing, either thou shalt have it, or if thou hast it not, it is not expedient for thee to have it; and then God doth not thy wil, that he may do his own for thy good.

Verf. 28. *And we know that all things work together for good to them that love God, to them who are called according to his purpose.*

**H**ere is a new Argument to comfort and encourage us under the Crosse, taken from the profit the Crosse brings. The Crosse tends to our good, to further us to godlinesse and the Kingdom of Heaven, therefore we may not be discouraged.

In this verse are two things: 1. A Proposition, *All things work together for them that love God.* 2. The prooffe, which is double. 1 From the experience of all Saints, *We know.* 2 From a description of them which love God, *They are called according to Gods purpose.*

*We know.* The wicked know not this secret; as the Philistins understood not *Sampsons* Riddles; but we know the Crosse is a help.

*All things.* Even sins, because from their fals Gods children arise more wary and carefull. The best things of the wicked, even their prayers turn to their hurt; the worst of the godly, even their sins turn to their good. Satan then gets nothing in the end by tempting us to sin, but the greater overthrow of his own Kingdom.

I dare not say, that this is the meaning of these words. For sins indeed turn to the good, but work not the good of Gods children, as afflictions do. For sinne is not appointed to be done, as the Crosse is appointed to be suffered; neither can it be said that sin is sanctified to this purpose, as are afflictions. Here properly by All things, is meant, All adverse things.

*Work together.* Not *in vicem*, between themselves; but together with God. Not of their own nature. for so they do not co-operate, but contra-operate, but being sanctified by God: and therefore one takes the Verb passively, are wrought; for indeed, take away God, and afflictions work to thy hurt.

*For good.* That is, the chiefe good, Eternall life.

*To them which love God.* So are Gods children

children described; for it is proper to children to love and obey their Father.

*To them which are called according to his purpose.*

That is, God hath purposed the salvation of his children, hath chosen, and called them unto it; therfore it must needs be, that afflictions comming from God, must further them to eternall life; Otherwise he should do that which should hinder and crosse his own purpose; which is not done by wise men, much lesse by our most wise God.

*All afflictions further the good of Gods children, Dof.* Psa. 119. 71. 1 Pet. 1. 6, 7. & 4. 19. 2 Cor. 4. 17. *Josephs afflictions furthered Gods purpose of honoring him, Gen. 50. 20. and Pauls afflictions furthered the cause of the Gospel, Phil. 1. 12.*

The admirable power and goodnesse of God is here noted, that he can and doth over-rule the nature of evil things so, as to make them serve for much good; yea, to bring good out of them, as he brought light out of darknesse. He can sweeten bitter waters. As the Apothecary of poyson makes Triaie to drive out poyson: so can God make the poyson of afflictions, (which in themselves are the curse of the Law) to drive out the poyson of sin. God makes afflictions work to our good in two respects. 1. Of Sin. 2. Of Grace.

1. Of sin, two waies. First, to prevent it. Secondly, to cure it.

1. Physician opens a veine, not onely to cure, but many times to prevent a disease. God knows our disposition; he sees that many times we are inclined to pride, uncleannesse, covetousnesse, Revenge; Now that we should not fall into these, he sends us losses in our Goods, sicknesse in our bodie, &c. whereby we are kept and bridled from that which otherwise we would commit.

2. Sin is also cured by afflictions. The blood of Christ indeed hath onely this vertue; but afflictions are said so to do, because they drive us to seek the cure, being therefore called the medicine of the soule. They are of the best nature which are wonne by love; but ten to one are brought to goodnesse by afflictions. In prosperity we grow rusty, the Crosse is Gods file to make us bright. The Prodigall in prosperity forgets himselfe, but having gone to schoole to the Hogs-trough, he comes to himself. So did fellowship with the beasts teach *Nebuchadnezzar* humility, and the Dungeon *Manasses* true Religion, who in their prosperity were proud and irreligious.

The Crosse is also a preservative of Grace In prosperity we are dull and drowie, as a man coming from a Feast is heavy and sleepy. A Roman Captaine said, that his Army never stood on worse terms, then when he had peace. So in prosperity is our greatest danger, then have we least mind of God, then do we least fear, pray seldome and coldest; are soonest overtaken with pride, covetousnesse, uncleannesse, hypocrisie. Adversity is a quickener, stirs up to prayer, repentance, and all holy duties.

It is noted of *Solomon*, that of all the Kings of *Judah* he fell foulest, because he had most prosperity. That God might not lose us, and we lose his grace, he sends us adversity. As the Stars shine brightest in the night, so the graces of Gods Spirit in affliction.

The affliction which is to the godly an help to Heaven, is to a wicked man the forerunner of Hellish torments; as in the Deluge, the water that bore up the Arke, drowned the wicked of those times.

*Aquin. & ante eum Ang. lib. de cor & gra. cap. 1.*

*Anselm.*

*Meliores sunt quot ducit anni Sed piam sunt qui corrigi tu mor. Aug. Luk. 15. 1*

Ep

AG

times. Under the Crosse the godly pray, the wicked blaspheme. In the fire the Chaffe is consumed, the gold is purified; so much mattereth it, not what is suffered, but what manner of men they be which suffer.

*Use 3.* This Priviledge is to them which love God. Doeſt thou love God? Otherwise thou wert not worthy to live: and then wilt thou worship him, keepe his Commandements, be zealous for his glory: which if thou doeſt not, thou art prophane, and loveſt not God, neither art beloved, and so haſt no part in this priviledge.

Verſe 29. *For whom he did fore-know, he also did predestinate, to be conformed to the Image of his Sonne, that he might be the first-borne among many brethren.*

**T**He Apostle in the 28 Verſe affirmed, that Afflictions worke to the best good of Gods Children, because God hath purpoſed to ſave them: ſo that all things which are appointed them by God, are ſubordinate meanes to bring this purpoſe to paſſe. As a man purpoſing to build an houſe, goes to the Forreſt, chooſeth Trees, ſels them, Hewes them, ſawes them, to make them fit for his building: So God purpoſing to ſave us, hewes off our knobs by afflictions, and prepares us for glory.

That Reason, from the purpoſe of God, is here and in the next verſe enlarged, from the inviolable connexion of the effects of it, which are the cauſes of our ſalvation.

This Verſe expounds the former, the next verſe expounds this.

In this is a definition of the purpoſe of God: namely, that it is a fore-knowing of the Called.

The principall Proposition in this Verſe, is this: Thoſe which are fore-knownne, are predeſtinated to be conformable to Chriſt.

In this Proposition we have two things: 1. The Subject; *Thoſe which he knew before.* This Precognition is not generall, or fore-knowing of merit; but ſpecially, joyned with his love; and indeed ſo it ſignifies here. Even the love of God, whereby from all Eternity he hath choſen us in Chriſt unto Salvation. This is called the good Pleaſure of Gods will. Will is Purpoſe: Good pleaſure is this precognition, or preagnition.

The ſecond thing in the Proposition is the Predicate: *he predeſtinated to be conformed to the Image of his Sonne.*

Here are two things: 1. The Act, he predeſtinated. 2. The determination of the Act: to be conformed, &c. and this is amplified with a limitation, in the laſt Clause of the Verſe. Of the which in the due place.

*He predeſtinated:* To deſtinate is to appoint a thing to a certaine end. To predeſtinate, is to appoint a thing to ſuch end before hand. Predeſtination is by Divines uſually taken and uſed in their writings, for the whole Counſell of God concerning the Eleſt and Reprobare: and this they doe for plainneſſe ſake. Here it is uſed only for Eleſtation: neither doe I obſerve it otherwiſe uſed in the Scripture.

In Eleſtion we may conceive two Acts: 1. A ſeparation of the Chosen out of the Maſſe fallen. 2. An ordination of them to life, and the meanes of life. So is it taken here, as alſo in other places.

The ſecond thing in the Predicate, is the determination of the Act: *To be conformed to the Image*

*of his Sonne,* that we beare the Image of the heavenly Adam, as Paul ſaith where ſpeaketh. The meaning, to be like or conformable to Chriſt: that is, a Sonne, as he is a Sonne: holy, as he is holy: The which likenelle is either in this life begunne: or in the life to come perfected. In this life it is a conformity in holy Actions, and Paſſions. In the life to come a conformity in Glory.

There are three Doctrines here concerning Predeſtination.

The firſt, There is a Predeſtination. Proved, *Doct. 1.* Eph 1.5. but largely in the next Chapter: Of which we are not to be ignorant, becauſe it is revealed: and they which deny it, or would not have it taught, bereave men of a principall ſtay under the Croſſe.

The ſecond, The cauſe of Predeſtination is Gods fore-knowing and free love, *Doct. 2.* Eph. 1.5. Not fore ſeen merits, or Faith. God knows what he will worke in us: but that's not the cauſe of Predeſtination; but being predeſtinated unto life, he will have us holy. *Ephes. 1. 4.*

The third, All ſuch as are eleſted, are predeſtinated to be conformed to Chriſt, *Doct. 3.* 1 Joh. 15.20.

*1 Pet. 2. 21. Phil. 3. 21. 1 Joh. 14. 43. & 17. 22.*

*Use 1.* We ſhould be comforted under the Croſſe, becauſe it is a Conformity with Chriſt. God hath many ſonnes: but one onely Sonne without ſinne, yet not without the Croſſe: He came into the world without ſinne, but he could not get out of the world, without the Croſſe. Should we which are ſinnefull, then looke to be free from Croſſes? We uſe to be moſt tender over our firſt childe; Chriſt was the firſt begotten: yet God never abaſed any of his ſecond ſonnes, as he uſed him. If we be uſed no otherwiſe than was Chriſt, we have no cauſe to complaine.

Art thou poore? So was Chriſt. Haſt thou enemies? So had He. Art thou diſdained? Remember, how he was reviled, mocked, buſſeted, ſpit upon. Art thou perplexed in Conſcience? O, his ſoule was heavy to death. Conſider the great things he ſuffered, and for thee, and thou ſhalt have no cauſe to complaine of thy enduring. The Croſſe was his way to Glory, and ſo it muſt be thine. Neither is godlineſſe abolithed, but built up by the Croſſe. *Luke 24. Acts 14. 22*

Chriſt is our Abſolute Example to follow. Others to be followed, onely as they follow Chriſt. *Use 2. 1 Cor. 11. 1*

The Papists tell us of the conformities of Saint Francis, &c. whoſe orders muſt be followed without making queſtion: but we are predeſtinated, not to conforme to Francis or Dominick, but to Jeſus Chriſt. He is our Patterne, our Copy.

Many Schollers attaine to the perfection of their Copy, but we can never: and indeed it was neceſſary we ſhould have ſo excellent a patterne, that we might never want matter to imitate.

If we muſt be conformable to him, we muſt know how he lived, and dyed: and this muſt be alwaies before our eyes, as the Copy is before the Schollers.

The Goſpell propounds three ſorts of workes of Chriſt: 1. The worke of Redemption. 2. Miraculous workes. 3. The workes of obedience. The two firſt are for our Inſtruction, but the laſt onely for our Imitation. He bids us not to redeeme the world, or to walke upon the Sea. But in the workes of godlineſſe he ſaith to us, as Gedeon to his Souldiers: As you ſee me doe, ſo doe yee: Be ye holy, *Judg. 7. 17.* as I am holy.

As thou wouldeſt be like Chriſt in glory, ſo endeavour *Use 3.*

devour to be like him in holinesse. Examine thy selfe. Christ was humble. It may be thou art proud, disdainfull : witnesse thy vaine apparell, and arrogant behaviour. Christ spent whole nights in Prayer : Thou spendest them in riotousnesse and luxury. Christ was often in the Temple: thou hadst rather be any where than at religious exercises. It was meat and drinke to him to doe his Fathers will; to thee, to doe thine owne vile will. What likenesse is here? this is not to be conformable, but contrary unto him. Doeſt thou thinke to be like him in glory, which livest thus? That that body of thine which thou hast made an Instrument of Whoredome, Drunkenesse, &c. shall be endued with his glory? No, no. It is as possible for thee to be saved, living thus, as it is possible for Christ to be like thee.

*That he might be the first borne among many brethren.*

This is the limitation of the conformity. We shall have glory, not equall, but like; not by Arithmetically, but Geometrically proportion; not inch for inch, but futable to our estates: He is the first-borne, and therefore must have the double portion.

*That :* This is not to be taken finally, but causally : for this was not the end, but the reason why we should be patient, because so was our elder brother, unto whom we must be conformable.

*That he might be the first-borne :* He is so called, by allusion to the privileges of the first-borne.

<sup>a</sup> Gen. 4.7 They were the Princes of their Families, <sup>a</sup> and <sup>b</sup> Num. 3. Priests, till the Tribe of Levi was separated to that <sup>32.</sup> Office in their stead. <sup>c</sup> Deut. 21. And they had a double portion, <sup>d</sup> Chr. 21. dividing the Inheritance among the rest of the brethren. So Christ is our King, Prophet, Priest, and is annoynted with the Oyle of gladnesse above his fellowes <sup>3.</sup> <sup>d</sup> Psal. 45. Heb. 1.

*Among many brethren :* That is, the Elect, which by Adoption are the sonnes of God, and so the brethren of Christ. Christ tooke our Nature upon him; but we are not his brethren hereby; but when we partake of his nature, being Bone of his Bone, and Flesh of his Flesh, by a supernaturall birth, as he is bone of our bone by a naturall, then are we his brethren. These brethren are called many in regard of themselves, not in regard of the Reprobate.

Here are three things: 1. Christ is the first-born, Col. 1. 18. Rev. 1. 5. We are his brethren, 1 Joh. 3. 10. 17. Heb. 2. 11. We shall be like him, 1 Joh. 3. 2.

*Use 1.* It is much to be Gods servants, but to be his Sonnes, even the brethren of Christ, is an excessse of Love. We give God just cause to be ashamed of such children as we are, and our blessed Saviour to be ashamed of such brethren. Christ is not ashamed of thee, though thou beest poore, though full of infirmities: be not thou ashamed of him, and his service: the World casts shamefull and opprobrious things upon them which follow Christ: which keepes many from professing the Gospell; this being such a rub which they cannot get over. Remember, Christ is not ashamed to acknowledge and call thee brother: put on thou therefore *Dauids Spirit; I will* (saith he) *confesse thy Name before Princes, and will not be ashamed.*

*Psal. 119.*

*Use 2.*

A friend in the Court is worth much. We have in the Court of Heaven a speciall friend, even a Brother, to speed our suits. Let it comfort us in Prayer, and make us confident to goe to him, and not to the Virgin Mary, &c.

Naturall brethren, howsoever they may dissent among themselves, yet they will take one anothers part against enemies: so that wrong one, wrong all. Let then the World and prophane men take heed how they wrong us: for Christ is our brother, and hath promised protection, and to take our parts.

Christ is our elder brother, therefore our Prince, unto whom we owe subjection and obedience. If we be sanctified and performe this, He is not ashamed of us. Thou art ashamed of thy brother, if he be a Drunkard, a Thiefe, a Whore-matter: if thou beest such, assuredly Christ is ashamed of thee.

*Verse 30. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified.*

**T**He Elect are predestinate to be conformable to the Image of Christ: this Conformity is, when they are called, justified and glorified, of which speaks this verse. And so is absolved the whole order of our salvation. God purposeth to save some of mankind false. These he fore-knoweth, these he fore-kneweth he predestinated, these he calleth, justifieth, and glorifieth.

In the two Verses going next before, Paul carried us up into the third Heaven. Here he bringeth us downe againe to the Earth, to behold the satisfaction of Predestination, by Vocation, Justification, Glorification.

*Those whom he predestinated:* that is, to salvation from everlasting.

*He also called :* In time, and out of their sinful estate, from the number of the wicked, outwardly, by the Law, the Gospell; which calling is common to the Elect and Reprobate. Inwardly, by the operation of the Spirit in their hearts, whereby they are enabled to fulfill the condition of the Gospell, which is to beleve: and this is proper to the children of God.

*Them he also justified :* That is, he accounteth and pronounceth them righteous, by the offered righteousness of the Gospell, which in their vocation by Faith they apprehended.

*Them he also glorified :* Not making them renowned and famous; but did gloriously save. Glorification is a putting away of basenesse and dishonour, and a putting on of honour, even the honour of immortality and salvation.

*Quest.* But where is Sanctification?

*Ans.* Some say, it is included in Vocation, and Justification, but rather in Glorification. Sanctification is Glorification inchoate, and Glorification is sanctification consummate.

These are so inviolably connected, that he who is predestinated, is as certaine to be saved, as if he were in heaven already. The way unto this Glorification is the Crosse: therefore we are to be patient in sufferings.

The fore-acknowledging or love of God, is the fountain of the Predestination of Saints, of which love we may say, that it is from everlasting to everlasting: from the Eternity of Predestination, without beginning, to eternity of glorification without end: the Necessary means betwene both; Vocation, Justification.

I purpose not to con-mix the nature of these Graces, but onely to speake of their Connexion and Relation, one with and toward another:



ther: which are so linked together, that they follow and convert; affirmatively and negatively, from the first to the last, and from the last to the first; as in a chaine of divers links; if ye draw any one, the rest follow.

**Doct.** The way from Predestination to Glorification, is by Vocation and Justification, so that whosoever is called and justified, was predestinated, and shall be glorified. This appeares by comparing together these places: 1 Cor. 1.9. Rom. 1.7. 1 Pet. 1.9. Jude 1. Acts 13.58.

**Use 1.** These graces proceed not from merit, but from Gods fore knowledge and love.

**Use 2.** The opinion of universall Election is here exploded. All are not called; therefore all are not elected. So long as God continues his Gospell, presse to the doore of his House, to obtaine this Calling: and inasmuch as few obtaine it, we should the more labour to be of that number. Honors, and Jewels are highly esteemed, because given to few. The Grace of Salvation, as it is much more precious, so should it much the more draw our affections.

**Use 3.** The sortish and blasphemous opinion of many among us, is hence reproved: If I be predestinated (say they) to be saved, then I may live as I list; for howsoever I live, I must be saved: If I be predestinated to be damned, all my care cannot alter the Counsell of God, and therefore the best way is to take our pleasure while we may.

**'Apostle**  
**ἀποστόλος.** But whence hast thou this Collection? Not from God and his Word; but from the Divell, and thine owne ignorance: For put the case thou wert on the toppe of an high Tower: God hath predestinated, that thou shalt come safely down, or breake thy necke in coming downe: Wilt thou now leape down upon this reason, neglecting the ordinary way? I trow thou wilt not trust thy body upon these termes; then art thou mad so to trust thy soule. God hath predestinated that thou shalt live to the end of this present day, or that thou shalt dye before night; Wilt thou upon this drinke poison, &c. saying, Why, if God have predestinated that I shall live, I shall live though I eat poison: If to dye, then I shall dye though I be never so carefull. If thou beest in thy right minde, thou wilt not doe thus.

**Esay 35.5** **Hezekiah** had assurance of the prolonging of his life for fifteen yeares, yet neglected not the means of preserving his life. So the predestination of God ought not to make us careless of using the means of Salvation.

**Origen** maketh mention of one who being sicke, and desiring to send to the Physician, was perswaded by his friend not to send; for, saith he, if it be appointed you shall dye, the Physician cannot helpe you: if to live you shall not need him. The sicke man of a sounder braine than his friend, excellently answered: Nay, saith he, if it be appointed I shall live; I will send for the Physician, that such appointment may take effect.

God hath predestinated me to be saved; so hath he predestinated me to be called and justified, before I be saved. Though Glorification necessarily follow Predestination, yet not immediately, but here are meanes from one to another, which God hath predestinated to be used. As thou art predestinated to glory, so also by the same Act to holinesse, without which he hath predestinated to save none.

This opinion then is most absurd in reason; and also most blasphemous: for wicked wretches thinke they have God on the vantage, and that they may

be saved whether he will or no. I am sure of this, that whosoever thinketh, reasoneth, and liveth thus, in that time he can have no assurance that he shall be saved; and if he continue thus to the end, there can be no greater signe of a mans reprobation and damnation.

Vocation and Justification, are antecedents to Use 4. Glorification, consequents to Predestination. Here is a Chaine of foure links; the two extreme, Predestination and glorification, are in the hands of God, the two middle are let downe to us, by which we may be equally drawne to both the ends; as a man may by a River either goe downe to the Sea, or up to the Spring head. Art thou called and justified? Then thou maist be sure of thy Predestination past, and Glorification to come.

Examine therefore thy Calling, which of all arguments manifesteth Election. Art thou called? I say not outwardly onely, but inwardly? Is thy heart opened? Are thy cares bor'd? When God hath called thee in the preaching of the Word, hath thy heart answered as **Samuel**, *Speak, Lord, for thy servant heareth*? When Christ asketh thee if thou dost believe; dost thou say with that man, **Lord, I believe, helpe my unbelief**? Dost thy heart as an Echo answer the loving call of God, and dost thou live accordingly? Where is thy love of the Word? Thy Obedience? Thy Faith, &c? Alas, alas! The absence of these declare thou art not called. How often hath the Lord called thee from Drunkenesse, Swearing, &c. and yet thou drikest and swearest, &c. Art thou predestinated to life? Nay, if thou so continuelt, thou art a Reprobate. God hath called upon thee to leave the Company of ungodly men, and thou notwithstanding drawest with them the yoke of Impiety. How art thou of the number of the Elect, which familiarly conversest with Reprobates and damned wretches?

Rejoyce you, rejoyce, which feele that your hearts are moved to obey and believe the calling of God; you have a most sweet testimony of the love of God, and that you shall be conformable to Christ in glory. Your salvation is built upon a stronger and nobler foundation than the very Heavens; even upon the Counsell of God. But the signes are in your selves; be carefull to preserve them cleere, and as you are to be separated from the damnation of wicked men, so separate your selves from their conversation.

**Verse 31.** *What shall we then say to these things? If God be for us, Who can be against us?*

**32.** *He that spared not, &c.* to the end of the Chapter.

**M**any are the troubles of the righteous. Therefore we have had many Arguments of Consolation; all which the Apostle here magnificently concludeth as with a Song of triumph, celebrating the *plerophory* and confidence of the faithfull, founded upon the immutable love and Counsell of God, shewing that no tentation is to be feared.

This conclusion **Paul** utters after the manner of brave Souldiers, who when they see their enemies approach, shake their speares, and wave their Swords above their heads, as daring their foes: For having mustred an Armie of comforts and encouragements, both against in-bred corruption, and outward affliction; he takes the Field, daring Hell it selfe to the encounter, with words of great defiance:

ance : As, What shall we say? *Who shall lay any thing to the charge of Gods Elect?* and such like.

Here then Paul renounceth all tentations and assaults, which might disquiet the children of God : and this he doth two wayes : 1. Generally, Verse 31.2. Particularly, in the rest.

In this 31. Verse are two things : 1. A question. 2. An answer.

The Question : *What shall we say to these things?* To what things? Some say that we are predestinated, called, &c. Or that all things worke to the best for the children of God, as others say : but I thinke they say best, which referre this question to all that is said before : viz. That there is no Condemnation to us that are in Christ. That we have the Spirit, are the Children of God, are predestinated, &c. For that which he hath said before of sinne and affliction ; he doth in this conclusion briefly recapitulate.

*What shall we say?* Aquinas gives three expositions. 2. How thankfull should we be, seeing God hath done such things for us? It is true that this ought to follow ; but this is not so proper. 2. That these should be the words of one amazed and overcome with the consideration of Gods goodness, not knowing how to expresse himselfe. This comes neerer. 3. As if he should say, Who can say any thing against these things which I have delivered? let all the world say and doe what they can. These two last joyned together, give the full sense.

Use 1.

Paul teacheth us here by meditation to revive that which we heare and read, chewing it downe againe, as cleane beasts : for that which before he delivered, he recalleth to minde, staying his thoughts upon it, by meditation and application.

Many will be moved while they are in the Church, hearing : But if we will soundly profit, we must reason of things heard when we are gone and say to our selves and others, What shall we say to these things? and so enter Application upon the Conscience : otherwise, as a flash of lightning leaves us in more darknesse, so such slight hearing increaseth hardnesse of heart.

The Answer : *If God be on our side, who can be against us?*

*What shall we say?* Why, saith Paul, this I will say, If God be for us, who, &c. If This is not spoken doubtfully, but affirmatively : being a supposition, taking a thing for granted, upon which some other thing is inferred, as in that old Verse, *Si Deus est Animus*, &c. If God be a Spirit : that is, seeing he is a Spirit, he must be worshipped in Spirit and in truth, as Christ speaketh.

*Who can be against us?* That is, none. But this is a more forcible denying : Who can? Doest thou, Paul, aske who can? He tell thee : The Divell can, Tyrants, the whole world, our own corruption, &c. True : these may set themselves against us ; but it shall not prevaile, it shall be to no purpose, but even as throwing stones against the winde. They may hasten, but cannot take away our Crownes.

Me thinks these are words of great resolution, as if he should say : We have many enemies : let the proudest shew their face ; I feare them not. Who can? who dare be against us?

Here is an Enthymeme from contraries. God is for us : therefore none can efficaciter be against us. Or it is an hypotheticall Syllogisme ; where there is an hiding of the Minor, and of the conclusion. If God be for us ; then, &c. But God is for us ; Therefore.

*Nothing can hurt them for, or with whom God is :* Psal. 23.4. & 56.4. Josh. 1.5. Heb. 13.6. *No flesh nor death shall hurt David ; no enemies shall hurt Joshua ; nor poverty Gods children, because God is with them.*

Great is the security of the faithfull ; they shall have many enemies, that the love of God may be more conspicuous in their protection, for they shall overcome them all : He that is with them is stronger than all, who is omnipotent, doing what he will, and suffering no resistance in that he will not. Onely he which can overcome God, can hurt us.

Pharaoh followed the Israelites ; but he and his mighty men were drowned, and Israel escaped ; for God fought for Israel. Saul hunteth David as a Partridge in the mountaines ; but Saul perissheth, and David is King : for God is with David. Haman hateth Mordecai ; but Haman is hanged, and Mordecai is advanced : for God is for Mordecai. In Queen Marias daies the Papists fought the destruction of the Lady Elizabeth : but they are confounded, and Elizabeth is made Queen : for God was with Elizabeth. In 88. fierce enemies intended the invasion of England ; but they were foyled, and England triumphed : for God is for England. Many Enterprises were undertaken against our late most learned, most wise, most religious, most mighty King James, especially that hellish attempt of Popish Monsters in the Powder-Treasure ; but they were executed as Traitors, and King James continued his happy reigne : for God was with King James.

Let Turks, Jewes, Papists, profane persons, and all the Enemies of the Gospell desist from their divellish enterprises against the Protestants : for God is for the Protestants, against whom when they arise, they arise against God himselfe, and therefore must needs fall. It is hard to kick against the prickles, it is madnesse to runne our naked bodies against a sword's point. Cease therefore, Papist, to plot against the Gospell, it is impossible to prevaile. If any policy, counsell, lying, cursing, strength, cruelty, could have prevailed, it had been rooted out long agoe : A prophet like thy selfe will teach thee, even Balaam, that it is in vaine to curse whom Num. 23.8 God blesseth.

The wicked are most miserable : for God is against them. What if thou have riches, honours, friends, if God hate thee and deny thee, if in every corner thou meet with the Angell of God with a Sword in his hand against thee. God sitteth upon the Circle of the Earth, and all the Inhabitants are as Grasshoppers, yea, all the Nations as a drop of a Bucket, and lesse then the dust of the Ballance. How easily can he be revenged by fire, by water, by drought, by sicknesse, by Sea and by Land? Seek therefore Reconciliation.

Examine whether God be with thee. It appears here that God is onely with them which walk not after the flesh, but after the Spirit ; who are predestinated, called, justified ; if thou be such, God is with thee ; and wil take thy part : otherwise he is against thee.

When the Angel of the Lord said to Gedeon, *The Lord is with thee, thou valiant man ;* Gedeon answered, *Ah my Lord, if the Lord be with us, why then is all this come unto us?* The Earth parcheth, the Clouds are refrained, the fire rageth, &c. What shall we say to these things? Is God with us? is he not rather against us? Wouldst thou have comfortable seasons? If God be against thee, how wilt thou have them? Thon blasphemest, art drunken, unclean, profane : is this the way to obtain God and

Nemo mi  
ledit, nisi  
qui Deum  
vincit.

Anselm.  
Exod. 14.  
1 Sam. 26.  
20.  
1 Sam. 31.  
2 Sam. 1.  
Hest. 6.  
& 7.

Use 2.

Act. 9.5.

Use 3.

Esay 40.1

Use 4.

Judg. 6.14  
13.

Cyp.

John 4.

Qui contra  
nos scilicet  
esse potest  
efficaciter?  
Aquinas.





shal have no comfort in having them, they turning from being benefites, to be very snares unto us. We may have temporal good things without Christ, but as the thief hath the True mans purse. Alas, what shal it profit him, when he shal come to hold up his hand for his robbery? So if thou have not Christ, thou art an usurper even of that which thou possessest by a lawfull civill right, and shalt be called to account for the same.

Thou mayest have gold and silver without Christ, but no comfort without him: Whom if thou hast, thou maist eate with peace, and drinke with peace, and with peace and comfort possesse gold, silver, house, lands, rich apparrell; for they are thine own in Christ.

If thou believest, thou canst want nothing that is good for thee: for all temporall blessings and spirituall, are annexed to the person of Christ, whom they possesse by Faith. Walke therefore cheerefully in thy Calling, and be not anxious, nor disquiet thy selfe with carking care. What doest thou doubt about possessions, when thou possessest the Lord of all? He that hath given that which is greater to his enemies, how should it be that he should deny lesser things to his friends? The Prodigall Child doubteth not of bread enough, if he can obtaine his Father. So we can be in no want, if we want not Christ.

*Quid habet  
tas super  
possessioni-  
bus legum  
& Dominii  
cum habeat  
Christum.*

Verse 33. *Who shall lay any thing to the charge of Gods Elect? It is God that justifieth.*

**I**N this verse *Paul* begins to arme Gods children, against the second sort of speciall tentations, which arise from the presence of evil.

This evil is either in our selves, in the Creatures, or supposed to be in God. In our selves, our finnes. In the Creatures, violence and death. In God, mutability of his love.

The first of these is removed in this Verse, and the next: namely, that which ariseth from our faultinesse. For our finnes, there are two that hurt us: 1 The Accuser. 2 The Judge. In this verse *Paul* sheweth that no Accusation can hurt us in regard of our finnes, in the 34. verse, that no Judge.

In this verse is a position, set downe by way of Interrogation; and a Reason.

The Position: Non can accuse the Elect. The Reason: because God justifieth them.

Some reade all in both these Verses, 33, 34. with Interrogations, thus: Who shall accuse? Shall God which justifieth, &c.

But our reading is best and most approved.

*Who?* In generall, *Who?* What Divell or Man?

*Shall lay to the charge.* Shall accuse, shall sue, shall call into the Law, shall indite, shall arrest, that he may accuse? This is very emphaticall: There is no place for accusation, much lesse for finding guilty and condemning. Of what should Gods children be accused? Of old finnes; not of false things; but of such whereby Satan and our Consciences (the Accusers) may bring us to desperation.

*The Elect of God.* The Election, saith *Chrysostome*, not well. *Ambrose* gives the sense, thus: None can or dare retract the Judgement of God: for he confidently provoketh all adversaries, if they dare come forth to accuse, nor that there is no cause, but because God hath justified us. Therefore it is here subjoynd as a Reason.

*It is God that justifieth.* They are justified: therefore it is vaine to accuse them, and it is God that

justifieth them. If God doe it, none can reverse it, for none is equall with God.

*No Accusations can hurt or prevaile against them* *Dost.* whom God justifieth, *Elay* 51.8,9.

It is ordinary for wicked men to traduce and accuse the children of God, of hypocrisie, pride, covetousnesse, &c. But whom doest thou accuse? Even those whom God justifies. It is false which thou chargest them withall, or it is true. If false, then thou art a slanderer. If true; then thou shewest thy selfe malicious, to impute, and to object that which God hath pardoned, and of the which he hath acquitted them. Take heed thou playest not the Divels part, who is stiled the Accuser of the Brethren. As it was said to *Peter*, That which God hath cleansed, account not thou uncleane; So them whom God justifieth, take heed thou accuse not.

No accusation can hurt believers. Who shall accuse them? Who? Enow, I warrant you. The Divell and wicked men: who will sit us, as a man lifts his Corne, and search into us, as *Laban* searched *Jacobs* stufes; and when they can finde nothing worthy of Accusation, they will invent false things. But thou wilt say, Alas, that which the Divell and the world accuse me of, is too true, mine own conscience also accuseth me. Be it so: but doest thou believe and repent? Then God justifieth thee, not onely from false, but against true accusations. Be they true or false, they shall never hurt us, for he from whom there is no appeale, hath acquitted it.

Thou must neither deny nor forget thy guiltinesse, that the more thou doest understand thy diseale, the more thou mayest praise thy Physician: But if thou have Faith, which is the cause, and Repentance, which is the fruit of Justification, no accusation can endanger thy peace.

Miserable art thou, prophane wretch: for as God will admit to accusation against the Elect, thus justified and sanctified, so he will refuse no just and legall accusation against the prophane and obdurate which censure of the just and terrible Judge, must needs fill the conscience of irreligious and Reprobate men, full of horror and confusion.

What must needs be the torment of the Soule, when thine own Conscience, the Law, the Divell himselfe shall most eagerly accuse thee before the Judge of quicke and dead? Nay, God himselfe will be a swift witness against thee! Yea, the very insensible creatures shall accuse the wicked: The dust of the Preachers feet shall accuse the contemnners of the Gospell: The covetous mans rusty gold and silver, the Usurers unjustly gotten goods shall accuse him. The drinke, O Drunkard, which thou hast swilled in, shall rise up in Judgement and accuse thee. If it be possible, Repent, that thy conscience may be freed from hellish desperation.

*Mal. 3.6  
Math. 23  
Iam. 5.3  
Hab. 2.11  
12.*

Verse 34. *who is he that condemmeth? It is Christ that dyed, yea rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us.*

**A**S in the 33. Verse, *Paul* took away the danger of Accusation, so in this he taketh away the feare, of Condemnation. Here are two parts: 1 A Position; None can condemne the Elect: to condemne, is to adjudge to death or other punishment. This Position is set down by interrogacion for the more force.

2. A Reason : Which is, because Christ is dead. The Interpreters for the most part doe place the force of the reason in the Intercession of Christ, which they oppose to Condemnation : as if the Apostle did use a Trajection for the more strong consolation of Believers. But under correction, I thinke the reason principally to be in the death of Christ by which we escape death : and the Resurrection, Session and Intercession to be added by way of Amplification, for the cause alleaged. The words are parts of the Catechisme. The sense is thus to be conceived ; Alas, saith the weake Christian, mine own conscience, the Law, the Divell accuseth me. Yea, but God justifies thee, saith Paul. What, a sinner ? How can that be, saving his Justice ? for sinners are to be condemned by the Law. True, saith Paul ; but Christ is dead for us, and so hath made satisfaction : for as it is well observed by *Cajetane*, these words, *for us*, are to be referred to every part of the Answer, *he dyed for us, rose for us, &c.*

The death of Christ is further declared by the consequences of it : which are three ; 1 Resurrection. 2 Session at Gods right hand. 3 Intercession for us, which Gradation is added to take away all scruple. He is dead : Nay, he is risen, which sealeth the merit of his death : Nay, he sitteth at the right hand of God, having received all power for the safety of Believers and confusion of unbelievers and that nothing be wanting to our comfort, he continually makes intercession for us, by appearing in heaven for us, and by willing that his merits should be effectually unto us.

Those whom Christ dyed for, cannot be condemned. Rom. 4.25. & 5.9. Heb. 2.14, 15.

The Death, Resurrection. Power and Intercession of Christ, are the Wells of Salvation, from whence all comforts are to be drawne. Art thou cast down for feare of thy finnes, and the punishment due to them ? Christ hath suffered thy punishment, he was condemned in thy roome and stead, and therefore in the Justice of God, thou must not be condemned. Believe and repent, and then it is as possible for thee to be damned, as for God to be unjust.

Thou mayest securely rest in his death, because he not onely dyed, but rose againe ; which though it did adde nothing to the price which was payed in his death, yet it is a demonstration of sufficiency of it, and thereby a confirmation of thy comfort : for if he had not rose againe, his death had done us no good. If death had overcome him, how should we sinners have escaped ?

Hee, as our *Samson*, carried away the gates of Death. The foundation of our comfort is laid in Christs death : we receive it in his Resurrection. His death is compared to the sowing of Corne, which comforts most when it commeth up. So our peace and joy is sowne in his death : we reape it and beginne to possesse it in his Resurrection. He is not onely dead and risen, but hath received all power, having it in his hand to save and destroy : by his power he sent the Holy Ghost. He hath alwaies governed and preserved his Church, and confounded his foes. We have many foes indeed, but we need not feare ; for if he so bridled them, being on earth in our weaknesse, that he overthrew them backward with a word ; how can and will he hamper them being in Heaven, in the power and glory of his Father ?

He was courteous on Earth ; and he forgets us

not now he is in Heaven : he is not like *Pharaoh's* Butler, who forgot *Joseph*. He is not in heaven only to live happily himselfe, but to procure our happiness also, he prayeth yet for thee, and his Father heareth him alwayes. Therefore thou maist be confident that thou art perfectly saved. A man retaining an eloquent, learned, gracious Counsellour, is of good hope ; much more maist thou, which hast the Kings Sonne ; yea, the power and wisdom of God to be thy Advocate. He is innocent, against him lies no exception ; he hath satisfied for thee of his own ; not by the force of reason, but really by the price of his blood : He knows the weightinesse of thy cause ; is thy especiall favour with the Judge ; knows best the reason whereby he may persuade ; and it concerns him that the day should be on our side, because we are his flesh : therefore we may be comforted.

From this sitting and intercession, *Ambrose* notes the distinction of the persons in the Trinity, and that the Father is the Fountaine of all good.

Saints are not our Intercessours, but Christ : therefore goe to Christ alone : Can they more love and care for us than Christ ? They nor heare, nor understand us ; neither have we in the Scripture precept or example to require their intercession ; and if any helpe or comfort were to be had this way, Paul doubtlesse in a place so fit, would first or last have mentioned it. If any man sinne, saith John, we have Christ an Advocate. He doth not say, You have me, or the Virgin Mary, an Advocate, but Christ. The Apostle had rather put himselfe among sinners, that he might have Christ his Advocate, than put himselfe for an Advocate, and so be found amongst them who are to be damned for their pride.

These comforts require great obedience ; for Christ hath not purchased for us a carnall security, whereby the feare of God should be abandoned ; but a spirituall, whereby the feare of condemnation should be overcome.

If thou wouldst partake of Christs death, dye thou to sinne. If of his Resurrection, rise thou to newnesse of life. If of his glorious Session, obey his power and authority. If of his Intercession, then avoid thou all sinne. For nothing can be more contrary, than Christ to pray for thee that thou mayest be pardoned, and thou not cease from thy blasphemy, drunkenness, &c. Christ prayeth not for such beasts : we have an Advocate, saith John *Jesus the just*. A just Advocate will not plead unjust causes. Thy cause is unjust, because thou believest not, nor carest how thou livest ; For, it is most just (even supposing Evangelicall grace and mercy) that such should be damned, and should want the benefit of that pardon, which they by their unrepenting heart renounce ; Repent therefore, that thou maist have thy part in these comforts.

Verse 35. Who shall separate us from the love of Christ ? Shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword ?

IN this Verse and the two next, the Apostle removeth the second temptation arising from the presence of evil, namely, of the evil without us, from the Creatures. The coherence *Pareus* maketh to be thus : A weake Christian thus objects ; Though God love us, and Christ pray for us, yet we are subject to famine, nakednesse, poverty,

Gen. 40.  
23

John 11.  
Heb. 7.25.

1 Joh. 2.2.  
Malum se  
povere in  
numero pec-  
catorum, ut  
haberet  
Advoca-  
tum Chri-  
stum, quam  
povere se  
pro Christo  
Advocato  
& inveniri  
inter dam-  
nandos su-  
perbi, Aug.

1 Joh. 1.1.

a thousand troubles. *Paul* answers, What then? This is the condition of the Church; we are never the lesse beloved for this; yea, we are more than conquerours.

The words wherein *Paul* delivers this, are admirable; and so indeede is this whole conclusion. That we could feele that which *Paul* writes! Though all which he writes be from the Spirit of God, yet here he was more specially inspired. And some observe, that *Pauls* stile is so beautified with, wonderfull Eloquence and Rhetorick, that not *Tully* nor *Demosthenes* could ever have so spoken. For power, some have been affected with the reading of *Paul*, as they are with thunder. And *S. Augustine* as is reported of him, wished for three things: to see Christ in the flesh; *Kome* in the pride of it; and to have heard *Paul* preach.

In this verse is a position, that no crosses or creatures can deprive us of the love of our God. Which is set downe in a double Interrogation, and that not in plaine manner, but with great force, that he might adde life to it, and ravish the readers; this position hath a double probation following; the one from example, Verse 36. the other from the issues of our troubles, Verse 37.

Who shall separate us? That is none can. But he speaks with contempt, Who shall? Shall Tribulation? as if he should say, I scorn it. As *Goliath* defied *David*, saying, *Doest thou come to Me with a Staff?* So *Paul* with a better Spirit, defies all Crosses as to be able to deprive us of Christs love.

*Separate*: Such a word is here used as signifieth separation of soule and body, to note, that as it is grievous for the soule to be separated from the body; so much more to be separated from God.

From the love of Christ. Many of the ancient, and of the late Writers (especially *Popish*) expound it of our love to Christ; which if it be the genuine meaning, (as *Martyr* saith) it is neither unfit or impious: then I wonder they should say it is presumption, to affirme that we are certaine of perseverance; inasmuch as *Paul* speaks in the person of all beleivers.

But I take it to be meant principally and most properly of Christs love to us, or of the sense of it in affliction, as some interpret. If it were meant of our love, the comfort were not so great. Also the like phrase else where approves this Exposition. Farther, the word *separate* cannot properly be spoken of our love. For we are separated from another, not from our selves.

Us. That is, Beleevers, Elest. The *Syrian* Translator reads *Me*: better *Us*. Yet thence we may be put in minde, every one to labour particularly to apply it, and feele it in himselfe.

Shall Tribulation, &c? He said, Who? Speaking of persons: here he speaks of things; because by these things Devils and wicked men seeke to hurt the Elest. *Chrysostome* observes *Pauls* wisdom in 3. things. 1. That he saith not, Shall the love of Riches, Pleasures, &c? which have great force to bewitch us. But, Shall Tribulation, Distresse, &c? which violence Nature. 2. That he begins with the lighter, and so riseth to greater troubles, placing them in this order, not casually, but by singular Art. 3. That though these which he here rehearseth, consist of a certaine number; yet every one as a Generall hath speciall Troopes under it; As when he saith, Tribulation, he saith, Imprisonments, Bonds, Slander, Banishment, &c.

Tribulation. The word signifieth any thing that presseth or pincheth us.

Distresse. The word is translated from the straightnesse of the place, to the estate of the mind, when we know not which way to turne, as *David* was in a strait.

Persecution. When we are pursued from one place to another and banished.

Famine and nakednesse. Which follow such as are banished and are grievous weapons.

Perill of Life. The Sword; Death it selfe, moved by the instrument of it.

The Devil with all his Complices, cannot with all their Threatnings and Persecutions, separate us from Christs love. This is grounded upon the immutability of Gods love. *Joh. 13. 1. Rev. 2. 10. Esay 43. 1.*

The disposition of godly and godly men are different. Where the godly are most bold, there wicked men are cowards; and where the godly are most afraid, there the wicked mans heart is in his hose (as we say.) When *Moses* comes to *Pharaoh*, that he should let *Israel* goe. He knowes not, cares not for God, nor will let them goe. But when the plagues come, Then, Pray for me, *Moses*; Goe your wayes, take what you will, even the wealth of *Egypt*.

In sinne, let me alwaies be a Coward; but (upon grounded assurance of Gods love) bold and resolute in affliction.

The Beleever is assured. All bitter things cannot quite extinguish the sweetnesse of Gods love to them. Tribulation cannot, nor Distresse, &c. For as the Whale devours the lesser Fishes, so the love of God overcomes these.

Shall Tribulation, Distresse, Persecution? No. They are blessed which endure these things. Shall Famine? He which feeds on Christ, cannot perish for hunger. Shall Nakednesse? Christs Righteousnesse is my cloathing: I shall willingly follow him even naked, who when he was clothed with infinite Glory as with a Garment, was content to be borne naked, and to be stript on the Cross for my sake. Shall Perill? I know the hardest. Shall the Sword? Christ is to me in life and death advantage. When the Tyrant shall take off my head, my soule shall tye out unto Christ.

The sense of the love of Christ, made the Martyrs esteeme Tyrants as Gnats and Fleas, and torments as the flea-bitings. *Tertullian* of his times saith, that to be accused, was the wish of Christians; and punishment for Christ, they counted felicity. A certaine woman running in all haste, with her childe in her Armes, being asked the cause; O, saith shee, I heare a great fort of Christians are appointed to be martyred, and I am afraid, lest I and my little one come too late. When the Emperour *Valens* banished *Basil*, and the Tribune threatned death. I would, said *Basil*, I had any thing of worth, I would bestow it on him that should cut *Basil* wind pipe. And when he had that night given him to deliberate, answered, that he should be the same man to morrow, and wished that the Tribune would not be changed. *Chrysostome* being in banishment by the meanes of *Eudoxia* the Emperesse, wrote to a Bishop called *Cyriacus*: and upon occasion, tels of his resolution before he was banished. I thought with my selfe, saith he, that if she will banish me, The earth is the Lords: If she will saw me asunder, I remembered *Esay*: If drowneme, *Jonas* came to my minde; If stone me, I thought of

*Stephen*

*Aug. 14.*  
*Erasmus.*  
*Paulus*  
*quiescentem*  
*lego, videtur*  
*mibi non*  
*verba, sed*  
*tonitruum.*  
*Hier. ep.*  
*Esad Pam.*  
*machi.*

*1 Sam. 17.*  
*45.*

*a* Pifcator.  
*Rellocus.*  
*b* Grynni.  
*c* Verf. 37.  
*d* cap. 5. 5.  
*e* Olevmms.

*1. Tyrannus*  
*ipsumque*  
*adeo non*  
*velut qui*  
*dans cum*  
*affirmat*  
*Chrys. 11m*  
*2 de iud*  
*Pauli. di*  
*cussus ve*  
*rum est, e*  
*parnas, fab*  
*ricas. In*  
*adver. 6m*  
*non prout*  
*ab intro*  
*Apolo.*



Stephen; If he had me, of John Baptist; If take away my goods; Naked came I out of my mothers wombe. I thus did this holy Bishop fore arme himselfe. So ought we to doe, that if God appoint such times for us, we may not thinke it strange.

Thou (it may be) art Now rich, in health, in peace, &c. Thou knowest not what hangs over thy head; but thou knowest what thou hast deserved. Thinke daily of Famine, Nakednesse, Banishment, Imprisonment, Hanging, Burning, &c. Feare the worst, and provide for it; For what art thou better than thy Fathers? Than *Elijah, Esay, Peter, Paul*, &c? Fore-thinke these things; lesse shalt thou be moved with such things when they come, if thou meditatest of them before they come. The weapon that is foreseene, hurts the lesse.

That which Satan aims at in all his tentations, is to separate us from God and Christ. He vexeth our bodies, spoileth our goods, as we see in *Job*; not so much to hurt our bodies, or make us poore, as to make us blasphemous or deny God. He can be content we should be rich and healthfull, to be hated of God. Is this Satans drift? Let us overshoot him in his own Bow: the more he tempteth and raiseth trouble, the more often and earnestly doe thou pray, and the more conscionably doe thou walke before God, that thou maist defeat the Devil, and preserve the sense of Gods love in thy brest.

Verse 36. *As it is written, For thy sake we are killed all the day long, we are accounted as sheepe for the slaughter.*

THAT no Tribulation can separate us from the love of Christ, is here proved, by the example of the ancient Church recorded in the Scriptures; which comes in good season: for lest such grievous things should seeme signes of desertion; he brings a Prophecie, which not onely shewes that the Saints have in former times suffered these things, and beene in favour; but also that this should be the state of the Church in this life.

This Prophecie or holy Testimony is taken out of the 44. Psalm, Verse 22. This Psalm is intituled. A Psalm of Instruction to the sonnes of *Corah*, which some other put to the sonnes of Martyrdom. It is questioned, when, and upon what occasion this Psalm was written. Some thinke upon occasion of the 70. yeeres captivity at *Babylon*. But this is uncertaine, because That Captivity was a punishment for their finnes; It was not For thy sake all the day long. It is more likely, to my seeming, to be upon the occasion of the horrible persecution of the Church under *Antiochus Epiphane*s, unto which in all likelihood *Paul* hath reference, *Heb. 11.* toward the latter end.

The summe is this. The Saints of old have endured Tribulation unto death; and yet were not separated from the love of God: Therefore such tribulation cannot separate us Now. That they have endured, the Records of all times testifie, and that their suffering, extinguished not the sense of Gods love, appears, because they endured for Gods sake; which they could not have done without an exceeding sense of his love. Neither can such things separate, because of the constant decree, true from *Abel*: They which will live godly, must suffer persecution: And through many tribulations we must enter into the Kingdome of Heaven.

In this report of the sufferings of the ancient Church, we have three things; 1. The greatnesse of their sufferings. *They were killed*: amplified by a similitude, *As sheepe to the slaughter*. 2. The cause; Not for their Sinne, but for Thy Sake. 3. The continuance: how long? *Even all the day long*.

*We are killed*. Not mortified as the Vulgar, which *Sarcenis* follows, expounding of the killing of sin: namely, that all our Afflictions must tend to mortification, that there may be an end of sinning, before there be an end of living: but it is to be understood of bodily death, which is the extremity of troubles.

*All the day long*. A day is a measure of time, which is either taken for the whole time of the world, from *Abel* to the last Martyr; or for the time of every Christians life, beginning at his conversion; This is the best.

*Quest.* But how can one be killed all the day long? A man can be killed but once, and it requires not a day, nor an houre for it: our life is taken away in a moment.

*Ans.* It is to be understood either of every affliction, which is *more partialis*, a kind of death, and a passing unto it: or in regard of our continuall danger and readinesse to dye, with the terror of it: being never secure, but alwaies expecting to be taken and killed, which is more terrible than Death it selfe. When we must dye, it is a favour suddenly to be dispatch; by nature all dye but once, but by our willingnesse we suffer it every day, as *Paul* said, *he dyed daily*.

*And are counted as sheepe to the slaughter*. Not innocent, humble, ready to heare and follow Christs voyce, as elsewhere the terme sheep is taken. The enemies of the Gospell doe not so reckon of us; but here it is meant as in that saying of our Saviour, *I send you as sheepe among wolves*. Therefore called sheepe of the slaughter; That is, Tyrants make no more reckoning of the raking away of our lives, than a Butcher doth of cutting the throat of a sheepe. Some sheepe are good for store, some for slaughter: we are not counted for store; Happy were it if here were alwaies store of believers, their lives would much profit the world. If there had been found in *Sodom* ten such store-Christians, it might have stood to this day: but the world useth not to spare such: but as a Butcher kills a sheep, without making conscience of the effusion of the blood of it: nay, he thinkes well of his work, and is glad when he hath done: So Christ saith, that Tyrants shall kill Christians, and thinke that thereby they have done good service to God.

*True Christians are alwaies in danger, and ready to dye for Christs sake*, *Joh. 15. 21.* and *15. 2.* *Luk. 9. 23.* *As the Sunne every day goes downe, so must Christs Disciple every day make account of crosses, and death in the following of his Master.*

*Paul*, to comfort us under the crosse, brings *Ufe 1.* Scripture; for there are the promises, which were *Dauids* comfort in trouble. There are the stories of the Saints, what they suffered, how they behaved themselves, how they were afflicted by God, of the which whosoever is ignorant, is as a souldier without armour or weapons. Christ in his temptations used Scripture, so doe all the Saints.

When thou art tempted to covetousnesse, remember that of *Paul*, *we brought nothing into the world*. When to revenge, then call to minde that God saith, *Revenge is mine*. And so in other cases defend thy selfe with this Target. Out of the book

1 Cor. 15.  
31.

Math. 10.

Gen. 19.

of the Scripture chuse thee Arguments, as stones: put them into the scrip of thy memory; and with thy tongue, as with a sling, throw them at thy adversary the Divell, who hath no more power to withstand Scripture, than *Goliath* to stand, being smitten in the forehead by *David*.

2/e 2.

So savage is the cruelty, that is used toward true Christians by wicked men, that he is accounted to have done a great exploit, who can invent new, or adde any thing to old torments. The story of the Heathen Emperours, of the Turks, of the Pope, where he and his whelps set foot, shew this to be true. The fires in *England* in *Queene Maries* daies; The massacre at *Paris* in the dayes of *Charles* the ninth, prove that the death of a Professor of the Gospell, is of no more account with them, than the death of a sheepe, nay of a dogge. But O *Papists*, Right deare in the sight of the Lord is the death of his Saints. You can suffer Jewes, Turkes, enemies to Christ, to live among you; yea, you pitty Theeves, Traytors, and abet them; but the Protestant, Christs true servant, is hated to the death.

Psal 116.  
15.

Use 3.

Martyrdome and Persecution is, when not for our owne sake, but for Christs sake we suffer patiently. There are two principall things required in a Martyr; 1. That his Doctrine be true. 2. That his life be holy.

The truth of our Doctrine must be confirmed by the Scriptures: when we suffer for our own opinions and fancies, for Toyes and Quiddities, it is not to be called Persecution, but rather the Judgement of God. The old saying is good which *Cyprian* and *Augustine* have; *Not the punishment, but the cause makes a Martyr*. And therefore *Augustine* observes, that *David* saith not, *Judge my punishment* but *Judge my cause*, O Lord. And againe, *Blessed are they who suffer persecution*, not for wicked division, but for righteousness sake.

Psal. 41.  
Non dixit,  
Discerne  
penam, sed  
causam.  
Aug.  
Epist. 15.  
Non propter  
iniquitatem  
et Chrystia-  
na unitatis  
impium di-  
visionem,  
sed propter  
iustitiam.  
Aug. ibid.  
Use 4.  
Mat. 5. 12.

Many are censured in the Church of *England* for their singularity, separation and division, and then they say they are persecuted. Shall *Agar* say, she is persecuted, because *Sara* deales with her according to her deserts? No, let her carry her selfe more humble to her Dame. Remember then, that it must be the weighty Truth for the which thou sufferest; and that thou live holily: both these joyned together, make a Martyr.

Three things comfort in perfection; 1. Our afflictions are but for a day, that is, a short time. All short troubles though great, are tolerable.

2. We have the Saints of all times our companions, we are not alone. Therefore Christ from hence comforteth; *For so persecuted they the Prophets which were before you*.

3. We suffer for Christ, who will reward us an hundred fold in this life, and in the world to come everlasting life, who also hath suffered for us. It is no marvaile if we servants suffer for so good a Master; but this is marvellous, that so good a Master hath suffered for such naughty servants. We suffer nothing; but our sinnes deserve more, and yet our good Master imputeth not our punishments as suffered for our sinnes, but for his own sake.

Use 5.

All that beare the face of the first *Adam*, are subject to sufferings: but when we beare the face of the second *Adam*, then are we much more subject. If thou be a Christian, account of sufferings, and that thou hast not suffered enough, till thou suffer death. The Wheat endureth more than the chaffe, but the Wheat is for the Lords boord, and the chaffe is for mucke, or to be burnt with unquenchable fire.

If God will have his owne, which feare and worship him, to suffer grievous things; what remaineth for drunkards and profane beasts? So *Jeremy* Jer. 44. 12. argues against *Edom*: *Behold, they whose judgement it was not to drinke of the cup, have assuredly drunken: and art thou be that shalt escape free? Thou shalt not escape*. So Peter, *If judgement beginne at Gods house, how shall the wicked escape?* 1 Pet. 4. 17

Verse 37. *Nay, in all these things we are more than conquerours, through him that loved us.*

Here is the other Argument, to prove that nothing can separate us which beleeve and are regenerate, from the love of Christ. It is thus formed;

Those which in all Tribulation overcome, those no Tribulation can separate from the love of Christ.

But believers in all Tribulations overcome. Therefore, &c.

All the doubts are in the Minor, which is the words of this Verse. In which are two things: First, the Victory. Secondly, the Cause of it.

The Victory. *In all these things we are more than conquerours*.

These things; that is, Tribulation, &c. as before. *We are more than conquerours*. How can that be? Can a man get more than the Victory? The meaning is, We are famous and renowned Conquerours: both in regard of the facility to conquer, and the greatnesse of the Conquest: we easily conquer, onely preparing the minde to be constant. We have a great Conquest, because we conquer by those things which are used to conquer us; we beate our enemies with their own swords: as *Julian* Sometime said, being confuted by *Heathen* learning. Therefore *Martyr* and *Piscator* expound, *We Egregii* doe more than overcome; that is, we obtaine a noble, a famous Victory.

The meaning is; Satan in all the sufferings of Gods children, drives at this, to bring them from Christ, to make them murmur, blaspheme, despair, and so to make a breach between God and them. But Satan is defeated, and God inspires his children with such a generous and noble spirit, that troubles abate not their fortitude and patience, but rather increase it. As one *Glover*, being to suffer at the stake, was wonderfully afraid, and the remembrance of the fire was so terrible, that he was exceedingly perplexed: but when he came within the view of the stake, at the very sight of it, an heavenly courage was put into him, with much boldnesse, holy assurance and joy, in which he most constantly suffered.

*In all afflictions, Gods children obtaine a noble victo-* Doff.

ry: 1 Cor. 10. 13. Jam. 1. 12. and 5. 11. 2 Tim. 2.

11. 1 Joh. 5. 4.

Gods children suffer great things, and dye in Use 1. their sufferings. Doe they then overcome, who beare away the blowes, and are killed by their enemies? Indeed this is a Paradox to flesh and blood to conceive: but the truth is, they famously conquer, and that five wayes.

1. In regard of their torments. For neither the bigge and sterne lookes of their Tormentors doe affright them, nor the sharpnesse of their paines make them lament and complaine; but in the midst of their bitter sufferings, they rejoyce and glorifie God; as appears in the examples of the Apostles in the Acts. Now the voice of joy belongeth

Fa  
de  
14Vib  
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numents.  
1555.

Phil.

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RupriActs 5. 41  
Acts 16.

geth to conquest ; this is notorious in some of our Nation, as *Barbarians, Hawkes*. This last was desired by some godly friends for their confirmation, to give some token when he was in the flames, (a strange time one would thinke to attend upon signes by friends) whether the paine were tolerable or no. He was bound to the stake, fire put to the wood, it burnes, it flames, it consumes the flesh of this Saint ; his eyes start out of his head, his fingers are consumed with the fire : and when every one thought him dead, expecting the fall of his body ; Loe, suddenly he lifts up his stumps, and thrice, as a famous Conquerour, he claps them over his head. In this he was more than a Conquerour.

Fox, AGs  
& Mon. p.  
247.

Victoria est  
obtinere pro  
quo certas.  
Tert. Apol.  
Greg. Naz.

Orat. 1. in  
Julian. Imp.  
Enseeb. Eccl.  
Hist. lib. 5.  
cap. 1.

2. In regard of their Tormentors. Victory is to obtaine that which we strive for. Now what is the strife between the Christian and the Tormentor? The Tormentor seekes to drive the Christian to deny Christ. The Christian, for all his torments, the more confesseth him. The Tormentor fumes and chafes, signes that he hath not his will, and therefore is overcome. The Christian rejoiceth and is constant, and therefore goes away with the Victory. *Julian* the Apostate, that Savage, obtained not his purpose by his cruelty. Nay, one of his Nobles, at the tormenting of *Marcus* Bishop of *Archieusa*, said unto him, We are ashamed, O Emperour, the Christians laugh at your cruelty, and grow the more resolute : for these things are more fearefull to the Tormentors than to the sufferers. Also the Tormentors in the execution of a woman, *Blandina* by name, confesse themselves overcome.

3. In regard of them which are not converted: for their patience and constancy have converted many. The occasion of *Justine* Martyr his conversion was, the constancy and joy he saw in the Martyrs, who suffered for Christ. This made him search into their Religion, and searching, he found it to be the right, and dyed in and for the same. So also an Eunuch under *Sapor*es Souldane of *Persia*, revolting after profession made of Christian Religion, was reconvered by the constancy and patience of a Bishop at his execution, and after became a Martyr.

Phil. 1. 14.

4. In regard of the converted, who by their patience are confirmed in courage : so *Paul* saith, His bonds were famous ; so that many of their Brethren were bolded thereby, and dare more frankly speake the Word.

5. In regard of their friends ; For they leave a sweet memory between them, wherein all their kindred boast and rejoyce. If any man suffer as an evill doer, his friends are ashamed of him. But it is accounted (and justly) a credit to have a Martyr of our own Name and Stocke. And we reade of Parents, who have encouraged their children to suffer, thinking themselves much honoured, to bring forth children, to suffer for Christ? Thus are the Saints in their sufferings; conquerours above all others.

1Pe 2.  
Fornido  
sublata est,  
non pugna,  
1. Cor. 7.  
de Jejan.  
10. men. 5.  
Ruperrum.

Christians are not to looke to be exempt from troubles, but they are sure to overcome : Their feare shall be taken away, not the fight. And it is more to be wished to suffer, than avoid trouble. It is as much for Gods glory, to give us victory by suffering, as to deliver us by miracle. And therefore one saith, that God did more gloriously triumph in *Saint Lawrence* his patience and constancy, when he was broiled on the Gridiron, than if he had saved his body from burning by a miracle.

Here must be remembered the resolution of the 3. men. God is able to deliver us : but if he will not, yet know, we will not forsake him. Our eye must be on the prize to overcome, and otherwise not to be freed.

Dan. 3.

That we may overcome in our sufferings, two things are requisite : 1. Faith. 2. A good Conscience, as *Saint Paul* noteth.

2Pe 3.  
2 Tim. 19.  
1 Joh. 5. 4.  
Cyp. Serm.  
de lapsis.

Faith is that whereby we overcome the world. This made the Martyrs such conquerours. And *Cyprian* reporteth of divers, who forsaking the Faith, were given over to evill spirits and dyed fearefully.

As Faith is requisite, so a good Conscience. An evill Conscience makes us dastards, and cowards, loth to suffer any death, much lesse a death for Christ. A good conscience makes us bold as a Lyon. As all *Sampsons* strength lay in his haire, so all our courage in both these.

Alas, how would we grieve, and cry shame of him which should renounce Christ, and become a Jew or Turke! Surely, if thou hast an evill conscience, walking wickedly, thou art in this danger if trouble should come. Nay, thou doest even now more deny Christ: A more grievous sinne it is in these dayes of peace, to be overcome with Pride, Whoredome, Drunkenness, and so to deny Christ, than to deny him in the dayes of persecution, being overcome with torments.

The Tyrant saith, Deny Christ, or I will burne thee, hang thee, &c. Satan saith, Follow thy lust, sweare, lye, be uncleane, &c. and thou shalt have a little pleasure. In this case my opinion is, that he who obeyes the Tyrant, sinnes lesse than he that obeyes the Devill.

The Tyrant threatens such things as force Nature. The Devill sheweth such things as please it, and he can but sollicite and tempt ; overcome he cannot, except we consent. He that suffers, is compelled by feare ; he that is tempted, yeilds of his own accord, and that, to him from whom he is redeemed by Christs death. Greater pardon is for him who denyeth Christ in torment, than for him which assenteth to the Devill, to whom to give credit is the vilest denyall. In one of our Temples to heare Masse, thou accountest (as it is) an abominable thing. And yet in the Temple of God which is thy selfe, thou worshippest *Venus* and *Bacchus*, by Whoredome, and Drunkenness, &c. When wilt thou suffer for Christ? Thou which wilt lye and forswear for a Groat, wilt thou stick to deny Christ himselfe, if thy whole estate should be in danger by it? Thou which in an Ague wilt send out to the Devill for helpe and ease, wilt thou rather burne at a stake than renounce Christ? Thou which by no Exhortation or Admonition, wilt be perswaded to leave thy pride, wilt thou account thy selfe base for Christs sake? No. No. If such a time should come : Thou wouldest turne Turke, Jew, or any thing, rather than suffer death.

Major vis.  
nia debetur  
Christum in  
tormentis  
negans,  
quam sponte  
assentienti:  
Zabulo.  
Cyp.  
Non possit  
habere  
Martyrium  
mortem, qui  
non habet  
Christum.  
Aug. Epist.  
61.

Therefore that we may be Martyrs if the fiery Tryall should come ; let us now martyr our sins. There is a Martyrdome even in peace. For though our heads are not stricken off with the Temporall sword, yet with the spirituall we mortifie our carnall lusts and desires.

The cause of the Victory is, *By him which loved us*. Which is a pithy description of Christ : As if he should say, it may be you marvell at the patience of the Saints : this is not by their own strength, but by Christs who loveth them.

Christ



*Dott.* *Christ is the cause of our constancy and victory in trouble.* 1 Joh.4.4. 1 Cor.15.

*Use.* If we be left to our selves, the World will overcome us, as it did *Demas*: Nay, we are not able to beare an Ague, the Tooth-ache, much lesse the torment of fire: Many in the presumption of their own strength have grievously falne; *Peter* vowed to dye at his Masters feet, but he foulely failed afterwards. *Doctor Pembleton*s story proves this also, of whom we reade in the Booke of Martyrs. Feare God, depend upon him, pray to be confirmed, then will he doe above all thou canst aske or thinke.

Verse 38. *For I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come,*

39. *Nor height, nor depth, nor any other Creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.*

**I**N these Verses the third tentation is removed, which is from the evil supposed to be in God; which is mutability of his love, and it is brought in as answering a doubt.

Some might say: Nothing can so presse us, but that we shall be sure to conquer; if God continue to love us, and to stand on our side.

*Paul* confidently answers, that not onely no tribulation, as before; but no creature or thing, that is or may be, present or to come; no Wit, Power, or Policie; no Men, Divels, Angels, if they were all mustred in one Army, could separate Gods children from his love unto them in *Christ Jesus*. If any thing could, then these all, or some which are reckoned; but not these, therefore nothing.

In these words are two parts: 1. A Proposition, That nothing can separate us from Gods love. 2. The Amplification, which is double: 1. *Pauls* perswasion upon great experience. 2. The ground of his perswasion, which is, that Gods love is not grounded upon us, but upon *Christ*; whose merit is infinite, and efficacy omnipotent; and therefore Gods love never to faile.

*I am perswaded.* That is, I am unfallibly certified: it is my Faith, no morall conjecture: some note, that under this word is implied, that *Paul* was brought unto this assurance by the preaching of the Word.

*That neither Death nor Life.* Death cannot, which is of all terrible things the most terrible: and Life cannot, though it be sweet, as we say; which the Divell knew well enough, when he said, *Skin for skin, and all that a man hath, will he give for his Life!* Death cannot, for it is our advantage: which a wicked man spied out, when he wished, *that he might dye the death of the righteous, and that his later end might be like theirs.* Life cannot: for Gods children are ready to offer up their lives as a Sacrifice to God. In trouble many have borne much, who have beene overcome of pleasure; but no Adversity, which is meant by death, the chiefe of things feared; nor any pleasure, which is meant by life, the chiefe of the things desired, can set God off from his children.

*Nor Angels, nor Principalities, nor Powers.* Some write here of the distinction conceived to be among ministring Angels; I meddle not with that, neither thinke I that *Paul* ayimed at it here. Some meane good Angels, some evil: for these titles

are given to both: To good, *Ephes.* 1.21. To evil, *Col.* 2.15. I subscribe to them who thinke both meant. The evil cannot, though they enterprize it what they can: The good will not, who rather rejoyce at the conversion and constancy of the Saints.

*Quest.* But why should *Paul* speake of good Angels?

*Ans.* For our greater Consolation. And it is to be understood conditionally; that if they should attempt it (which they never will doe) yet neither their cunning, nor strength is able to doe it, so sure is our salvation founded upon the blood and merit of *Jesus Christ*. The like confident speech *Paul* useth in another place: *Though an Angel from Heaven preach any other Gospell, let him be accursed.* It is impossible that the Angels should; but if they should: so here in this place.

*Nor things present, nor things to come.* Things which we now endure, or to be endured hereafter. Things present worke either griefe or delight things to come, either feare or desire: whatsoever they worke, they cannot worke our separation from God.

*Nor height, nor depth.* Some understand profperity, and adversity: some honour and baseness: some the height of authority, and depth of wisdom, as we call a wise man: a profound man: some the elements above and below us: some heaven and earth: some heaven and hell; and so *Chrysostome*, whose exposition I take to be least constrained. But howsoever it be taken, whether all, or one of these wayes, or any other way, it cannot separate us from the love of God in *Christ*.

*Nor any other creature.* Not extant: as if he should dare all creatures that are or may be; which is set to the rest as an &c. in the end of a sentence.

*Gods love can never faile, to his Church, and children.* *Dott.* *Jam.* 1.17. *Esa.* 54.9,10. *Mat.* 16.18. *Joh.* 10.28. & 13.

Nothing can separate us from the sense of Gods love; but have sense we cannot without Faith: Therefore Faith cannot faile.

The ground of Gods love to us is *Christ*: in our selves we are odious, in him beloved.

All other estates and things in this life are uncertaine: onely the state of Gods children is certaine.

The favour of a King is a great matter: but the Kings Favourite may either by envy, just desert, as *Haman*, be cast off: Yea, Kings themselves have no certainty, as appears in *Nebuchadnezzar*: But neither envy, nor our own deservings, if once the children of God, can separate us from him. We may sinne, but we cannot finally and totally fall away. God will correct us because we sinne, but never forsake us, because we are his. For our estate stands upon foure brazen pillars, which are all founded upon, and upholden by *Christ*.

1. The Unchangeableness of Gods love. 2. The Immutability of Predestination. 3. The Infallibility of his promises. 4. The continuall Intercession of *Christ*. All these are in *Christ*. In *Christ* he loves us: In *Christ* we are predestinated; All the promises are *Yea* and *Amen* in *Christ*; and it is *Christ* that makes intercession for us. So that upon these grounds whosoever stands, must needs be certaine. Yea, with reverence be it spoken; *Christ* must cease to be himselfe, if we be not saved;

*Job* 3.4.

*Numb.* 23. 10.

*Gal.* 1.8.

*2 Cor.* 1.6.

*Quocumque modo pro sublimia intelligam, non potui me ab am re Christi separare. Anselm.*

ved; neither can he be saved without us, as the head lives not without the body.

The state of Gods children is sure in it selfe, and in Gods; and they know it to be so, and that it shall so continue.

*Object.* But they doubt.

*Ans.* True: but they overcome doubting by their Faith. So that though by their flesh they doubt: yet by their Faith they are certaine: as Paul saith here, He is perswaded.

*Object.* Paul was indeed sure, but by Revelation.

*Ans.* It is so where so written, nor can be proved: and Paul speaks here not singularly of himselfe, but in the person of all the predestinate, as in the whole current of the rest of this Chapter and Epistle appears. Otherwise by this objection of exemption by privilege, it may as well be avouched that Saint Paul intendeth to prove or averre no more, than that onely Paul accounted the afflictions of this present to be unvaluable to the future glory; that only Saint Paul had the first fruits of the Spirit; that Christ made intercession only for Saint Paul. And to his comfortable arguments here delivered, should serve rather for a glorious displaying of the speciall privileges of the Writer, than for the personall application, and sound comfort of the children of God, his fellow-believers, to whom, and for whom he wrote this and other Epistles. Therefore this comfortable and firme perswasion certainly is a thing common to all believers.

*Object.* But the word sometimes signifies a conjecturall perswasion, which may faile.

*Ans.* But so it cannot here by the judgement of our Adversaries themselves, who say, that he was certaine by Revelation. When this word is used of others, singulars: it is the perswasion of Charity which may faile. But when of the holy Catholike Church, or of our selves according to the word, then it is the perswasion of Faith, which is most certaine.

*Object.* But we may be sure now, but not of the time to come.

*Ans.* Yes, well enough: because Paul saith, no future thing can separate us from Gods love. And if our Charity shall never fall away, much more shall Gods love continue.

Doubt not therefore, but be believing. And yet this is not our praise nor to doubt, but to overcome doubting by our faith. Let this encourage thee against all tentations. Martiall men descend with great resolution to the battell, uncertaine of the event. Thou art certaine of Victory, be therefore courageous.

If we esteeme not Christs love above all other things, he may have just cause to account his blood and love ill bestowed on us. If a wife should love her husbands estate more than himselfe, she were unworthy: so were wee, if we should preferre any thing before God, who loves us Thus. Paul ac- counts all other things as dung in comparison hereof. Nay, our Saviour saith, that he that hates not all deare things in comparison of Him, is not worthy of him.

Heaven is not so much to be desired as Gods love; nor hell so much to be feared as the want of it. It is better to be in Hell with Gods love, than in heaven without it, if that were possible Love Christ then more than Heaven, more than thine owne soule, who left Heaven to redeem thy soule.

Whom dost thou love best? Christ? or other things? If thou bestowest more paines to get riches, and more cost to compass thy pleasures, than thou dost to obtaine Christ, sure thou lovest these above Christ. If thou wilt neglect Christ and his Word, rather than renounce thy vile affections, thou lovest thy selfe more than Christ. He that tasteth honey, relishest not other things: so where the love of Christ is, other things will be of small account. As the Starres, though they be aswell in the day as in the night, yet shine cleerely in the absence of the Sunne, and are obscured in his presence: so till men taste of Christ, worldly things are pleasant and admired: but when Christ comes, they be nothing delightfull as before.

## An Exposition upon the Epistle of St. PAUL to the ROMANS.

### CHAP. IX.

**W**Hile we were conversant in the former Chapter, we dwelt amongst many comforts: Now we are to deale in a subject of another nature: Then we camped as it were in *Elim*, in a place of Palme trees and water: now we are to passe into a Wildernesse of much difficulty and trouble. There we lodged in a sweet Harbour of consolation; here we must put into the Ocean, and almost bottomlesse depth of abstruse and hidden mysteries.

If it be as a Wildernesse, we hope for the holy Spirit as that pillar to guide our way, and to lead us into the Truth, which is more nourishable than the honey and milke of *Canaan*. If it be an Ocean, we hope by the benefit of our Card, which is the Word, and the Pylot, which is the Spirit, with the Wind of Prayer, and Qares of Diligence, to arrive

safely unto the Land; yea, with *Moses* to walke thorow the Bottome unto the desired shore of Truth: He that gave us assistance to speake of comfort, will also enable us to speake of these secrets.

This and the two next Chapters following pertaine to one Argument; about the coherence whereof Interpreters speake diversly; yet almost all agree in this, that Paul here removes a great objection of the Jewes, against the Doctrine of Justification before delivered, which was made after this manner.

If none be justified but by faith in Christ, then the Jewes are not justified, but in the state of condemnation: for they hate Christ, have crucified him, and persecute such as believe in him.

But it is absurd to affirme, that the Jewes should not be justified.

Therefore men may be justified, though they believe not in Christ. N The

*Apostolus non loquitur singulariter de se, sed in persona communis Pre. dicatoris. Aquin. in loc. 3. 18. 3. 23.*

*1 Cor. 13. 8.*

*Phil. 3. 8.*

*1 John 14. 26.*

*Qui dedit quod locutus sum, dedit, sicut credimus, quod loquimur. Leo ser. 11 de pass. Dom.*

The Minor assumed hath three fortifications as the Jewes thinke impregnable.

First, The promises are made to them and theirs: But if *Pauls* Doctrine of Justification be true, then the promise faileth, and God is made lesse than his word: which is blasphemy to avouch.

Secondly, No people under the Sunne are so zealous of righteousness; which their righteousness and zeale, that it should be of no reckoning; and the Gentiles that never intended the Law, to be received for their faith in Christ; seemes contrary to Reason and Justice.

Thirdly, Then hath God cast off his people whom he hath chosen; which is not to be thought: and therefore they conclude that Justification by faith, is a Doctrine of *Pauls* devising, and not the truth of God.

For answer to the Argument, the Minor is to be denied. For it is not absurd to affirme but the truth; that the Jewes, because they believe not in Christ, are not justified. The fortifications raised for defence are easily razed: The first in this ninth Chapter; the second in the tenth; and the last in the eleventh.

Verse 1. *I say the truth in Christ, I lye not, my conscience also bearing me witnesse in the Holy Ghost.*

2. *That I have great heavinesse and continuall sorrow in my heart.*

**I**N this ninth Chapter *Paul* shewes, that though the Jewes be rejected, yet the promise failes not; which was originally never meant to any unbelieving, either Jew or Gentile. And therefore he expounds the promise made to the Jewes: upon that occasion falling into the doctrine of Predestination, and of the rejection of the Jewes, and calling of the Gentiles: which before he enters into, he premiseth a Preface, to prepare the minds of the Jewes to the patient reading of the same.

So that in this Chapter are two parts: 1. A Preface, in the five first Verses. 2. The Treatise it selfe, concerning the stability of the promise of God, notwithstanding the casting off of the Jewes.

Because it was odious to the Jewes to heare of their rejection, and that the Gentiles should be admitted to favour: Therefore *Paul* in the Preface protesteth solemnely, both of his love to his Nation, and exceeding hearts griefe for their reprobation, that it might appeare these things to be spoken not of malice and spleene, as they were ready to interpret, but of conscience towards God and his Truth, which was his Office to deliver.

In the Generall, from this Preface a note may be observed for Ministers.

U/c 1.

Ministers are to speake the Truth though it displease: yet with sobriety of wisdom after the example of *Paul*, so as we may, if it be possible, with gentle and loving meanes, winne the affections of the Auditors, both to us and our doctrine.

In this, two sorts of Ministers much faile: First, those which are so tender and studious to please, that they are loth to speake any but sweet words, though men rot in their sinnes.

Secondly, those which are as farre on the other extreme, accounting all prefacing and loving speaking to be dawbing, and no sentence to be zealously delivered, unlesse Damnation and damned be at the end of it: whereby many times they drive them farther from Christ, whom they would have converted unto him. Let such imitate *Pauls*

discretion here, who might have beene rough with these stubborn and obdurate Jewes, and have spoken hardly to them, being haters and persecutors of Christ and his members: but he chuseth rather to speake mildly, as being likely to do more good; So he advised *Timothy*: The servant of Christ, 2 Tim. 2. 25. faith he, must be gentle towards all men, even evil men, instructing them with meekenesse. So he praised himselfe, with his kind words so insinuating into King *Agrippa* his affections, that he had almost perswaded him to be a Christian: when rough words might much have exasperated his mind. A.C. 26. 18

Hearers would be also admonished, not to prescribe their Teachers what they should preach. For some ignorantly, either desire never to heare of their sinnes, because of their great prophaneities: Or, out of a pride and presumption of their own righteousness above others, All preaching which is not declamatory and invective against sinne, is cold preaching with them. U/c 2.

Pray for thy Teacher, and be content to heare thy sinne reproved; and above all, desire to heare of Christ Jesus, and the mercy of God in him, the next and immediate cause of converting a sinner.

The summe of the Preface in the five first Verses, is a protestation of his love, manifested by his exceeding griefe for their Rejection. Or a protestation of his griefe, issuing from his love.

In it there are two parts: 1. A Complaint. 2. A Justification of it. The Complaint is in verse 2. first to be handled. The Justification, ver. 1, 3, 4, 5.

Verse 2. *That I have great heavinesse, and continuall sorrow in mine heart.*

**I**N this Complaint, principally is to be considered that which he complaines of: which is his great griefe, which must needs argue great love. Concerning which griefe are two things: 1. The greatnesse of it. 2. The Cause.

The greatnesse is set forth three wayes: 1. By a Comparison, expressed in a word signifying the paines and sorrow of a woman in travell. 2. By the Continuance of it: It was without intermission. 3. From the seat of his sorrow: It was not outward, or in the face, in a few Crocodiles teares, but in the heart, and therefore a sharpe and dangerous sorrow.

The Cause is not expressed for the horror of the thing: his minde trembled to name it: and it would have beene full of envy. But it is easily gathered out of the matter following; namely, for the Rejection and Reprobation of the Jewes.

The children of God grieve for the hardnesse of heart, and condemnation of the wicked. So they are described Ezek. 9. 4. So did *Jeremy*, Jer. 9. 1. So did *David*, Psal. 119. 53. So did *Christ*, John 11. 33. Doff.

Quest. Is it lawfull so to mourne, their destruction being the execution of Gods just Decree, which we are cheerfully to approve, and rejoyce in? U/c 1.

Ans. In the punishment of sinners, when we looke upon the glory of Gods Justice, we joyfully approve it: When on the destruction of the Creature, we lament it. As the Camelion is coloured according to that which is next it: So the minde putteth on affections, after the nature of the thing it doth contemplate. As a Judge, when Malefactors are arraigned before him, is moved with indignation as they are Malefactors, & with compassion as they are miserable men; so is it in this case.

Because *Paul* loves the Jewes, he grieves for their down-



downfall : for griefe ariseth from the hurt of the thing we love. If we love not, we are not moved : and according to the degree of our love is the measure of our griefe. *David* exceedingly grieved for *Abalom*, for he loved him exceedingly.

Examine thine affection in spirituall things; thy love, by thy joy and griefe. Doeſt thou love the Word of God? then thou wilt rejoyce to heare it, and that it should have free paffage; and wilt grieve if it be hindred or ill reported of. If thou doeſt not thus, thou lovest it not. Thou sayest thou lovest Gods glory; then is it meat and musicke to thee, to see men to feare God, to keepe his Sabbaths, &c. and as a dagger at thy heart, to heare men blaspheme, and to see men follow after ungodlinesse; otherwise thou lovest not God, nor his glory.

Use 2.

The Jewes resist *Pauls* Doctrine through the hardnesse of their hearts : This caused both his griefe, and also their rejection.

*Plus Paſſor*  
*in gregis ſua*  
*ovineſe*  
*vulneratur.*  
*Cyp. ſerm.*  
*de lapſis.*

If the Husbandman plow every yeere, and ſowe, but his seed rots under the clots, and never comes up, he cannot but grieve, so *Paul*, when his doctrine hath no successe. The thiving of the flocke is the glory of the Shepherd, and the wound of the sheepe is more to the Shepherd than to the sheep.

Though we be not afraid, yet if our people be, it toucheth us neerely; What if we save our own soules, yet if our people perith, we cannot but sorrow, as a carefull Father, for the destruction of a wretched sonne.

Eaſe thou thy Teachers heart, and joy him by thy repenting. It will be good for thee, if thy Teacher can praise God for thy Conversion : and on the contrary, fearefull and unprofitable, if in his prayers, he have cause to complaine of thy stubbornnesse.

Heb. 13. 17

Use 3.

Let us mourne for the finnes of the Times, and weepe in secret for the iniquity of the people; so let us rejoyce when God is glorified by the conversion of men. Christs gaine, and Satans losse should cause our joy. We can grieve when our children prove unthrifts, and when our friends decay in their worldly estate, and on the contrary rejoyce; but such joy and griefe are carnall. The conversion of thy friend, howsoever he goe backward or forward in the world, ought to be matter of thy Joy, and if he be prophane, how rich so ever, matter of thy mourning. The Father of the Prodigall rejoyced when his sonne came home a Convert, though he had spent all, and had not a ragge to hang on his backe.

Luk. 15. 23

What Monsters are they which make the finnes and destruction of men, matters of their greatest mirth? which ought to wring even teares of bloud from them. When thou hearest a blasphemers, seeſt a drunkard, &c. canst thou laugh? If thou shouldst see a man grievously wounded, fetching deadly groanes, and drawing his laſt breath, wouldst thou account it sport or paſtime? How much lesse shouldst thou rejoyce, when thou seeſt thy brother wounding and stabbing himſelfe even to the heart by his abominable finnes? We lament over the bodies of our friends, which we believe shall be raised to glory at the laſt day; much more over the soules of men which goe down under the power of everlasting death.

It is the Divels delight (if those hellish spirits can have any delight) it is their delight to see men sinne and offend their God : Even as the holy Angels rejoyce at the conversion of sinners, Let us not

be like the Divell, but contrary to him, and grieve at that which he takes pleasure in, which if we would doe, it might so come to paſſe, that our griefe might worke also a griefe in them that offend : as many times the seeing others fall heartily to their meat, brings on our stomacke.

When thou seeſt sinners in words or behaviour to be out of the way; If thou couldest in ſtead of a smile afford a teare; thy teare might make them relent, whom thy smile confirmeth in their wretchednesse.

Verse 1. *I ſay the truth in Chriſt, I lye not, my Conſcience alſo beaſing me witneſſe in the Holy Ghoſt.*

**P***aul* proves his griefe (proceeding from his love) for the Rejection of his Nation, by divers Arguments : The first is a *Testimonio*, in the forme of an Oath, where he calls *Chriſt* himſelfe to witneſſe of that he delivers. The validity of a Testimony is according to the value of the *Testis* : Therefore he appeales to *Chriſt* as his witneſſe.

*I ſpeake the Truth in Chriſt* : Not in the Name and authority of *Chriſt*; not as I am a *Chriſtian*, or as it becomes a *Chriſtian*, or I being in *Chriſt*, or being baptized : but By *Chriſt* : as *Beth* ſome-time in the Hebrew, so *En* in the Greeke, is the token of an Oath in this place, and so also ſome expound that of *Paul*, I know a man in *Chriſt*; that is, by *Chriſt* : yet not by *Chriſt* as only a man, but as God.

*Piſcator.*  
*2 Cor. 12. 2*

*I lye not* : This duplication of contraries, is here, as elsewhere, uſed for the more force, and to ſhew his ſincerity. For a man may lye, and yet ſpeake the truth; as when he addes a lye unto the truth : And therefore it is well provided by our godly Lawes, that men to give in evidence, are ſworne to ſpeake the whole truth, and nothing but the truth. *Paul* in this Affirmation and Negation frees himſelfe from this.

Againes a man may lye in ſpeaking the truth : For our ſpeech hath relation either to the minde, or to the thing. If it agree with the thing and not with the minde, it is a lye, for that properly makes a lye. If it agree with the mind, and not with the thing, it is falſe, but no lye : and therefore becauſe we diſcerne not mens minds, we muſt be wary how we give any the lye. *Paul* therefore, for the more credit of his Oath, and that all exceptions of ambiguity, mentall reſervation, or equivocation might be taken away, he put his Oath Affirmatively and negatively.

*My conſcience beaſing me witneſſe* : *Paul* here neither ſweares by his Conſcience, nor by the holy Spirit, though this might be juſtified : but he juſtifies his Oath by the witneſſe of his Conſcience. For Conſcience is a thouſand witneſſes, being for this purpoſe placed in man by God.

*In the Holy Ghoſt* : That is, renewed by the holy Ghoſt : ſo that *Paul* could ſpeake in no words with more weight, againſt all exceptions than he uſeth here.

First, he avoucheth it the Truth which he delivers : *I ſpeake the Truth* : and becauſe no Jew ſhould cavill, that part may be truth, and part a lye; He addes, *I lye not* : and becauſe his word it may be would beare no pawne, he addes an Oath : and becauſe the Oath of an unconfonable man is little worth, he brings in his Conſcience : and becauſe

unlesse the Conscience be enlightned and directed, it may erre; therefore he signifies that his Conscience is renued by the Holy Ghost.

So we have here two things: 1. *Pauls Oath*; *I speake the truth in Christ, I lye not.* 2. The avouchment of his Oath: *My conscience bearing me witnesse in the Holy Ghost.* I might here enter into the common-place of Truth, Lying, Oath, Conscience: but I write a brieft Commentary, not a Volume of Common-places.

First, in *Pauls Oath* we have three things: First, the Person that makes Oath, *Paul.* Secondly, the Person by whom the Oath is made, *Christ.* Thirdly, the Cause, which is a matter of weight and great consequence; namely, that *Paul* writes not in malice, but in love, and that he grieves for the rejection of his Nation.

*Doct.*

Gen. 31. 35  
1 Sam. 20.  
9.

*The Doctrine out of the first. It is lawfull for Christians in due time, cause, and manner to sweare: we have Jacobs oath, Davids oath, Pauls oath, Christs oath, Gods oath: it is a part of Gods service, commanded Deut. 6. 13. and without it a Common-wealth cannot stand.*

*Vse.*

Mat. 5. 34  
1 Tim. 5. 12.

The Anabaptists are here confuted, who deny the use of all Oathes.

*Object.* But Christ saith, and his Apostle Saint James, *Sweare not at all.*

*Answer.* That is, unlawfully.

*Object.* But what is more than Yea and Nay, comes of evill.

*Answer.* True: Yet it is not evill. As good Lawes come from evill manners, yet the Lawes are good.

*Doct.*

*Vse 1.*

*The Doctrine out of the second. They which sweare, must sweare by God: Deut. 6. 13.*

Abuse not this sacred thing:

1. Either by impious oathes; as naming any part of Christs humany, his Blood, Life, wounds, &c. which is most fearefull.

2. Or by Civill Oathes; as, by This Bread, This Drinke, This light, These ten bones, This good Day, This Money, &c. These I call Civill, because they are as common amongst careless Christians, as any civill talke.

3. Or by superstitious Oathes: as Saint Anne, Saint Mary: Faith, Troth, Holy-dome, the holy Evangelists.

4. Or by any thing that is not: for in so doing, thou placest these in Gods roome, attributing both infinite Knowledge, Power and Justice unto them.

5. Or by Swearing falsely: A Christian may not be found tardy in a lye: especially bound with an Oath: His very Calling must keep him from Lying, Cogging, Glozing, and all trickes, and make him to love the Truth.

*Doct.*

Jerem. 4. 2.

Gen. 50.

*Vse.*

*The Doctrine of the third. In matters weighty we may sweare: Such is Pauls oath here: and such are all the holy Oathes of the Saints. This is lawfull not onely in publike, but in private, as David and Jonathan so sweare. So a man may require an oath of his executor for his just dealing, as Joseph did of his brethren for his bones.*

Beware of common and customable swearing, and the horrible and blasphemous practise of these times. The Turkes sweare not, but upon great necessity: and an idle swearer is not admitted among them to places of government. Be ashamed, thou Christian, the Turkes shall rise in Judgement against thee. It hath the Divell for the beginning, and Hell for the end of it. We should use Oathes

as our holy-day apparell, but seldome. A man will not weare his holy-day clothes every day, and in every worke; so we should not ordinarily and upon every trifle use the Name of God. Thus to doe, is a signe of an irreligious person, of a very wretch.

And if thou hast sworne to a Truth, keep thine Oath for the reverence of the Name of thy God. If thou hast pawned some precious thing for performance, thou wilt be carefull to redeeme it; much more careful oughtst thou to be, having as it were pawned the Name of thy God.

2. *Out of the Avouchment, the Doctrine. A mans Conscience beares witnesse of all his words and thoughts, either with him, or against him: Rom. 2. 15.*

Take his Oath that hath a good Conscience. As *Vse 1.* a profane man makes no more account of his Oathes, than of straw: so also doe thou account of them. And urge not such to sweare: for they will sweare to any thing.

The testimony of *Pauls* conscience comforts him, though the Jewes credit him not. The world holds thee for a good man or woman: But what sayes thy Conscience? If that know thee not so, the testimony of the world is nothing: and though the World knowes it not, yet know know it, if thy Conscience know it. Vertue requires no better witnesse than the Conscience.

The World accuses thee for whoredome, theft; but what sayes thy conscience? If thy Conscience excuse thee, thou maist be comforted. There is more force in the testimony of a mans Conscience, than in the testimony of all the world. *Augustine* being accused by *Secundinus*, to have come from the *Manichees* for feare of losse, or desire of preferment, comforted himselfe in the integrity of his conscience. I esteeme not, saith he, what *Secundinus* thinkes of me, so long as my conscience accuseth me not before God.

Be watchfull over thy thoughts, words, and deeds, because conscience will beare witnesse, and alwaies for God. It is Gods Officer for the purpose, put into us to keepe us in awe. Take heed of Hypocrisie: for thy conscience will discover thee. Take heed of secret sinne: for though thou couldest hide it from men, yea, from the divell, yet not from thy conscience. Thou seest no witnesse. Seest not thy selfe? The darkenesse may encourage to sinne, but it cannot cover sinne: for as God sees in the darke, so doth conscience also.

Let this make thee feare to sinne: for as fighting followes grieve, and belching unwholsome meat, so the stinging witnesse of conscience after the committing of sin. The witnesse and accusation of Conscience is the first revenge upon a sinner.

It is wisdom to make Conscience our friend against the day of Judgement. It is the best friend, and the worst enemy. Better have all the world against a man than his conscience. *Judas* had the Scribes and Pharisees on his side, and his purse full of money: but his conscience was against him, and he hanged himselfe.

Many feele not the witnesse of their conscience, it sleeping, or being benumbed, or seared, through a continuance in the custome of sinning. Much sinning stupifies the conscience for a time: but there is a day a coming either of affliction, or death; and then all the world for a good conscience. Or if a man dye as a beast, or as a stone, as *Nabal*, yet in the day of Judgement conscience will speake, and not hold her peace.

Thou shalt dye, but thy conscience cannot: It shall

shall appeare with thee at the Judgement seat of Christ, when thou shalt say. Hast thou found me, mine enemy? For as a seale makes impression into the Wax; so the memory of every sinne is ingraven as with the point of a Diamond on the conscience, not to be blotted out, but by the blood of Jesus Christ.

Thou mayest lose thy selfe, but thou canst not lose thy conscience. The light of it may be shadowed, because it is not God, but not quite put out, because it is of God.

e Obumbrari  
potest, quia  
non est De-  
us; extin-  
gui non po-  
test, quia est  
a Deo. Ter.  
\* or sepa-  
rated,

Verse 3. For I could wish that my selfe were \* accus-  
sed from Christ, for my brethren, my kinsmen  
according to the flesh.

IN this Verse is a second Argument, to prove Pauls griefe for the reiection of the Jewes.

I could wish my selfe: By the duplication of the Pronoun, Paul most significantly expresth himselfe.

To be accus'd, or separated from Christ: There are divers impertinent expositions, which I leave. The word here used, signifieth that which is put apart from the use of man, and dedicated unto God, not after an ordinary manner, as such things which might be redeemed; but with the accruing of them who should convert it to their own use; and so by a translated sense it signifieth a perpetuall separation from Christ. As therefore such things were separated from men for honour sake: so applied to men, it signifies to be separate from Christ for horror sake. This is Chrysostomes exposition, approved of the best Interpreters. And as the Greeke word is thus used; so, Sacer properly signifying Holy, is used amongst the Latines by good Authors; in a contrary sense.

For my Brethren, (not spirituall) but kinsmen according to the flesh: that is, the Jewes: as if he had said, I would be damned in their stead, that they might be wonne to Christ, and saved in mine. As David wished he might have dyed for Absalom: and Christ dyed for us.

The Argument to justifie Pauls griefe, is from an effect of his love, which is a constellation that for their sakes he would with all his heart be accused from Christ. Therefore he must needs be grieved for their separation.

This love of Paul is here amplified by three circumstances: 1. The person wishing, Paul. 2. The manner of his wish, to be accus'd from Christ. 3. For whose sake; for the Jewes. Who? Paul? who was so zealous for Christ? To be accused from Christ, his onely Joy and desire? and for the Jewes his enemies, who laid continuall wait for him; about a forty of them, vowing neither to eat nor drinke till they had his blood? Even thus it was; even Paul wisheth to be accused from Christ for these. Chrysostome calls it a flame, a Sea of love. No Sea so deepe, no flame so bright as Pauls love.

Quest. But is it lawfull for Paul thus to wish? For it is to be holden as a truth in Divinity, that every man is first to have a care of his own soule: yea, the Papists affirme, that though the soule of the Virgin Mary (whom they too much adore) were in perill, yet for her salvation we ought not to hazzard our owne.

Ans. There are many far-fetcht answers: For Interpreters have exceedingly laboured herein. We hardly understand how this should be, because we are farre from the measure of Pauls love.

Among all the Answers, there are three princi-

pall. The first is, That Paul useth an Hyperbolical speech, or that he spake hastily, not well considering the matter: but he spake upon his Oath, as we have heard; and therefore no Hyperbole or oversight to be admitted.

The second, That he did not indeed so wish, but was ready so to doe, if it were lawfull: but the words and his Oath take away this also: he did actually so wish, and without supposition.

The third is Chrysostomes, which also Aquinas hath; who make a double separation from Christ: 1. To be separated from his love; which Paul by no meanes wisheth; neither is it lawfull to desire, either not to love Christ, or not to be beloved of him. 2. To be separated from him only by punishment, in regard of the fruition of heavenly joyes; and so Paul wishes here, not so much having an eye to the destruction of the Jewes, as to the glory of Christ. The unbelieving Jewes did daily by vile speeches blaspheme Christ; the hearing hereof was so grievous to Paul, that out of a great zeale he wished verily to have beene accused from Christ, rather than that he should be so reviled: yet so accused, as that he would still love Christ, and be beloved of him. He will for no cause be deprived of Christs love: but he is content to lose his part in Heaven for Christs glory.

We ought to redeeme the salvation of our very enemies, with the losse of heavenly Joyes to our selves, rather than Christ should lose his glory. So Moses wisheth, Exod. 32. 12, 32. For Gods glory ought to be more deare to us, than any Ioy or good of our own.

If we consider Paul as a kinsman: we are taught Vse 1. what great love we owe to our kindred. We are to love our Nature in all; but where there are most bands, there should our love be most: Nature teacheth this; and Grace perfecteth Nature.

Christ beginning to preach, first preached at Luke 4. 16, Nazareth: to recompence the place of his education. And Paul saith, That he that provideth not for his own, is worse than an Infidell. Husbands ought specially to take care for the salvation of wife and children; brethren for brethren, &c.

Consider Paul as an Apostle; and then it teacheth Ministers specially to feede their own flocks, 1 Pet. 5. 2. to pray for them, to be affected with their stubbornnesse: So Samuel, Jeremy, &c.

Must Ministers take paines, grieve, and burne out the Candles of their lives to doe their people good? Then it is not fit that their people should despise and despite their Teachers, vexing them with their ungodly stomacks and profane carriage: This is to increase their sorrow, which is so great, that it is compared to the sorrow of a woman in travell.

Consider Paul as a Christian: He seeketh the salvation of his enemies; so doe thou. Remember it was Cains speech, Am I my Brothers keeper? Thou must have care of thy Brothers, yea, of thine enemies: It will not serve the turne to say, Every Fat shall stand on his own bottom. This is harsh to Nature, but Grace must overcome corruption.

Rejoyce not at the fall of thine enemy, whether it be by the immediate hand of God, or by the hand of the Magistrate: say not, It is no matter: If thou feelest thy heart to hammer such thoughts, strive and pray against it. Consider Pauls example here, and Davids in the Psalmes: To rejoyce at other mens harmes, is the way to have such things cast upon our selves.

The cause of Pauls wish is the glory of Christ, Vse 3. which

Phil. 33. 13  
Pro. 24. 17.



which ought to be more deare unto us than our own salvation. Though we cannot attaine to the measure of Pauls zeale, yet we must ayme at it, and endeavour our uttermost. Though Parents are loth to part with their Children ; yet for their good, they are content to put them to schoole, and to binde them to Trades farre off : So we can be contented to enjoy life, liberty, &c. yet if the parting from these be to Gods glory, we must be ready so to doe. How few then be there which love Christ as they ought ? how few which would be content to part with Heaven for his honour ? for many will not for the glory of God, and the obtaining of Heaven, leave their pride, whordom, drunkenness, &c.

\* Or Testaments.

Verse 4. *Who are Israelites : to whom pertaineth the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the service of God, and the promises.*

5. *whose are the Fathers, and of whom as concerning the Flesh, Christ came, who is over all, God blessed for ever. Amen.*

**H**ere is the third Argument to prove Pauls griefe, and to manifest his love towards the Jewes, and it is a confession of divers singular privileges, as their due. These he reckoneth, not that it cannot be that God should abdicate such a people ; but that he might shew his love. For he doth not extenuate their worth, which is the effect of hatred ; but largely confesseth it, which is a token of his love : And therefore his griefe must needs be so much the more, that a people so endowed (the attractive of his love) should for their hardness and stubbornness be rejected.

*Who are the Israelites.* that is, because they are the Israelites : the Relative being here put for the Conjunction causall, which is ordinary in the Scripture. So Psal. 7. 10. *God is my defence, who keeps the true in heart :* that is, because he keeps. So I expound that controverted place, 1 Tim. 5. 17. *The Elders, &c. especially they who labour ;* that is, because they labour.

Gen. 32.

*Israelites :* That Nation had this name from Jacob, who was so called upon a speciall occasion mentioned in his story : *Israel* signifies a Prince or Prevailer with God, or (as we may say) Gods Favourite. The name Jewes, was first not so generall, signifying only them, who, in Rehoboams time, at the division of the Kingdome, cleaved to the house of Judah ; but after the Captivity, it grew to be a generall Name, for all of the Nation of what Tribe soever. He saith not, *which are the Jewes*, which was a name of great excellency ; but *which are the Israelites :* a more ancient Name, and more honourable : beside, the name Jew was then in much contempt, as it is at this day.

*To whom pertaineth the Adoption :* not Eternall in Christ, proper to the Elect, of which Ephes. 1. 5. but temporall : God passing by other Nations, and chusing them to be his Church and People. Thus are they called his first-borne, his white Sonne and Darling.

Exod. 4. 22  
Jer. 31. 20.  
Psal. 26. 8.  
1 Sam. 4.  
11.

*The glory :* that is, the Temple and the Arke, which are so called else-where, because tokens of Gods presence among them.

*And the Covenants :* not the two Tables of the morall law, as Beza ; but rather, the covenant made with Abraham, and often renewed.

*The giving of the Law :* which is to be referred both to law it selfe, which was a great privilege,

to have a rule to teach them the true worship of God, all other Nations wandering in the vanity of their owne inventions : And to the circumstances also with the which the law was given.

*And the service of God :* The ceremoniall worship, which was most beautifull. Other Nations knew there was a God to be served ; but how, they knew not ; and therefore they fell into most horrible Idolatry.

*The promises :* scattered through the Bible, entailed to the Jewes and their children ; so that whosoever would come to God, must come by the means of the Jewes.

*whose (not of whom) are the Fathers.* This also is a great privilege, to descend of honourable Ancesters : as of Abraham, Isaac, and Jacob, of the which the Jewes oft boasted : and indeed they are in regard of their births, the honourablest Nation under the Sunne.

*Of whom came Christ :* He tooke his humane nature of their stocke, It is a great honour to all mankind that he tooke not the Nature of Angels, but of Man. But much more to that Nation, that he tooke the feed of Abraham.

And making mention of Christ, he doth two things, 1. Describeth him. 2. Praiseth him.

His description is, that he is *God over all :* where we have great mysteries. He came of the Jewes, therefore he is very Man. He is God also, which the Jewes deny, &c. He also that came of the Father, is God. Where we have his two Natures, God and Man, and their Personall union.

*Blessed for ever. Amen.* This addition of praise shewes, that so often as we have occasion to thinke on, or mention our blessed Saviour, we should confesse his praise. All these privileges are great, yet not so much the praises of the Jewes, as the gifts of God.

*The Jewes were a most honourable people :* Rom. 30. Doct. 1. Psal. 19. 20.

Be equal toward all men, either friends or enemies : If friends, flatter them not : Though Paul loves the Jewes, yet he tels them of their faults. If enemies, envy them not their privileges. The Jewes are Pauls mortall enemies, and wicked men ; yet he makes them not to be worse than they are ; he conceales not their honour, but freely acknowledged it.

So if Magistrates be wicked, yet they are Magistrates, and so to be honoured : If Ministers be negligent and prophane, yet till the Authority of God and the Magistrate displace them, they are to be revered as Ministers, and to have their Titles and Duties, that thereby they may be put in minde of their duty.

The Jewes are not to be hated, but to be beloved upon these Reasons, by Pauls example.

Paul grieves that so worthy a people should be rejected ; so it cannot but be a great griefe to a godly minde, to see men and women of excellent beauty, comeliness, wit, learning, place, &c. to live to the dishonour of God, and to goe to hell.

Notwithstanding all these privileges, the Jewes are cast off : It was much to have such privileges, but they profitted them not, because they adorned them not with believing hearts, and a godly life.

Let England thinke of this, who are no lesse privileged, though many lesse godly.

They are Israelites, we are more, for we are Christians, a more honourable Title. Art thou a Christian ? For shame dishonour not that Title by living like an Heathen.

They

Ads 2. 39

Use 1.

Qual. Hom. in loc.

Use 2.

Use 3.

Use 4.

They were the People of God, so are we : Let us obey him, which they did not : and then we shall never suffer as they doe.

They had the Glory, the Covenants, the Service, the Promises : So have we : let us be warned by their harmes to amendment of our lives, lest these things be taken from us, as they were from them.

The Fathers are theirs : so are they ours by a better right: Theirs by the right of the Flesh, ours by the right of Faith.

Hast thou honourable and religious Parents ? Imitate their virtues : If they have made thee honourable, so live thou, that thy children may also account it their honour, nor their shame to name thee, when thou art raked up in the dust.

Christ came of them : so came he of us also in the Generall, and for us, which is a greater glory, else to come of us is not available. It is probable, that many of Christs kindred may be in Hell. Had not *Mary* her selfe carried him in her heart by faith; her conceiving and carrying him in her wombe, had little availed her soule.

No outward priviledges can stop the Anger of God, if we be wicked : they doe rather make way for the same : as a man is more offended with the ill behaviour of a servant advanced by him. Remember, at the day of Judgement thou shalt be stript of all thy priviledges, of Birth, Honour, &c. and shalt stand naked before God.

As it helped not the Jewes, because they were Idolaters, to have *Abraham* to their Father : so neither the Bishops of *Rome*, because they are vile Idolaters, to have *Peter* for their Predecessor.

Verse 6. *Not as though the Word of God hath taken none effect, &c.*

**N**OW *Paul* enters the lists with the Jew, who objected against Justification by faith on this manner :

If justification be by Faith, then the Jewes not believing in Christ, cannot be justified.

But the Jewes must be justified, though not believing.

Therefore, &c.

The Minor is denied ; which they prove thus :

If they be not justified, but Reprobated, then the Word of God takes no effect, but failes: There fore, &c.

In this part of the sixth Verse which we have in hand, *Paul* denies the Major, affirming the plaine contrary, that though they be reprobated, yet the Word of God, is not of no effect.

This conclusion *Paul* proves in the verses next following, taking away the ground on the which the Jewes built their Consequence, as we shall see by and by.

The summe of that which in these words is propounded is, That though the multitude of the Jewish Nation be rejected, yet the word (of promise) failes not.

The promises of God are sure, Rom. 4. 16. 2 Cor. 1. 20. Tit. 1. 2. Heb. 6. 17.

God is full of compassion, and hath made many mercifull promises : this is comfortable : yet this were nothing, if God were changeable as we are, to day a friend, to morrow a foe : making a promise to day, and repealing and reverting it to morrow. *Laban* changeth often with *Jacob*, but God never changeth with us, but keepeth his promise

for ever, and his truth endurieth from generation to generation.

We promise, and many times faile either by the mutability of our will, or the Imbecility of our power, or the scantnesse of our knowledge, not being able to foresee impediments. But God is not mutable, nor weake, nor ignorant ; When he promiseth, he foresees what can be against it ; he is the same ; he never repents : and he is able to bring it to passe. Therefore if we be sure of the promise, we are as sure of the performance.

This stability and truth of God, upholds us in trouble. Which if it could faile, Satan had a thousand times ere this overthrowne us. God promised *David* he should be a King; but *Saul* was alive, and his enemy, and went about by open force, and secret practices to kill *David* ; so that in the eye of flesh and bloud, it is a thousand to one but *David* shall dye before *Saul*. For all this *David* looks to be King. Why ? Because God had promised, which promise comforted him in all his troubles. If thou wouldst not be swallowed up in the surges of temptation, cast anchor on the truth and promises of God.

As are the promises, so are the threatnings ; It cannot be proved from *Adam* to this day, that God did ever in any tittle faile of his promise to the godly. Neither can it, or ever shall be found, that God ever hath or will faile of one jot of his threatnings, but that he will make them good upon the hairy scalpe of such as goe on in their wickednesse without repentance.

Art thou a blasphemer or a drunkard, &c. and repentest not? if thou believest God to be true, and his Word, thou mayest reade thine own sentence and doome ; Remember that God can as soon deny himselfe, as not performe his word, to penitent, and impenitent. For he is true and constant, and requireth such Worshippers.

For they are not all *Israel*, which are of *Israel*.

Verse 7. *Neither because they are the seed of Abraham, are they all children : but in Isaac shall thy seed be called.* Gen. 21. 12

8. *That is, They which are the Children of the flesh, these are not the children of God: but the children of the Promise are counted for the seed.*

9. *For this is the word of Promise ; At this time will I come, and Sara shall have a sonne.* Gen. 18. 10

**T**HE Jewes did thus argue (as we have seene) that if they be Reprobated : then the word of Promise takes no effect. The contrary whereof *Paul* avouched in the first part of the sixth verse.

Here *Paul* proves that which he avouched ; In which prooffe he takes away the ground on which the Jewes did insist.

Their ground was this ; that the Promise was made to *Abraham* and his seed, and to *Isaac* and his seed ; which seed they affirmed themselves to be, and from hence argued thus ;

To *Abrahams* seed is the Promise made.

But we are *Abrahams* seed : therefore the promise of Remission of sinne, and Eternall life, must be performed to us, and if it be not, then doth God faile of his promise.

*Paul* answers to this Argument, by a distinction of the subject to whom the promise was made ; which subject is the seed of *Abraham*.

The

Beatitudinis  
via per  
endo file  
Christum,  
quam con  
spiciendo  
curat, Aug.

Gal. 1. 19.  
4. 142, 149.  
50.

The seed of *Abraham* is of two sorts : Carnall, to which the promise is not made : and Spiritual, to which it was made. The error of the Jewes was, that they made the Promise too general ; counting all that descended of *Abraham*, *Isaac* and *Isaac* by a carnal generation, to be that seed to which the promises should belong. But *Paul* shewes, that the promise was never meant to all that come of *Abraham* by the flesh, but to the spiritual seed, which were the children of the promise.

So that there are two parts of *Pauls* answer. In the first part he sheweth, that the promise is not meant to all them which are Israelites according to the flesh, in these verses, and so to the 24. The second, that it is meant to the elect of all Nations, from the 24. verse to the end of the Chapter.

In this first part of *Pauls* answer, he shewes, that though many of the Jewes be cast away, yet the promise is not made void ; because the promise was never meant to all the Jewes, thus.

If all were the Israelites to whom the promise is made, then if all that descend of *Israel*, were not saved, the promise failed : But all that descend of *Israel*, are not that *Israel*, to whom the promises were made, verse 6. Therefore, &c.

The Minor is proved by double instance : the first, of *Abrahams* children ; the second, *Isaac* and *Rebecca's* children.

The first instance is in the 7, 8, 9, verses. The second, in the 10, 11, 12, 13, verses. In the first instance are two things : the Proposition, verse 7. the summe whereof is, that though the tenor of the promise be to *Abraham*, and his seed, yet that seed is determined in *Isaac* : so that all that are the carnall seed of *Abraham*, are not children : that is, of God, or of the promises. For *Ismael* and his posterity were excluded.

2. The exposition, verse 8. confirmed, by a testimony, verse 9. *They which are the children of the flesh* : that is, of the flesh of *Abraham* onely, according to the coufe of nature, are not thereby the children of God, but those which are the children of the promise, according to the word of promise, are accounted for the seed to whom the promises are made. Plainely, it is thus to be conceived. *Abraham* hath divers sonnes, *Ismael*, *Isaac*, *Zimram*, *Isackian*, *Medan*, &c. The promise is made to *Abraham* and his seed : As if you should say, to *Abraham* and his heires ; not meaning every sonne, but the heires being nominated by God, namely *Isaac*, and all such which are after the manner of *Isaac* : the seed being to be expounded and restrained to the children of promise, and extended no farther.

**Quest.** What is meant by the children of promise, and who are they ?

**Ans.** *Isaac* was a child of promise, in this regard, because he was begotten, not by the force of Nature, but by the force of the promise, *Abraham* and *Sara* being then so old, that it was as possible for *Abraham* to have a child by *Sara*, in nature, as for a stone to lie. So that all those which are after the manner of *Isaac*, are children of promise, as is plaine, *Gal.* 4. 18.

*Abraham* is the Father of the faithful, not onely because he is an ensample to the faithful, but by believing the promise of the birth of *Isaac*. For by that faith, he not onely begat the promised *Isaac*, but all other Believers, which were comprehended in the promise which *Abraham* believed ; *Isaac* being a type of all Believers, both Jewes and Gentiles.

The summe then is, that all they which are after the manner of *Isaac*, are the seed or children of *Abraham*, that shall be blessed with him.

All Believers are the children and seed to which belong the promises, *Joh.* 1. 12. *Rom.* 4. 11. *Gal.* 3. 7. 9. & 4. 28.

All are not true Israelites, which are of *Israel*, nor all true Christians, who are named of Christ. As there were many in *Abraham* house, who were not his seed : so there are many in Gods House, which is the Church, which are not the children of God.

See how thou canst prove thy descent from *Abraham* : it requires more than to make an outward profession. It requires Faith, which is the Correlative of the Promise. As *Abraham* by believing became the Father of the faithful, so thou by believing becomest the sonne or daughter to faithful *Abraham*.

Children for the most part bear the face and countenance of their parents, and look like them. Examine thy selfe : *Abraham* believed in God, was religious : If he came where there was no Altar, he built one : If he came where was an Altar, he worshipped God. He was also obedient, even to the offering up of his sonne at Gods Commandement. Doe'st thou believe, and religiously worshippest God publickly, privately, doing cheerfully what God commands thee ? Surely thou hast *Abrahams* face, thou art his Child.

*Zacheus*, by his faith and obedience became the child of *Abraham* : He was no Jew, as *Chrystome* and others hold, though some say he was. If he were none, he becomes an Israelite. If he were, yet not a child of *Abraham* by his flesh, but by his faith. In like manner *Peter* tels women (whether Jewes or Gentiles it matters not) that by well-doing they are the daughters of *Sara*.

Art thou an unclean person, a drunkard, a Sabbath-breaker, proud, &c. All the wit in the world cannot prove thee a child of *Abraham*. Was *Abraham* such an one ? No, no, thou hast another manner of Father, as our Saviour tels thee. Thou swearest, lyest, stealest, &c. This did not *Abraham*. Thou art of thy Father the Devil : for in this are the children of God, and the children of the Devil known asunder : They that are of God, will do righteoufnesse : and they which are of the Devil, delight in the contrary. Therefore I advise thee to walk in the steps of *Abraham*, if thou wouldest be his child.

Verse 10. And not onely this, but when *Rebecca* also had conceived by one, even by our Father *Isaac*.

11. (For the children being not yet born, neither having done any good or evil, that the purpose of God, according to Election, might stand, not of works, but of him that calleth.)

12. It was said unto her, a The Elder shall serve the Younger.

13. As it is written, Jacob have I loved, but Esau have I hated.

Here is another Instance, to prove, that the promises belong not to all them, who come of parents, to whom and to their seed the promises are made.

This instance is of the children of *Isaac* and *Rebecca*, which doth more strongly prove it than the former of *Abraham* and *Sara*. For against that divers objections might be framed, which have no place here. As, that *Isaac* was borne of the free woman, and when *Abraham* was circumcised ; but *Ismael*

Doffr.

Use 1.

Iob. 8. 4.

Iob. 3. 10.

A

Sim

9. 2.

Do

23.

a Or

greater

b Or you

ger.

Mal. 1. 2.

Use

Use 2

Mal. 1.

Use 3



*Ishmael* of the bond-woman, and in *Abrahams* uncircumcision: and therefore no marvell if *Ishmael* be excluded.

Here is no difference: One *Isaac*, one *Rebecca*, one Copulation, one Conception, one Birth. No difference of Circumcision and Uncircumcision: and nothing in *Jacob*, which *Esau* had not. The Argument from hence is thus framed.

If the promise be made good to all *Isaacs* seed, then to *Esau*. But not to *Esau*.

Therefore it is not meant by God to all, but onely of the Elect that come of *Isaac*.

Here are two parts. First the instance, verf. 10, 11, 12. Secondly, the Amplification, v. 11. included in a Parenthesis, which I will handle by it selfe.

In the instance are two things: First, the Affirmation of the matter, verf. 10. Secondly, the confirmation, verf. 12. expounded verf. 13.

And not onely this. The reading of this verse is divers: some, Neither he onely, referring it to *Abraham*: Some, Neither she onely, referring it to *Sara*; and then they supply, felt this, or received the promise: but as the words are now translated, are fewest supplies; and that which is supplied, referring us to the whole matter precedent, maketh better for the sense; which is, that it plainly appears in *Rebecca's* children, which were Twinnes, in nature every way alike, that the promise belongs not to all of *Isaac* or *Abraham*.

This is proved, verf. 12. (which is to be read with the tenth verse) by the Oracle of God to *Rebecca*, when she resorted to the Lord for counsel about the striving of the Children in her wombe, before they were borne: Of which, *Gen. 25. 23.* the summe whereof was, that the elder should serve the younger; that is, should be deprived of the birth right, and so of the blessing, and of the inheritance of *Canaan*, a type of the heavenly inheritance. For these words are not historically to be understood of earthly honour and bondage, but mystically of spirituall. For, as concerning earthly, it was contrary, *Jacob* calling *Esau* Lord, and so behaving himselfe towards him.

This Oracle is expounded, verse 13. by another out of *Malachi*: *Jacob have I loved*; that is elected, proceeding from Gods love: *Esau have I hated*, that is, reprobated, proceeding from Gods hatred: which is not a passion in God as in us; but his Justice so called, because it seemes hatred to them which suffer it.

God hated not *Esau* as a man, but as a sinner.

Object. But *Jacob* was a sinner also: How came he then to love him?

Ans. He loved in *Jacob*, not the fault which he took away, but the grace which he bestowed.

where Nature is common and alike, there grace makes a difference: we are all by nature the children of wrath, *Eph. 2. 3.* yet some are elected, some reprobated, *Joh. 13. 8. & 15. 19. & 17. 9. 1 Thes. 5. 9. 2 Tim. 2. 20.*

As in *Rebecca's* wombe, there was a striving between *Esau* and *Jacob*; so in every true Christian, there is a combating between corruption and grace: and as *Esau* is the elder, so is corruption. As in *Isaac's* family there was a prophane *Esau*, as well by as a godly *Jacob*, so is the visible church a mixt company, as our Saviour teaches by divers Parables. Examine how thou standest in the Church, whether as an *Esau* or as a *Jacob*.

*Esau* is *Isaac's* eldest son, yet rejected: Birth, degrees, and blond are to be regarded, & are espe-

ciall favours of God, yet they further not Election. As it was rather a disgrace for *Esau* to come of vertuous parents, because he was no better: so doe thou account of thy self: then is the blood of thy famous Ancestors thy credit, when thou art like them in vertue. Better the honour of our Families should begin than end in us.

*Esau* is disinherited, and yet God gave a Law that the first born should not be deprived of his birth-right, namely, without just and weighty cause. Hence *Peter Martyr* makes a question, whether God can dispense with his own Lawes. With the Judiciall and Ceremoniall no doubt he may. Concerning the Morall: It is by some answered, that he may, and that the Commandements are to be understood with this proviso, unless God command otherwise; for the Law is for us, not for God. But this answer seemes to be defective: because the Law being the Copy of Gods will, must needs be an unchangeable and unvarying rule of righteousness. God is a Law to himselfe by the perfection of his nature, which he hath expressed in his Law: and therefore to command any thing contrary to his Law, or to dispense with it; so that the things here forbidden, as Theft, whoredome, &c. should be no sinnes, in the sense they are forbidden, seemes to be as though God should depart from his own nature, which is impossible.

*Pavus*, a very learned man, answers otherwise, namely, that the Law indeed is an inmoveable rule, even in regard of God, not simply in regard of the whole Decalogue, but onely according to some part of it. And therefore he distinguisheth of the Commandements: holding some absolutely to proceed from the nature of God, which he doth freely and necessarily will; as Commandement 1, 2, 3, 7, 9. The rest, as 4, 5, 6, 8, 10, to proceed from the will of God, but not necessarily. The things, in these last to be just or unjust, because commanded or forbidden, and that in these lyes that Proviso, till God command otherwise.

But with reverence of that worthy man, I cannot understand, how at any time it should be no sin to steal or to murder, in the sense it is forbidden in the Law. My opinion is, that the Justice of these Lawes proceeds from the pure nature of God, and are necessarily therefore willed by him, as well as that Justice in the other precepts. My reason is, because the equity of these Lawes is imprinted in our nature, and that which is imprinted thus in our nature, is a remnant of the Image of God, which was according to the naturall and necessary Justice of God.

The Schoole-men therefore (as I take it) more safely resolve this doubt, who hold that God (giving his Justice) cannot command that which is contrary to his Law, as that a man should steal, &c. and yet not sinne. And therefore wheresoever it seemes that God hath commanded the contrary, we are to know, that the matter of the precept is varied. As the Israelites rob the Egyptians, yet not guilty of theft, because when the Israelites rooke those goods, they were not the Egyptians, but their own, given to them by God, who hath right and authority to bestow those things, where and to whom he pleaseth. All things forbidden in the morall law, are sins, not only because they are contrary to the most just nature and will of God, of which the Law is a Copy.

The Elect are beloved, the Reprobates are hated:

hated. The love of God includes all his favours; his hatred, all plagues and curses: The Elect are happy, the Reprobates miserable; miserable indeed, for it were better to be in hell, than to be hated of God.

Verse 11. (*For the children being not yet borne, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.*)

**I**N this Verse is the Amplification of the second Instance. The summe of the Instance was, that though *Esau* and *Jacob* were Twinnes, and *Esau* the first borne, yet the promise made to *Isaac* and his seed, was not to be understood of *Esau*, but of *Jacob*, being so determined by God. So that there is a great difference between these two twins

Of which difference here are two things declared: First, the Time. Secondly, the Cause. The time, in these words, *The Children being not yet borne, neither having done any good or evil.*

Here the time hath a double relation: First, to their birth. Secondly, to their actions or conversation. When they had done neither good nor evil, that is, actually: for when the Oracle came to *Rebecca*, they were originally guilty before God.

*Dof.* The Election or Reprobation of men is before they are born, or have done good or evil, Eph. 1.4. 2 Tim. 1.9. Jude 4. as it was with *Esau* & *Jacob*, so is it with us al.

*Use 1.* There is a Predestination of men, and because revealed, it is lawfull, yea, necessary to be taught (but soberly and discreetly) rather soundly to be explained in the Schooles, than daily to be inculcated in every Pulpit. It is hard (I confesse) to corrupt reason and sense: but let the light of the Scripture be the rule, and not thy blind reason, and it will be in some degree intelligible.

*Use 2.* Here the monstrous opinion of *Arminius* is confuted plainly, who affirmeth, that man dying in the faith, is the object of particular Election. Against which we reason from hence.

*In Anal. c. 9. ad Rom. (scrip. ad Gal. Succanum. Use 3.* *Jacob* is elected before he was born, saith *Paul* here. But *Jacob* is a type of all the Elect, saith *Arminius*.

Therefore (say I) whosoever are elected, are elected before they were borne.

Hence also it notably confuted the vanity of Astrologers, who upon the calculation of mens nativities, foretell their dispositions, fortune (as as they call it) and ends, by the Constellation of the heavens at their birth. Some of them have said, that there is a constellation for obtaining our prayers, another also for salvation.

*Albuzar & Marstonus sicut rehers Petrus lib. 2. in Gen. c. 1. num. 59.* But these are toys and impostures, and confuted by this example. For a man is appointed of God before he is born: therefore his estate depends not on his Nativity. There could be no greater diversitie in any, than between *Jacob* and *Esau*, and yet Twinnes, and born at the same time, and in the same place, and therefore why not under the same constellation? For *Jacob* held *Esau* by the heele, and both were but as a long childe. If they say that the motion of the heavens is so swift, that notwithstanding they might be born under divers Ascendents: I would ask, If so swift, How can they discern it? And (with *Gregory*) then every one is born under divers Constellations, as his head under one, his shoulders under another, his belly under a third, his legs under a fourth. A

*Not. Aut. l. 14. c. 10.* gaine (as *Gellius* asketh) If the same constellation portend the same things, why then were there not many *Alexanders*, many *Aristotles*; and as we may say, many *Dauids*, many *Solemons*, &c? Was

there no one born at the same time with these, or before, or since, under the like Constellation?

Now follows the cause of such difference between *Esau* and *Jacob*; that one should be loved, and the other hated.

The Cause is the stability of the purpose of Gods Election, That the purpose of GOD according to Election, &c.

In the words is a Trajection of the Verb, which if it be right placed, maketh the sense plaine, which otherwise is obscure. For the sense they would be thus placed: That the purpose of God concerning Election, which is not of works, but of him that calleth, might stand, that is, might be firme. This purpose here mentioned, is to be understood about Reprobation, as well as about Election, as included in the contrary.

The meaning then is, that God manifested to *Rebecca* before her children were borne, their different estates, caused by the stable Decree of God, which depends not upon the works of man, but upon the will of God.

Here we have three things: First, the cause of the different estates of *Jacob* and *Esau*: (*vid.*) The Purpose of God according to, that is, about or concerning Election. Secondly, the cause of this Election, two wayes set downe. First, Negatively, Not of works. Secondly, Affirmatively, but of him that calleth. Thirdly, the property of this purpose of God: That it is Firme.

*The Doctrine out of the first part. The purpose of Gods Election, specifeth and determineth the indefinite promises of the word. The promise is made to Isaac and his seed: This promise is made good, not to Esau, but to Jacob, because it was purposed to Jacob, not to Esau, which appeareth also by the examination of Rom. 11. 7. Tit. 1. 1. Acts 13. 48.* *Dof.*

Here parents are taught the meaning of the promise; *I am thy God, and the God of thy seed.* What? That all thy children shall be saved? No: It stands if any, if but one. God promiseth to *David* and his seed the Kingdom. Shall all his sonnes be Kings? No: But he, to whom God purposeth it. So among our many children, those onely shall have grace to believe the promises, to whom they are purposed.

Parents are bound to give good Education to their children; but Parents cannot change their hearts, which are corrupt from the beginning. That which decayes in Nature, is to be restored onely by the Author of nature. Let parents arise in these things, to acknowledge the counsel and purpose of God, which is secret many times, but never unjust; and let them comfort themselves in those who have the signes and markes of Election shining in them.

Here also we are taught the Reason why all profit not by the preaching of the Gospel. The promises are the same propounded to all: but they are in the counsel of Gods good pleasure and purpose made effectual onely to the elect. Thus our Saviour reacheth, saying, into what house soever you enter, say, peace be to this house. If the son of peace be there, it shall remain upon him; but if not, it shall returne.

*S. Augustinus* observes, that *Christ* sayes not, upon whom your peace shall rest, he shall be the sonne of peace: But where there shall be a son of peace, your peace shall rest upon him. The like reason is for corrections and Education, & other meanes of goodnesse. They are profitable onely to the Elect.

*Ob.* If God offer me the promise, and mean not that

that I shall receive it, he mockes me : and why am I punished for not receiving it ?

*Ans.* Some thinke to insuare God with their subtilties : but it is to be understood, that Preaching was ordained by God, not for every mans salvation, but onely for the gathering and salvation of the Saints, which are mingled here together with the Reprobates. It is of use also concerning the Reprobates, to convince them, and to make them inexcusable. Whereby the Elect are stirred up the more to humility and thankfulness, when they see their own nature condemned in the Reprobates.

*Doct.* The Doctrine out of the second. The purpose of Gods Election, and Reprobation, is not of works, but of the will of God, Eph. 1. 4, 11. Tit. 3. 5.

*Use 1.* Divine voluntatē donum, non humane fragilitatē meritum. Aug. Hyp. 6. Greg. de Valent. Disp. 100. 1. Disp. 1. 9. 23. de Pred. P. 4.

The Rule of Gods choise is not the goodness which he seeth in the thing to be chosen, though we choose things for their goodness : The cause of Gods choosing is his will. It is the gift of the Divine will, not the desert of humane fragility.

This confuteth the Jesuites, among whom this is this a most received opinion, that the præsence of the co-operation of our Free-will with Grace, and of our finall perseverance, is the cause of Election. The co-operation, they say, is respected, not by the way of simple understanding, as possible, but by the way of vision, as absolutely and actually to be. Which Vision or fore-sight of our aſuall co-operation with Grace, is the cause of Election, and in order of reason (as they affirme) goes before it; which is nothing else, but that the goodness of our own wils, is the cause why God elects us. This opinion comes neere to *Pelagius*, but it is farre from *Paul*, who affirmeth the purpose of God concerning Election, to be of him that calleth.

This also confuteth those, who hold that faith foreseene is a condition pre-requisite, or a motive cause to Election : most contrary to this of the Apostle here, who affirmeth that *Jacob* was elected, before he had done any workes; that Election might be not of workes, but of him that calleth. *Arminius* expounds these words (of him that calleth) thus : that the purpose of Gods Election might be not of workes, but of faith, whereby it is obeyed to him that calleth. This Glosse corrupteth the Text, and is like an old piece sowne to a new garment. For first, this quite crosseth the meaning of the words, and in effect it should be thus, not of workes, but of him that is called; for they also absurdly hold that Faith is of our selves. Secondly, when there is an opposition betweene faith and workes, it is in the point of Justification : and faith not opposed in regard of it selfe, but of the righteousness of Christ by it apprehended : as it is a vertue, it comes under the account of workes, which inasmuch as they hold, there must needs follow a confusion in the sense.

Gods Election is without Faith, as the cause of it; not without it, as the meanes appointed to justification and salvation. So also Reprobation is without sinne, as the cause discrete impelling : not without it, as a condition, without the which God reprobeth not; as for instance, God considers *Eſau* and *Jacob* false in *Adam*. His authority and power is this; He may save both; and he may damne both, and that justly, if he will. Or he may elect *Eſau* if he will, and reprobate *Jacob*. But what hath he done? He hath chosen *Jacob*. Why? Because he would. He hath passed by *Eſau*, and reprobated him. Why? Because he would. And this will be

just, because *Eſau* hath deserved it. But so hath *Jacob* also. True; but if it please God to forgive *Jacob* in Christ, and not *Eſau*; as a man having two debtors, may forgive the one, and require the debt of the other without any injustice.

This doctrine affords comfort in tentation: Thy unworthinesse may dismay thee, but remember that thy Election depends not upon thy worthinesse, but upon the wil of God. Let this Doctrine also provoke thee to thankfulness and due praises. Which two Uses *St. Augustine* makes of his preaching this Doctrine.

There is a great cause thou shouldest praise God, if thou be elect : for it is of his mercy, not of thy deserving. In regard of thy selfe, there was no difference between thee and a Reprobate; if now there be, God found it not in thee, but put it into thee. Consider *Eſau* and *Judas*, in what art thou better then they? I thou art of the same nature, hewn out of the same Rock, of the same Wooll (as I may say) and making. Nothing hath parted thee but the Knife of Gods election; nothing in thee more then in *Judas* to make him elect thee. Thou seest many commit leud things, some whoredome, some drunkenness, some murder. Thou hatest these sins, what is the cause? The grace of Gods Election. If God should have left thee to thy selfe thou wouldest have proved a *Judas*, or a *Lezabel*. Give glory to God which hath discerned thee; and seeing he hath put a difference between thee and a Reprobate, manifest thou this difference by thy godly life.

*The Doctrine out of the third part. The Predestination of God is sure.* Joh. 13. 1. 2 Tim. 2. 19. As this is affirmed of Election, so holds it also of Reprobation.

Great comfort follows the Elect; Their state is as sure as God is sure. As none can be saved, but they which are predestinated to it, so they most certainly, for God can neither deceive, nor be deceived: So certain (saith one) is the number of them which are predestinated, that it can neither be increased, nor by any detriment be diminished. Indeed if we consider an Elect by himselfe without the Decree of God, he may die in sinne; but if we consider him with the Decree of God, he cannot.

If our salvation did not for the certainty of it depend on God, but on our selves, it were hazzardable, and we must needs despaire and run mad in trouble, because we are mutable.

The foundation is in God, the marks in us. God hath not revealed to men whether they be Elect or Reprobate. Tis not written in every ones forehead; but this is written in the Word, that we must make our Election sure, not in it selfe, but in our assured knowledge of it: which may be done a posteriori, as they say; that is, by certaine effects of Election, which are infallible marks of the same.

There are two speciall marks of the Election noted by *St. Paul*, 2 Tim. 2. 19. Faith and Repentance. If thou hast Faith, thou art elect; for onely such believe, which are ordained to life. Repentance also approves thy election: For we are elected that we should be holy, and God hath ordained us to walk in good workes, and to be clothed with righteousness, and the obedience of a new life.

If thou sayest, Alas, what shall I doe? I finde not these marks in me, but the contrary, as Ignorance, Contempt of the Word, Prophanenesse, Whoredome, Pride, Drunkenness, &c. I answer thee,



Yet despaire not, but use the meanes, and submit thy selfe to them: and if thou beest elect, they shall become effectuall to worke in thee all such graces unto life.

Some, as Spiders, gather poyson out of this honey: Either of malice, or (as I would rather judge) of ignorance, blaspheming this Doctrine, and saying: If there be Predestination, and so certaine; then let us never trouble our selves about Faith and Repentance: For if I be predestinated to be saved, my sinnes cannot damne me; if to be damned, my care cannot save me.

To affirme this, is horrible blasphemy; for it is in effect to say, that God, who hath given us his Word, to teach us to live well, hath therein opened to us a Doctrine of carelesnesse and dissolutenesse. Which is to deny the wisdom and purity of God.

Also they consider not, that by the same Act, God both predestinates a man to life, and to the meanes of obtaining it, which are Faith and Repentance, without which he hath predestinated to save none.

A man hath a grievous wound; will he say, if God hath appointed it shall heale, It will heale, though I use no playster? Will a man neglect to eat, because God hath appointed how long he shall live? Did *Hezekiah* so for the terme of those 15 yeeres, because of Gods appointment? Will a man on the toppes of an house refuse the ordinary meanes of safety, and leape down upon these termes? Will we not on these termes trust our bodies, and shall we our soules? In bodily things, will we joyne the meanes and end together, whatsoever Gods Predestination be; and shall we not in spirituall, which are of much more weight?

A child is sure of the Inheritance, by vertue of some entayle, neither can his father put him by it. Will he therefore contemne his Father, and spit in his face? Surely the children of God will not, because of their assurance, be desperate and dissolute, but so much the more carefull to please God.

*Abraham, David, Samuel, &c.* never argued thus; never any godly man reasoned after this manner: this is the Logicke of irreligious and profane wretches. It must needs be an evill way, wherein none but lewd beasts walke.

Whereas some thinke that this Doctrine also annihilates Preaching: I answer, That the end of Preaching is not to make of Reprobates, Elect; but that the Elect thereby should attaine the forepurposed and promised salvation.

Verse 14. *What shall we say then? Is there unrighteousnesse with God? God forbid.*

15. *For he saith to Moses; I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*

16. *So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

**I**N these Verses, and so to the end of the 18. *Paul* answers an objection, which flesh and blood make against the dealing of God with *Jacob* and *Esau*, and with the Elect and Reprobates, which hath before beene avouched.

Here are two parts: First, the Objection, verse 14. Secondly, the Answer, in the end of the 14 verse, and in the 15, and 16.

The Objection challengeth God of injustice; after this manner: If it be so that men are elected or reprobated before they are borne, and when they have done neither good or evill, only according to the will of God: Then God is unjust: But God is not unjust: *Ergo, &c.*

The full meaning of this Objection will the better appeare, if we hit aright, against what the objection intended. *M. Beza* thinketh that God is by flesh and blood challenged of injustice, if he proceed to election or reprobation, before men live in the world, and manifest their desires. Conceiving that God in Justice should stay his decreeing of men till they be borne, and by their life have manifested their goodnesse or illneite.

Others, and the most are of minde, that the objection ariseth from Gods unequall dealing with equals: *Jacob* and *Esau* are equall in birth, in corruption, &c. neither having deserved better or worse than other, yet God loveth the one, and hateth the other. At this flesh and blood stumbleth, complaining of injustice, and acceptance of persons. For a just judge dealeth justly, when he dealeth alike, with the Malefactors: either then let them be both elected, or both reprobated, both saved, or both damned.

The first opinion raiseth the objection from the time of the Decree. This from the Persons about, whom the Decree is. I approve this to be the best upon a reason taken out of *Pauls* answer, verse 15. the which is applied to the Persons, not to the Time. For if the objection lay from the time, *Paul* would and should have answered, I will have mercy, when I will have mercy, and not upon whom.

The answer unto this Objection is two-fold: 1. General. 2. Speciall. The General in the latter end of the 14. verse. God forbid: strongly denying the Proposition: as if he should say: This is to be holden of all, that God is just in his wayes, and the contrary not to be so much as thought. For even to thinke that God is unjust, is blasphemy deserving execration rather than answer. The *Syriack* Translator reades it, God forgive, noting thereby the hainousnesse of such thoughts.

The speciall answer is verse 15, 16, 17, 18. and hath two parts. The first, proving God is not unjust in electing, verse 15, 16. The second, that he is not unjust in reprobating, verse 17, 18.

In the first, are two parts. The first, an Authority proving that God is not unjust in electing, verse 15. The second, a Determination of the point, verse 16, according to the truth of verse 11. The Authority which *Paul* voucheth, is taken out of *Exodus* 33. 19. and is the speech of God to *Moses*, either of the people rendring the reason why all that were guilty of the Calse were not handled alike, but some punished, other spared: or of *Moses* selfe, when he shewed him his glory, declaring it to be not for *Moses* his merit, but of his own mercy: which way soever you take it, the Question is, wherein the force of the reason should be, to prove that God is not unjust in Election and Reprobation.

Interpreters say generally thus: It is mercy to be elected, not Justice: thereof God is not unjust, because mercy violates no Justice, but injustice, as contrary unto it. The force of the argument is put in Mercy: but I take it, that it is better, and more plainly to be understood, if it be but in Justice, or rather the authority of God.

For the understanding wherefore, observe, that Justice

\*Exod. 33.  
19.

Justice is taken two waies. Either generally for the whole company of vertues, and so it is the Rectitude and Perfection of the Divine Nature, or especially for that which gives *Suum Cuique*, every man that which is his: and this is either Commutative or Distributive: in both is equality. In the first; Arithmetically of Quantity. In the second; Geometrically; of Proportion.

Commutative Justice is not in God, in as much as it consists in equality of giving and taking. But none give to God equall things, according to that they take; as a penny for a penny worth.

Neither is Distributive Justice properly in God, but according to similitude. For he giveth to his creatures what he thinketh good, not according to their merit, but according to his own pleasure.

Now this giving, according to this justice, is to be considered in God, either as he is God, or a Judge, or a Lord.

Psal. 51.1.

As God; and so it is his goodness, making and preserving all things: so communicating his goodness, that those things should be which are not; and those things be well which are. This is that goodness and justice which the Saints implore, being pressed with their sinnes, or with the crosse.

As a Judge of all; and so he punisheth the wicked, and delivereth the godly.

As a Lord; and so he will have this to live, and that to dye: among men corrupt alike; this man to be chosen, that man to be reprobated; and in this last acceptance it is to be taken here. And so the force of the Argument lyeth in these words: *On whom he will*. As if he should say, I will have mercy upon Jacob, and not upon Esau, because it so pleaseth me. I have a meer authority over all, and it is in my power, to give to one, and to deny to another, without injury of either, which am bound to neither. I may doe with mine own what I will.

The objection conceives God to proceed in this business as a Judge; but Paul shewes that he proceeds as a Lord, who manumits of his bond servants whom he pleaseth.

Aug. ad  
Simplificat.  
Rom. 1. 1.  
9. 2.

Saint Augustine compares God to a Creditor, and us to Debtors. We are all indebted to God: If thou payest not thy debt, thou hast whereof to rejoyce: if thou dost pay it, yet hast thou not whereof to complaine.

*I will have mercy and compassion*. This mercy and compassion, which in man is with a passion of the minde, grieving for the harme of another, is in God a will without griefe or perturbation to helpe the miserable. The first word signifieth freely to love, the other to put on motherly bowels, as the true mother did toward her childe before Solomon.

So then, &c. verse 16. This is the conclusion; the summe whereof is; as if he should say, That which God ascribeth to himselfe, is not to be ascribed to the will or power of any Creature: but God ascribeth wholly to himselfe our Election and salvation: therefore, *It is not in him that willeth or runneth, but in God that sheweth mercy*.

*It is not in him that willeth or runneth*. Some apply this to Esau running, but it serves not his turne for Jacob by the mercy of God obtained the blessing. Some apply it to Jacobs: but it was not that, but Gods mercy which holpe him. But the best is to understand it of Election: That Election is not of Jacobs, or of any mans willing, that is, freewill, or good desires: or running, that is, good workes; but of Gods will and mercy, which was averted

before, verse 11. The cause of Gods mercy, his mercy.

*The Doctrine out of these three verses. Though God doth save some, and condemne others, yet is he just.* Gen. 18. 25. Rom. 3. 5, 6. Mat. 20.

Imitate Pauls Zeale when God is challenged by Use 1. unjust persons: God forbid, saith he, having indignation. Alas our coldnesse! If it be a matter touching our own Reputation, we are red hot: but though God be a thousand wayes dishonoured, we are key cold.

In all things acknowledge God to be just, though Use 2. thou understand not the reason of things done by him. Search not into the reason of his will, but submit thy selfe. For he will have mercy, on whom he will have mercy. He justifieth the Thiefe upon the Crosse and condemneth some Infant. Here chamber thy tongue, remembering that God is the chiefe Lord. *Stat pro ratione voluntas* is good in God: he willeth it so to be, therefore it is just. For a thing is not just, and then God willeth it: but God willeth it; and then it is just, his will being the cause of things, and the rule of all right.

Say not, Why will he elect this? and reprobate this? The thing is manifest, but not the reason. The manner of Gods dealing may sometimes be hidden, but it can never be unjust. If he reprobate sinners, it is just, because it agrees with their deservings. If he elect the sinfull, it is just, because it agrees with his goodness.

A Carpenter having divers trees before him of like bignesse, marks one to be sawne into boords, another into spars, &c. If we aske him, why he lines out one tree thus, and another thus, he will answer, that he meanes to imploy one of them for timber for the roofo, another for other uses in the building: But if you aske why he chose this tree for such use, rather than another, all being of like goodness; he will judge the question unreasonable, and alledge his will: so beyond the will of God, no inquiry must be made of the cause of the Election and Reprobation of men.

Si non vult  
errare, non  
vult induci  
car. Aug.  
tract. 26. ad  
Iob.

To this we may apply that of Augustine, in a matter not much unlike. God chuseth this man, refuseth that, both being alike guilty before him. If thou wouldst not erre, inquire not the reason. Let who so will search this deepe, but let him take heed he breake not his necke.

Thou seest some are rich; some are poore: some Englishmen, some Spaniards: some Noble, some base. Thou seest this, accusest it not: why then accurshest thou God to be more unjust in willing this man to be an elect, that man to be a reprobate? Let us praise that which is done, because it is safe to be ignorant why it is done, God having hidden the reason from us.

Mercy presupposeth misery: therefore, when Use 3. we were elected, we were considered as miserable.

The state of the Elect is certaine, noted in this Use 4. phrase; *I will have mercy, upon whom I will have mercy*. Even as Pilate by the like manner of speaking, denied to change that which he had written: *That which I have written, I have written*. Which John 9. 12. manner of speech we use, both when we will not have the reasons of our doings inquired after, nor that which we have done to be altered.

Arminius, who holdeth that it is in mans power Use 5. to be saved if he will, and that grace is effectually by the event, is here confuted plainly; when all is attributed to the wil and mercy of God, and nothing to

to the will of man. Grace is not effectually because free-will willeth; but free-will willeth because grace is effectually.

Exod.9.16

Verse 17. For the Scripture saith unto Pharaoh: *E-ven for this same purpose have I raised thee up: that I might shew my power in thee, and that my Name might be declared throughout all the earth.*

That God is not unjust in electing, appeared verse 15, 16. That he is not unjust in reprobating others of equal condition with the Elect, is shewed in this Verse; and in the next verse both are concluded.

This Verse is to be referred to these words, verse 14. *God forbid, For the Scripture saith, &c.*

The prooffe is from a testimony of Scripture; where we have first, the Quality of the testimony; and secondly, The substance.

The Quality is, that it is written. Hence is it to be observed, that Paul plainly proves these dark points by the Word of God.

Pauls practice is for the imitation of Ministers.

Hearers are to receive nothing, but that which is signed with the hand and seale of God, as we receive no money, but that which hath the armes and seale of the King.

Use 1.

Use 2.

Use 3.

The Scripture is a competent Judge of controversies of faith, because it saith to Pharaoh; it speaks to us: it is no mute letter, as the Papists affirme. For indeed it speaketh not onely of things contained in it, but to us: As the Statutes of the Land, not only containe the will of the King, but call to us for obedience.

The substance of this testimony, is taken out of Exod.9.16. where is declared how God deales with Pharaoh: *For this purpose I have stirred thee up, &c.*

*I have stirred thee up.* That is, I have raised thee up <sup>a</sup>, or I have created thee <sup>b</sup>, or I have raised thee up to be King <sup>c</sup>, or I have reserved thee alive, that thou shouldst not dye of those plagues <sup>d</sup>, or I have made thee remaine <sup>e</sup>, or I have stirred up the evilness of thy heart, not made thee evil <sup>f</sup>, or I have stirred up thy sinne, that thou shouldst be worse, not giving thee repentance <sup>g</sup>, or I have stirred up thy minde to resist <sup>h</sup>, or rebell <sup>i</sup>, or I have continued thee alive, to make thee an example of my justice <sup>k</sup>, or as *Pareus* referring it to the whole story of Pharaoh, I have created thee, left thee to thy selfe, made thee King, stirred up thy rebellious minde, &c. for this purpose, that all the earth might ring of my glory and power.

In this we consider two things: 1. The Action of God (implying his purpose,) *I have stirred thee up, &c.* 2. The end of it: the glory of God.

The Argument to prove that God is not unjust in reprobating equals, is this: No man ever challenged God to be unjust in his dealing with Pharaoh, but as he dealt with Pharaoh, so in his dealing with reprobates. Therefore. The very force of the reason is contained in the end of Gods dealing with Pharaoh; which also is the end of Reprobation. Which end is not the destruction of the creature, but the glory of the Creator, and is thus concluded.

That which properly tends to the glory of God, is not unjust, but good, by the nature of contraries; for that is evil which dishonoureth God, that good; which glorifieth him. But to reprobate equals, properly tends to the glory of God. For

hereby his power is declared. I therefore it is not unjust. For all creatures were made to set forth Gods glory, according to his, not their will.

The Turke commands his Vassals to destroy themselves, to shew his power. Is this just? No. Yet is God just in reprobating for this end; because those which he reprobate, deserve it by their guiltiness.

God is not unjust in reprobating sinfull men, to shew his power. For there are three things here to be considered: 1. The right of God: to whom no man may say, *Why dost thou so?* 2. The end: not the damnation of men, but his own glory. 3. The evilness of the Reprobate: in whom God alwaies findes just cause, not onely to damne them, but also to destinate them thereunto.

Pharaoh and Tyrants doe nothing in persecuting the Church, but what God appoints: therefore be patient.

Looke to thy end. As Pharaohs wickedness brought him to the bottome of the Sea, so will thine bring thee to the bottome of hell, if thou repentest not.

Say not, nor thinke, that the doctrine of Predestination is hard or unjust. Is it hard that the excellent properties of God should be made knowne? We complaine not that the Creatures should manifest their nature by their actions: why should we complaine of this in the Creator? The chiefe knowledge we have of the Creatures, is by their effects: and though it be not the chiefe way whereby we know God, yet it is an excellent way: we have a more excellent way, which is the Word.

It is good therefore, that among them which are equally guilty, as some are elected, so some should be reprobated; for so is Gods power knowne; and that is good: His authority also; and that is good: His vindictive Justice; and that is good: His mercy and truth; and that is good. So the Elect are stirred up to praise him; and that is good: and to make sure their Election by a holy care; and that is good: and all are made to tremble and stand in awe; and that is good.

As of old (and so is it now also lawfull) Physicians begged the body of a condemned person, to anatomize it, that the punishment of the dead might further the good of the living: and as Apothecaries of dead mens flesh make an expedient Triacle: so God makes Triacle of the Reprobate, to doe the Elect good, by stirring them up to praise him for his mercy, and to repentance, to the purging out of the venemousness of their corrupt nature.

God will glorifie himselfe upon Reprobates, though it be nothing to their ease: they will not glorifie God in the manner he will, but they shall glorifie him in the manner they would not.

Thou dishonourest God in thy life, saying with Pharaoh, *who is the Lord?* and trampling under thy feet his holy Commandements; Shall God lose his glory? No, he will have it spite on thy heart; he will get himselfe glory in condemning thee: He will make thy sinnes bring forth glory to his Name, as sometimes he brought light out of darkness, and as the Physician draws preservatives out of ranke poysons.

But for all this, let none sinne, because God shall thereby be glorified: as no man who hath his wits, will wound himselfe that the Surgeon may be condemned for his skill in healing him. For sinne turnes to Gods glory, not of it own nature, but by accident, through the power of God.

No

<sup>a</sup> *Brig.*  
<sup>b</sup> *Calv. super Exod.*  
<sup>c</sup> *Rupertus.*  
<sup>d</sup> *Chald.*  
<sup>e</sup> *para. & Septuag.*  
<sup>f</sup> *Jun. & Trem.*  
<sup>g</sup> *Anselm.*  
<sup>h</sup> *Aguinas.*  
<sup>i</sup> *Piscator.*  
<sup>k</sup> *Martyr.*  
<sup>k</sup> *Ambrose.*

1 Martyr.

*Dustr.*  
2 Sam. 16.  
18.  
Joh. 34-17  
18, 19.  
Pro. 164.  
Hab. 1. 11.

Use 1.

Use 2.

Use 3.



No thanks to the sinner for it ; the praise of it is Gods.

O that our grievous sinners, old Adulterers, horrible Blasphemers, grinding Vsurers, monstrous proud persons, &c. would repent ; what glory would come to God thereby and praise ! what rejoycing and thanksgiving would there be in the Church ! what melody in our Fathers House, at the coming home of these lewd Prodigals ! How should themselves feeble the sweet of it ! But if thou repentest not, thou shalt have everlasting smart, and God everlasting glory in thy condemnation.

Vers. 18. *Therefore he hath mercy on whom he will have mercy, and whom he will he hardneth.*

**T**His Verse is not a new Objection, as some have thought: but a Conclusion of the two branches of the reason from Scripture, brought to prove that God is not unjust in electing and reprobating according to his will. Wherein is a short repetition of the Argument : and may thus Syllogistically be concluded.

All the effects of the Divine will are good. But Election and Reprobation are effects of the Divine will. Therefore, &c.

Or thus : He that by an absolute right doth what he will, dealeth not unjustly.

But God by an absolute right electeth some, and overpasseth others. Therefore, &c.

Here are two Enuntiations ; The first of the Elect: *He hath mercy on whom he will.* The second of the Reprobate: *Whom he will he hardneth.* The summe of these is before delivered ; we will now consider of them so, as we shall note some things not before spoken of.

*He hath mercy on whom he will have mercy :* See of this before, vers. 15.

*Whom he will he hardneth :* This is very difficult, and to be made plaine. All consent, that the Apostle here treateth of Election and Reprobation ; and that this verse compriseth that which is before spoken, vers. 15, 16, 17. Therefore as that before is to be understood, so is this. And as large a sense as Having mercy hath, so large must hardning have. Then not only of a small hardning, but of the purpose it must be understood.

He should have said, He stirres up to destruction whom he will : but he saith, he hardneth, that he may shew how he stirreth up, namely, by hardning.

Hardnesse is an estate of a corrupt heart, whereby it is disposed to all evil, yielding no obedience to God : and it is threefold : First, Naturall, which is the estate of all men. Secondly, that which is contracted by a custome of sinning, as a path is hardened by continuall trampling of passengers. Thirdly, Judiciary, which God inflicteth upon men as a Judgement. This is here meant : for finding all in their naturall hardnesse, he hardneth, that is, reprobates whom he pleaseth.

*Quest.* But all hardnesse is sinne : How then can God be said to harden ?

*Ans.* There is a difference betweene hardnesse and hardning. Hardnesse is sinne, but to harden is not alwaies so : and this is from God not as sinne, but as his just Judgement. For it is not possible that by him we should sinne, by whom we repent, and rise from sinne : even as bitter water and sweet issue not from the same fountaine. It is from God

that we stand, from our selves that we fall.

God is said to harden properly (not by making soft hearts to become hard, for *harpah* was never but hard ; nor by putting hardnesse into the heart, as the Papists unjustly charge us to ascribe ; nor by only suffering us to be hardened, which is the opinion of the Papists, dreaming idly of an idle permission in God : making him like the Poets *Jupiter*, who was feasting in *Æthiopia*, while things went out of order : but) three waies :

1. By forsaking : not making it hard ; but not taking the hardnesse away. He hardneth, that is, he softneth not. He hardneth, not by putting in hardnesse, but by not putting in the softning oyle of his mercy, as the Sunne causeth darknesse by withdrawing his light.

2. By punishing : for finding the heart hard (if he please not to pardon it, and to soften the heart) he inflicteth a new hardnesse, as a punishment of the former. And this he inflicteth not, but effecteth three waies : 1. Either by Satan, to whose power he delivereth such an heart for him to worke upon. 2. Or by themselves, giving them over to their own hearts lusts. 3. Or by the preaching of the Word. For as the middle region of the Ayre, is more cold by the Antepertistis, so the heart of a Reprobate more hard by the Word, not properly, but accidentally, as a resty horse, the more he is spurred forward, the more goes backward.

3. By actuating and exciting the present evill inclination of the Creatures, by propounding an occasion to manifest it : as the Sunne, being in it selfe most cleane, by the force of his beames, draweth out of a dunghill stinking and unpleasant vapours.

Hardnesse then is caused by the Commandment, Occasionally ; by our own malice Meritoriously : By Satan, Efficiently : By God, Judicially : So Satan is the Tormentor ; a sinfull man the guilty person: God the Judge, and that a just one, who knows how to use evill meanes well; being no wayes the cause of sinne, as sinne : but alwaies ordering it for his glory, and the good of his Elect. For sinne is like a Ship, Man the Mariner, Satan the spirit or wind, God the Pilot at the sterne, directing all things to his glory.

*The will of God is the cause of Election and Reprobation, as hath been shewed before.*

Our goodnesse or illnesse is not the cause of *Predestination*.

In election, is excluded the merit of man, and the debt of God : and yet it is to be confessed, that some way the goodnesse of man is the cause of election : that is, not of the action of God, Electing : but of our Cognition and knowledge, that we are elected. Consider election compositively ; there is no cause, but Gods wil. Consider it resolutely, and our Vocation is the cause whereby we know it.

In Reprobation our illnesse is excluded, as a speciall personall discrete cause ; but not as a necessary condition, or generall meritorious cause, without the which God will not reprobate any.

Here also appeareth, that man saith, is the subject of Predestination. Of election it is, because it is called mercy, which presupposeth misery and faultinesse.

It is of Reprobation, because it is called hardning. Now this is a rule, that God hardens none but such as are hard before. Neither can it be avoyded, by an interpretation of actuall hardnesse ; For here is to be remembred, that *Paul* speaks of Gods

*Predestina-  
tio quamvis  
ad principium  
sine nobis,  
non sine no-  
bis quoniam  
ad finem.  
Paulus de  
Pala. Gran.  
in cap. 25.  
Matth.  
Alind est  
principium  
Adionis,  
alind  
Cognitionis.*

Gods purpose, as hath been observed before out of *Martyr*. And if he actually harden none, but them which are hard, neither did he ever purpose to harden but such.

Also if it be not here to be understood of the Decree of Reprobation, there is more in the Antecedent, than in the Consequent. This verse being the determination of the point, according to the meaning of that which is before delivered: and thus doe most Interpreters understand this secret, *Augustine* often calleth the subject of Gods Decree, the Damned Masse. That Masse (saith *Augustine*) to which death is due. Hereby is perspicuous both the Mercy and Justice of God. Because there is a free Indulgence, where there might have been a just revenge. He loved *Jacob* by a free Mercy: he hated *Esau*, by a due and deserved Judgement.

*Legedistis  
simam Aug.  
Ep. quæ est  
ad Dixi.  
proib. num.  
105. ubi  
gratula est  
indulgentia,  
ubi iusta  
poterit esse  
vindicta.  
Ansel.*

They that against this pretend the absolute right of God, observe not, how this way that Absolute right is more excellently manifested, when Authority is attributed to him, among all mankind being guilty, to save or to damn all, or none, or some at his own pleasure.

An absolute Monarch, who hath power of life and death, if his subjects should rebell, hath by his absolute power, just right to pardon them all if he will, or some, and not others; whereof he needeth give no other reason than his pleasure: but sure he could not be counted a just Lord and Governor, if out of a plea of absolute command, he should be devoid from his protection, and cast off any his subjects without relation to any Rebellion, or other crime.

If you aske whether God can annihilate all things? I answer, Yes. If whether he can reprobate good Angels, or Men (for Angels and men to be neither good nor bad, is an idle fiction) I say he cannot, by the perfection of his nature, which cannot but love goodnesse; as *Augustine* excellently: He rendereth good for good, because he is good. Evil for evil, because he is just. Good for evil, because he is good and just. Only he rendereth not evil for good, because he cannot be unjust.

He that is elected, cannot boast of his merits; and he that is reprobated, cannot complaine but of his merits.

vs 3.

A hardened heart is a most heavy Judgement, which the more it is upon a man, the lesse he feels it: and further he is from the possibility of Repentance and salvation. When God gave the Divell leave over *Job*, he made havocke; so when the heart is given over to the Divell, he rages in it. He must needs runne headlong into all evil, whom the Divell drives, as those swine of the Gergesens into the Sea. Of all Judgements, God deliver me from this: Hell only is worse than it. But thou wilt say, that this is spoken of *Pharosh*, and that thou art an Elect. Shew then thy Election by thy works.

vs 4.

The property of hardnesse is not to yeild either to the stroke of a hammer, or to the dint of a Sword: That which neither can be bruised or broken with any strokes, nor pierced with any sharpnesse, nor softened with any moistning, is hard. Hereby know thy heart. If no Threatnings and Monitions of the Word, (which is a hammer) breaking the rockes, and a Sword piercing thorow can prevail with thee; nor any exhortations or intreaties of the Word (which is as raine) can per-

*Jer. 12. 39.  
Heb. 4. 12.*

swade or soften thee; nor any Afflictions move thee: but all these things are as an Arrow shot against a brazen wall, thy heart being as the scales of *Levithian*, who laughs at the shaking of the Speare: Surely thou hast a heart hardened, which if it continue to the end, is a most certaine signe of Reprobation.

Secke therefore a soft heart, which is a most singular blessing of God. The way to have it, is 1. with reverence to heare the Word. 2. to meditate of Gods mercy. The remembrance of his fathers house, made the heart of the Prodigall to relent. 3. To pray for a soft heart, for it is the gift of God.

Verse 19. *Thou wilt say unto me, Why doth he yet finde fault? for who hath resisted his will?* and so to the end of the 23. verse.

The Apostle in the 18. vers. said, that God hardneth whom he will: against this wicked men cavill, and *Paul* answers, vers. 19, 20, 21, 22.

There are two parts: 1. The Cavillers objection: vers. 19. 2. The Apostles answer: vers. 20, 21, 22, 23.

Why doth he yet finde fault? That is, so as he punisheth.

Who hath resisted his will? The will of God is distinguished to be his secret or revealed will.

His secret will, is the will of his good pleasure, whereby he determineth of things which himselfe will doe. His revealed, is that which is manifested in his Word, commanding things to be done by us. His revealed will is refused of the wicked, his secret cannot be resisted of any.

The Interrogations imply Negatives: as thus: If his will be the Cause of Reprobation, then he hath no reason to complaine, because his will cannot be resisted.

Here are two parts: 1. The Objection. 2. The proofe.

The Objection in these words: *Why doth he yet finde fault?* It is formed thus:

If Gods will be the cause of our hardning, he hath no cause to finde fault.

But the last is denied. Therefore the first.

The Proposition is proved, thus:

Whose will bringeth a necessity of sinning, he hath no cause to finde fault with those sinners.

But Gods will brings a necessity, and cannot be resisted.

Therefore, &c.

Concerning this Objection, before we come to *Pauls* Answer, we will propound two Questions: in the answering of which, the force and infirmity of this cavill will appeare.

Quest. 1. Whether a Reprobate be in such an estate that he cannot but sinne?

Quest. 2. If he be in such an estate: Whether it doth excuse him?

Ans. 1. To the first, I answer affirmatively, proved, *Gen. 6. 5. Jer. 12. 23. Lam. 2. 12. Mat. 18.* So that a necessity of sinning lyes upon Reprobates: which is double: 1. Of Nature. 2. Of the Decree.

The first is Inward, comming from an inward beginning, which being corrupt, of necessity that which proceeds from it must be corrupt also. As fire, heat; the Sunne light; so corruption bringeth forth evil necessarily. That which is borne of the flesh, is flesh. So that, though the act it selfe of

*John 3. 6.  
volition*

*Principaliſſi-  
ſequitur na-  
ſuram prin-  
cipii.*  
Vle T.  
Erras ſexis  
ſime. no-  
biſcum naſci-  
tur ſu-  
peruincunt  
argueſta ſunt  
ſen. p. 9. 6.  
Vle 2.

volition be alwaies moſt free, yet now, through cor-  
ruption of nature, all mens wils are neceſſarily,  
both weak to attaine to the good, and perverſly  
inclined to that which is evil.

The other neceſſary is that which followeth the  
decree. For things are neceſſarily upon ſuppoſition  
that God hath decreed them. Yet the Decree is not  
the cauſe of ſinne, nor compelleth thereunto: but  
God finding the nature corrupt, decrees, of it as he  
findeſ it.

The Philoſophers erred, who thought none  
were evil by nature, but by imitation; and that  
vice is not borne with us, but comes after ward.

Alſo the opinion of the Papiſts, and *Arminius* is  
hereby confuted; who hold a power in the will of  
it ſelfe not to ſinne. For the underſtanding of the  
truth herein, we will firſt note what Free-will is.  
Secondly, what neceſſity is to be meant in this  
Queſtion. Thirdly, the difference of actions. Free-  
will is a faculty in an intelligent nature, freely chu-  
ſing or reſuſing the object, as it appeareth under  
the ſhew of good or evil. The forme of this free-  
dome is, that by an inward beginning, it freely,  
without any violence, affects or rejects the object.

This freedom is diſtinguiſhed to be a liberty  
of contrariety or contradiction. The firſt is, when  
we chooſe one of two oppoſites, as good or evil.  
The latter is, when one thing being propounded,  
we freely chooſe it, or reſuſe it. The firſt was in  
*Adam*, and (being of morall) is not in us. In the  
ſecond, the Object is to be diſtinguiſhed: for it  
may either generally be conſidered, or particular-  
ly. If generally as evil, then we have not this li-  
berty: If particularly as this evil, then we may  
have ſuch liberty.

Neceſſity is twofold; of coaction, of immutabi-  
lity. The firſt is contrary to the nature of the will;  
the ſecond is nor.

Actions are either naturall, as to eat, drinke,  
ſpeake, &c. or civil, as to buy and ſell. &c. or mor-  
rall, as with or againſt the law: or ſupernaturall,  
as to believe and repent.

In ſome naturall actions there is a liberty of  
contrariety and contradiction. So alſo in civil. In  
Morall, there is no liberty of contradiction in the  
generall, but in particular.

In good actions, as they are rightly performed,  
there is no liberty at all in a reprobate or unregen-  
erate man, *quataſis*.

The Queſtion betweene the Adverſaries and us,  
is about the liberty of contrariety in good and e-  
vil in the generall. The liberty of the will is not  
taken away: the liberty of the perſon is. For *A-  
dams* liberty is taken away, but the liberty of the  
will is not, neither can be, but that whatſoever it  
chuſeth, or reſuſeth, it chuſeth or reſuſeth freely.

The liberty of contrariety, is rather a liberty of  
the ſtate of a perſon, than of the will: and ſo a ne-  
ceſſity of ſinning and free-will may ſtand together.  
A neceſſity, I ſay, not of coaction, but of immu-  
tability, both by an inward beginning, and alſo by  
the Decree, and a freedom, I ſay, of contradiction,  
but not of contrariety.

*Arminius* thinketh, that if the will be determi-  
ned to one part, it loſeth the freedom, which is  
manifeſtly falſe. For God is the moſt free agent,  
yet is his will, by a moſt absolute neceſſity, tyed to  
that which is good: he being both moſt freely and  
moſt neceſſarily good.

The Devil is now by a double neceſſity evil, and  
yet freely evil; ſo our wils are free, though de-

termined, becauſe they are not compelled. And  
whereas the *Arminians* avouch, that God cannot  
determine the will to one part, without deſtroying  
it; it is neere unto blaſphemy. If Orators can per-  
ſwade by their eloquence, cannot God by the ſweet  
power of his Spirit, ſo perſwade the heart, and de-  
termine it, that it cannot actually reſiſt, whatſoever  
the poſſibility be in regard of nature uncorrected?  
If they ſay that ſuch poſſibility ſtill remaines in the  
will to come into act; I would faine know what  
good they will ſay the Spirit hath done in us, when  
the nature of our wils is as evil diſpoſed as before  
grace received? If God cannot determine our wils  
infallibly to one part, then it ſhall be poſſible for  
the holy Angels and glorified Saints to fall from  
their happineſſe, which is horrible to affirme. For  
they hold that the will of man loſt nothing of its  
inward vertue by *Adams* ſinne: nor receives any  
vertue or ſtrength from grace in the way to con-  
verſion.

But to returne, we thus conclude; that the un-  
regenerate ſinne freely, and yet neceſſarily: yea by  
how much the more neceſſarily, by ſo much the  
more freely, becauſe their will hath brought upon  
them this neceſſity. Our will is alwaies free, though  
it be not alwaies good.

*Object.* If there be no other free dome, why are  
we exhorted to chuſe the good, and to reſuſe the  
evil?

*Anſw.* The reaſon is ſet downe by *Leo*. There-  
fore (ſaith he) is the precept given, that perceiving  
our weakneſſe, we might ſeeke for helpe from him  
that gave it. And indeed hence we ſhould be ad-  
moniſhed, to ſeeke the ſetting free of our wils from  
evil unto good; which is onely by the power of  
God: that as in the ſtate of corruption we have a  
free neceſſity unto evil; ſo in the ſtate of regen-  
eration (perfect) we may have a free neceſſity unto  
that which is good.

To the ſecond Queſtion the anſwer is negative:  
though a man that is borne lame, is to be excuſed  
before men for his halting, becauſe he was ſo borne:  
yet wicked men and Reprobates are not excuſable  
before God for their ſinning, either by the neceſ-  
ſity of nature, or of the Decree.

Not by neceſſity of nature: For it is the nature  
of the Divell to doe evil, yet none excuſe him: it  
is the nature of an Adder to ſting deadly, yet we  
ſpare them not: ſo we are borne in ſinne, yet the  
Saints excuſe not themſelves by it, but rather con-  
demne themſelves for it, as *David* and *Paul*. Be-  
ſides, not God, but our ſelves, have laid this ne-  
ceſſity upon us. *Adam* willingly obeyed the voice  
of his wife, and brought upon us this condition  
which I call neceſſity. Indeed if God had created  
us under ſuch a neceſſity, or now did compell us, we  
deſiring to doe good, there might be ſome excuſe:  
but it is not ſo; nor ſo.

Neither doth the neceſſity of the Decree ex-  
cuſe. For God doth not by his Decree force us to  
evil, but finding us evil, and prone onely unto it  
of our ſelves, he decrees we ſhall be ſo: and knowes  
that ſo we would be, though he ſhould never de-  
cree. And thus he leaves us to our ſelves, who have  
no more power to leave ſinning, than a ſtone hath  
not to goe downeward, if it hath no impedi-  
ment.

God forceth not the Drunkard, or Swearer; but  
they voluntarily and with deſire comit theſe ſins, as  
their own conſciences teſtifie. *Judas* did nothing but  
by the decree of God, yet he was not forced, but did

*Ideo datur  
præceptum,  
& præcipi-  
tur quæ-  
ritur auxili-  
um. Leo  
ſerm. 11. de  
Quadrage-  
ſimalibus  
qua libera  
eſt in malis,  
quia dele-  
bitur ma-  
lus. ideo non  
eſt libera in  
bonis, quia  
non eſt  
liberata.  
Aug. contra  
2. Ep. Pelag. l. 1.  
c. 2.*

*Pſal. 51. 6  
Rom. 7.*

*Vide Aug.  
uel. 26. in  
Job.*

P that



that which he did of his own accord most freely, his heart being set upon covetousnesse.

God governes the wils of the wicked, but he takes not away either the will from man, or freedom from the will, but he moves their wils according to their own natures, as he moves the Heavens with a circular motion, fit for the nature of it. And when God moves, then the will freely deliberates, and willingly of it selfe consents. So that we may conclude this with that of *Bernard*: The will bringeth a necessity upon it selfe; so that neither the necessity can excuse the will, nor the will exclude the necessity.

*Bern. ser. 8.  
super Cant.*

When *Adam* sinned, he blamed his wife, and she blamed God himselfe, and we have sucked the same milke. But remember thou, that God is not the cause of thy sinne, but thy selfe. If thou smartest for thy faults, thanke thy abominable and wicked life, of which thou art the Cause, God the Avenger.

**Verse 20.** *Nay, but O man, who art thou that re-  
pylest against God? Shall the thing for-  
med, say to him that formed it, Why hast  
thou made me thus?*

**21.** *Hath not the Potter power over the Clay,  
of the same lump to make one vessel unto  
honour, and another unto dishonour.*

*a Oran-  
swereit a-  
gaine, or  
disputest  
with God.  
b Esa. 45.9  
c Jer. 8.6.  
Wild. 15.7*

**N**OW follows the Answer to the Cavill, which is either personall to the Caviller, in these two Verses, or reall to the Cavill, in the two next verses following.

In these two verses, the sawcinesse of Cavillers is reproved, which appeared, in that they submit not themselves as they ought to have done, but out of their pride petulantly word it with their Creator, going about to bring the Decree of Gods Predestination, under the Rule of their blinde and carnall Reason, which is as possible as to gather up all the Sea into a Nut-shell.

Here are two things: First, a Reprehension: Secondly, an Amplification.

The Reprehension is in these words: *But, O man, what art thou that repylest against God?* Where we have; 1. The fault. 2. The person reprehended. The fault is, disputing with, or replying against God. The person noted, in these words: *Thou, O Man.* Where is also couched a reason of the Reprehension, from the Nothingnesse and base condition of man in respect of God. As if he should say; Thou, O man, Thou piece of Clay; Thou Dirt of the street: What art thou, base vile wretch? Dost thou reply against God? *Paul* seemes to speake in some heat, his affections and holy zeale being stirred at the malapertnesse of the Caviller, as the words and Interrogations shew.

*What art thou, O Man?* These words have great weight, as *Anselme* observes, and call Man to the consideration of himselfe. A greater abasing could not be, saith *Chrysostome*, this making him of lesse account, than if *Paul* had said in plaine terms, that man had been nothing, as *David* saith, *What is Man?* Compare a worme to us, and us to God, and there is more difference betweene us and God, than betweene the basest worme and us.

This Reprehension is amplified by a similitude; where we have the similitude, and the Confirmation of it.

The similitude is in the rest of the 20 verse. The Confirmation, in the 21.

*Shall the thing formed say to him that formed it,  
Why hast thou made me thus?*

Shall the wood quarrell with the Carpenter? The Iron with the Smith? The Clay with the Potter? This last is *Pauls* similitude, taken out of *Elay* 45.9. and by proportion teacheth, that man is not to quarrell with God about his Predestination. *Shall the Pot say to the Potter, Why hast thou made me of this fashion?* It is the worst fashion; a man without hands might have made as good a one. Much lesse may Man, which is but a potheard argue the case with God, complaining of his Decree, for there is more difference between us and God, than between the Pot and the Potter, though an Emperour were a Potter, and the Pot never so base.

The force of this similitude is confirmed, *vers. 21.* from the right and authority of the Potter over his clay. Hath not the Potter Power, that is authority over the clay, &c.

The reason is from the lesse. The clay may not expostulate with the Potter, having power of the same lump, to make one vessel to honour, and another to dishonour. Much more hath God power of the same damned and Apostaticall lump, to harden some, and to have mercy on other some.

As therefore the Potter is not to be reprehended in his doing; so neither God in his, who hath more authority and Power over man, than the Potter over his clay. The Potter made not his clay, but both clay and potter are made by God. But God made Man, & therefore his right is more.

In this confirmation God is the Potter; corrupt man the clay; the vessels of honour, the Elect; the vessels to dishonour, the Reprobate.

Here are two things soundly taught: First, that as the Potter hath power over his clay, so God hath more over man. Secondly, that as the Potter makes vessels of honour and dishonour out of the same lump at his pleasure, and is not bound to render a reason of his so doing to his pots: so God is not unjust, though from among men of equall corruption, he chose some, and Reprobate others. In those he chooseth, he is exceeding good; and in those he refuseth no way culpable, neither taking away any goodnesse, nor adding any evil to the Reprobate; but of base stuffe (such is man corrupted) he makes base vessels, such as the Reprobate.

*Object.* Though the Pot may not plead against the Potter, yet the Potter hath no reason to be angry with his Pot, if it remain no otherwise then he hath made it.

*Answer.* The Potter is not angry with his Pot for the fashion in which he made it, but for the soyle which it hath gathered since he made it. So if we had remained as we were at first created, God would not have been angry with us; but we are corrupted, and therefore he may justly be offended.

*Corrupt man is not to dispute against God, about his judgements.* Job 9.1, 2, 3. So Job acknowledgeth while he was himselfe, but being tired with affliction he forgot himselfe chap. 23. 3, 4. For which God sharply reproves him, though otherwaies a just man. chap. 39. 35: *Is this to learne to strive with the Almighty? He that reproves God, let him answer to it. Then Job cries peccavi, acknowledgeth his wilnesse, craves pardon, and promiseth amendment.* Vers. 37, 38.

If thou beest a Preacher, put on *Pauls* spirit: be godly-bold, to reprove gaine-sayers, and eat not the Word thou hast spoken from God, for the Calumniation of Cavillers: or to please any mortall weight.

Reprobate

Vſe 2.

Reverence the ſecrets of God. Inquire not a reaſon of his doings, which thou canſt not underſtand; if thou couldeſt underſtand it, thou ſhouldeſt much more underſtand, that thou haſt no reaſon to complaine. Acknowledge that to be juſt which God doth.

There are many things which he hath not revealed, ſearch them not, much leſſe cenſure them: Shall baſe ſubjects cenſure the doing of their Prince, or call Princes wicked and unjuſt? If we dare not doe thus to mortall men, much leſſe ought we to the immortall God.

God ſuffered the Gentiles about 2000. yeeres to walke in darkeneſſe, and then he reveales to them the Goſpell. What is the reaſon? Is there more merit in us than was in our Elders? No! Our impiety is alike. Who is able to comprehend the reaſon? We ſee the thing, we underſtand not the cauſe.

Againe, among the multitude of Infants which dye, ſome are elected, ſome reprobated. What is the Reaſon? If you ſay, Originall ſinne: the whole number is guilty. If you conſider perſonall innocency; the whole ſumme is without fault. Humane wiſedome and righteouſneſſe findes not what to ſay, but Divine Grace findes whom to elect. The reaſon is hid, but the gift is maniſeſt.

Some man lives civilly, yet for want of Chriſts righteouſneſſe is damned: ſome live wickedly, even almoſt to their very end, and then through faith and ſhort repentance are ſaved. This is not unequal, becauſe a ſecret, but therefore equal, becauſe it is certain that it is Gods Judgement. That which is by him decreed, we know not till it come to paſſe; and when it is come to paſſe, we may not complaine of the iſſue, becauſe it is certain that God ought not to have done otherwiſe than he hath done. The houſe-holder in the Goſpell oppoſeth his power and authority to the complaint of the caviller: ſo the power and authority of God ſreeth him from all attain of injuſtice, ſpecially in reprobating and electing corrupt men.

In theſe therefore, and the like ſecrets, ſay with David, I ſhould have beene dumbe, and not opened my mouth, becauſe thou didſt it.

Thou maiſt be reprov'd for curious ſearching into things not revealed, but for a ſober ſtudy of things revealed, thou ſhalt never be reprov'd: Things ſecret are for God, things revealed for us and our children for ever. Though thou attaine not the reaſon of many things; yet labour to know whatſoever God hath revealed, and give nor over ſuch ſtudy, as a man that is grafting, giveth not over, becauſe he underſtandeth not the reaſon why the fruit followeth the Nature of the Impe, nor of the Stocke.

God is compared to a Potter, we to Clay. God commanded *Jeremy* to goe to the houſe of the Potter, there muſt he ſtudy a Sermon. The Potters Clay and wheele muſt be his bookes. If we will with *Jeremy* goe down to the Potters houſe, we may learne many excellent things.

1. Contentation. Some are poore, ſome deformed, ſome baſe, &c. Theſe, when they look upon others which are wiſe, Noble, comely, beautifull; They uſually ſay with diſcontent, God might have made me as they are. But goe then to the Potters houſe, who makes pots of all faſhions, and for all uſes, and they complaine not. Hath not the Potter power over the Clay? And hath not God much more over us? Labour for faith and repentance; theſe graces will make amends for all other de-

fects. In unſeaſonable weather, in violence of fire, and other calamities, many ſay, O what a hard caſe is this! But thou, O man, goe to the Potters houſe, and learne to let God alone with governing the earth: and howſoever things fall croſſe, with *Eli* ſay; *It is the Lord, Let him doe what ſeemeth him good.* 1 Sam. 3. 18 And with *Mauritius*, remember that of *David*: *Righteous art thou, O Lord, and juſt are thy judgements.*

2. Conſolation. God is as the Potter, and we are the clay in faſhioning on the wheele: As the Potter doth not roughly handle his Clay; ſo God hath a tender care over us: As the Potter knows his Pot can endure but a little knocke, and handles it thereafter; ſo God knows whereof we be made, he remembers we are but duſt, and pities us.

3. Humility. Duſt and Aſhes, and Clay, why art thou ſo proud? Why ſpendeſt thou ſo much time in painting, powdering, pranking thy body? Thou deckeſt but a piece of Dirt. But it may be thou excelleſt other in faſhion or life. Yet thou art of the ſame metall, thou art Clay. Remember that a Potſheard overlaid with ſilver, is a potſheard; and and gilded Clay is Clay, be not proud. If any extraordinary thing be in thee above others, it is not of thee which art but clay, but of the grace of the Potter.

4. The feare of God. For he can make or mar us at his pleaſure. He hath a Rod of Iron, where-with he breaketh the wicked, as a Potters veſſell. O that our prophane wretches, who wallow in whoredome, drunkenneſſe, vomiting blaſphemies, and poiſoning the very earth with their abominations! O that they would conſider that they are in the hands of God, as the Pot in the hand of the Potter! How eaſily can he break them in pieces, and ſtamp them to Powder? Be wiſe now therefore, ye wicked. Can the earthen Pot abide the ſtroke of an Iron rod? or a mortall finfull man the vengeance of an angry God? The Potter daſheth againſt the wall the Clay that wil not be faſhioned; ſo what ſhould God doe with thee, if thou wilt not be faſhioned by the Miniſtery of the Word, but throw thee into the bottom of hell?

As therefore thou ſeeſt the Clay to follow the Potters hand, and to receive a faſhion according to the guiding of his hand; ſo be thou flexible and plyant under the means appointed for thy faſhioning, that thou maiſt be a veſſell of honour.

Verf. 22. *what if God, willing to ſhew his wrath, and to make his power known, endured with \* Or made long ſuffering the veſſels of wrath \* ſet up to deſtruction;*

23. *And that he might make known the riches of his glory on the veſſels of glory, which he had afore prepared unto glory?*

IN theſe verſes is a reall anſwer to the Objection, which was this: If God wil be the cauſe of hardning, then (ſaith the Caviller) I would ſee how God can juſtly puniſh me, if in proceſſe of time I obey him not.

*Pauls* anſwer is from the nature of Gods dealing; namely, that he may juſtly puniſh, becauſe he ſuffers them with long patience, not onely giving them ſpace to repent, if they can or wil, but alſo affording them many outward helps, which he is not bound to doe.

And becauſe they might object, that if God would give them grace, they would obey; and why did not God deſtroy man, having ſinned, and create him anew without ſin?

P 2

Paul!

Vide de  
hiſce. 5.  
l. 1. de voc.  
Gen. inter.  
opera. Amb.  
rom. 2.

Pſal. 35. 9.

Deut. 29.  
29.Vſe 3.  
Jer. 18. 2.

Paul tells them that God could give them grace, or have created man anew; but it is his pleasure to suffer wicked men with much patience, that he may make knowne his power and wrath upon the wicked, and to declare the riches of his mercy on the Elect. And what hath any to doe with it, if God would have it so, who doth all things?

Here is a *Retinencia*, whereby something is to be supplied. If God will, what is that to thee? or what canst thou say against it?

For the meaning, this is to be remembered, that principally these two verses speake of Reprobates, and what is spoken of the Elect, is spoken by occasion.

Here are two things: 1. A description of the Reprobates and the elect. 2. That which is spoken of Reprobates.

Reprobates are Vessels of wrath prepared to destruction. The Elect are Vessels of mercy, which God hath prepared to glory.

In these descriptions are two things: 1. The Parts. 2. The Amplification. The Parts are two: 1 The Genus. 2 The difference.

The Genus in both; They are Vessels: The forme on the part of the Reprobates, they are Vessels of wrath. On the part of the Elect, they are Vessels of mercy.

The Amplification on the part of the Reprobates: *They are vessels prepared to destruction.* Of the other: *They are vessels which God hath prepared to glory.*

*Vessels*: The word in the Originall, signifieth not only a Vessel, by the hollownesse capable to receive and containe things, but an Instrument or any Vessell. as all the ministring Vessels in the Tabernacle, as Fire-pans, Tongs, Besomes, &c. are called in the *Heb ew* by the word here used: so also are called the furniture of an House, and warlike munition; and the tackling of a Ship is called by a word like unto it. Now it may be translated, an Instrument; but more fitly and fully, a vessell, such as we use to containe things liquid or dry. So that the Reprobates and Elect are vessels, upon whom God powreth Wrath and Mercy, as we powre water into a Vessell.

A vessell in Scripture is applyed two wayes: To the body alone, or to the whole man; and so in three respects: Of Sexe, of Office, of Estate, and so in this place.

There are two things in which the Elect and Reprobate are alike: First, they are both vessels of the same lump. Secondly, they serve both for one generall use, that is, for Gods glory.

Their maine difference is, that the Reprobates are vessels of wrath unto damnation: The Elect, vessels of Mercy unto salvation, and both for the glory of God.

A vessell of Wrath is such an one upon whom God will shew no mercy, but will be angry with him for his sinne, leave him in it, and at last take vengeance on him for it. A vessell of Mercy, such an one upon whom God purposeth to shew mercy, in forgiving his sinne, bringing him out of it, and unto salvation.

Here care must be had of distinguishing some like phrases, as a Vessell of Wrath, and a child of Wrath. These differ. A childe of Wrath may be a vessell of Mercy; but a vessell of Wrath cannot. As Paul and the Elect Ephesians are by Nature the children of Wrath, as well as others. A child of Wrath notes our corrupt estate. A vessell of Wrath

the destination of such an one to damnation. But a Child of disobedience, and a vessell of Wrath, are all one.

Prepare to destruction: and which God hath prepared to glory.

In both these are two things: First, the Action. Secondly, the End. The end both of the Reprobate and Elect, not the end of election, and reprobation. For the end of Gods Decree in both, is Gods glory, but the end of the vessels decreed, is their honour or dishonour.

The Reprobate are prepared: but God hath prepared the elect. This diversity of speaking is not without great weight. The Reprobate are prepared or fitted. By whom? Doubtlesse by God: but yet the participle Passive, here used, and not of the Elect, notes, that all the preparation of the Elect unto glory, is of God: of the Reprobate to destruction, is both of God and of themselves. Of themselves being *apta*, fit; of God, being *aptata*, fitted to destruction, for that pravity in them, whereby they are fit to be destroyed.

To destruction: Not as it is the misery of the Creature, but the way to glorifie the Creator.

*Both the Elect and Reprobate are Gods Vessels. The Elect prepared to glory, the Reprobate to destruction: That they are vessels is proved, 2 Tim 2.20. that they are prepared as aforesaid, 1 Thes. 5.9.*

There is great difference betweene the Elect and Reprobate; both in their use and end; and hereby appeares the happinesse of the Elect, and the misery of the Reprobate.

1. For use: The Elect are for Mercy, the Reprobate for Wrath. When God pleaseth to shew mercy, the Elect are brought forth. When Wrath, then the Reprobate, who are the proper subject of Wrath, as the Elect are of Mercy.

As the house-holder hath divers vessels, some for base uses, and some for the use of his Table, and he useth not the base vessels at his Table: so God will for nothing but for vengeance use the Reprobate. And as the Apothecary hath divers boxes and pots, in some of which he putteth nothing but Cordials, in other nothing but poysons, and things of the like dangerous nature, and carefully distinguisheth them: So doth God with the Elect and Reprobate. Also as a Carpenter hath some course tooles which he useth about stones and gravell, about which he useth not his choise tooles: so if God hath a base worke to effect, he hath a Reprobate; if a more honourable, he usually hath one of his Elect at hand. If Christ be to be crucified, he will not use the Virgin *Mary* or such choice pieces, but a *Judas*, a *Pilate*, a *Caiphas*, and such like.

We preach Mercy: if thou be a Reprobate, it is not meant to thee. We preach Wrath: if thou be an Elect, this is not meant to thee, but to the Reprobate. It may be, that when mercy is preaching and powring downe, the Reprobate looks after it, and thinkes to have it; but he deceives himselfe. When a Father is cutting bread among his Children, their little eyes are upon every piece that is cut. It may be also the dog stands by (Reprobates may not grudge the comparison; whose state is worse than the dogs.) The dogge it may be stands by, and gapes for the bread; but the Father gives the bread to the children; he gives to the dogge also, but it is a cudgell or whip, and spurnes him from him. So Mercy is the childrens bread, it hangs not for the Reprobates tooth.

2. There is great difference also betweene the Elect

Heb. 9. 21.  
σκέπη  
πλοῦς.

1 Thes. 4. 4  
1 Pet. 3. 7  
Acts 9. 13

Eph. 2. 3:



Elect and Reprobate in regard of their end. The Elect shall be saved, the Reprobate assuredly damned. Sometimes he useth the Reprobates as a rod, to chastise his children, but when he hath served his pleasure by them, he deales with them as he did with the King of *Assur*, he throws them into the fire.

Esay 10. 5.  
11.

God useth them, who cannot but use them well, and they doe no more but what he hath appointed; and when they have done according to his secret appointment, they shall be damned, for not obeying his revealed appointment. Yea, he will make that which they doe against his will, to serve his own will and our good.

*Judas* is sicke of Covetousnesse, so that he will doe any thing for lucre: God will make the covetousnesse of *Judas* serve for his glory, and the eternall safety of his Elect.

Use 3.

The Reprobates are prepared and fitted for destruction: not simply only for Gods pleasure, but also for their own desert; for if they deserved it not, it would be his pleasure to save them.

Use 3.

God prepares the Elect for glory. He saves none, but he prepares them by sanctification, and so makes them fit to be saved. The Elect doe not by and by from a corrupt estate goe to a glorified; but a fitting and holy preparation comes between. If a man have a garment, he will have it fit before he wear it; so God will have us cast into a new mould, that we may be fit for heaven before we come there. If thou livest in drunkenness, whoredome, pride, &c. These things make thee fit for hell, but as for heaven, being such, thou art sure never to come there.

Use 4.

An Elect and Reprobate are discerned, not by their matter; for they are both vessels of the same lump; but by their use. Look therefore what is within: what doth God put into thee? Is there any of the heavenly liquor in thee, as Faith, Repentance, Love to the Word? Is Christ there with his merits? Those which have these rich graces in them, are vessels of honour. But if there be nothing in thee but Infidelity, Pride, Hypocrisie, Covetousnesse, &c. and they continue without questioning, thou art a vessel of dishonour.

It may easily be known what we have within: for as a Pomander if you chafe it, yields a comfortable smell; and *Assa fatida* or the like strong thing, if it be rubbed, offends; so deale with one truly godly, and thou shalt heare nothing but favy and gracious speeches; the opening of his mouth will be as the opening of a Box of sweet Oylment: thou shalt also have none but conscionable dealing at his hands. But deale with a wicked man, uncalled, and he will some way or other, by evil words or deeds, discover the carrion-like corruption of his heart.

Now follows the second part of these two verses, which is the consideration of that which is spoken of the Reprobates; which is, that he suffereth them with long patience, &c. Where we have the A&: He suffers them. He doth not make an end of them at once, but suffers them. Secondly, the end: Which is to be conceived in a double respect. First, of the Reprobates: to shew his power and wrath upon them. Secondly, of the Elect: that so the riches of his mercy and glory toward the Elect, might more famously appear.

Vers. 22. *Indued with long-suffering the Vessels of wrath.*

IN these words is contained the A& we speak of, which is enduring; amplified two waies: First, by the manner, with *long-suffering*. Secondly, by the object, *The Vessels of wrath*.

Long-suffering is a dilation of revenge, though we be provoked. Though the Greeke word be here translated long-suffering, yet properly God cannot suffer; for all things are active in God; and whatsoever suffers or is patient, failes either in the essence, faculty, or Energy. The word here used, is hard to be translated into our Tongue, we borrow from the Latines to expresse it in one word, by *Longanimity*. Between which Longanimity and Patience *Chrysostome* observes this difference: Longanimity is toward them of whom we can; Patience toward them of whom we cannot be revenged. So also *Augustine*, Patience is said of God, not that he suffers any evil, but because he expects sinners to conversion.

*Chrys. hom. 2. in Epist. ad Colos. Aug. 1. de Pat.*

God is patient towards sinners, even Reprobates, *Dock.* Joel 2. 13. Rom 2. 4. 2 Pet. 3. 9. He endured Cain a long time, suffered him to live to build Cities, to beget children. So he suffered Saul, Judas, &c.

Use 1.

Be thou patient after the example of thy Heavenly Father; whose child how art thou, if thou sufferest not, but repayest injuries? *Socrates* an Heathen Philosopher, would willingly neither suffer, nor doe any wrong; but if he must choose one, he would rather choose to suffer than to doe. But what speak we of Heathen, when we have God himselfe patient toward Reprobates?

Say not, I wil recompence evil. God himselfe yet beares with a number of Hel hounds, Reprobates. Christ is not yet revenged, nor the blood of the Saints. Wilt thou be moved at a crosse word, and thirst after Revenge? It may be sweet to the flesh, but it is hatefull to God. If thou hast put up wrong once or twice, thou thinkest thy selfe worthy to be chronicled, as a rare example of Patience. How many thousand times hast thou provoked God, and yet he forbears thee? Doe thou likewise toward thy neighbour. Remember the Parable of the mercilesse debtor. Give the pardon thou askest; Forgive, that thou mayst be forgiven. When thou canst so bridle thy affections, that being provoked, and in thy power to revenge; and yet for conscience towards God thou forbearst, *Posse & think thou hast profited; that argues true Nobleness.*

*Mat. 18.*

*nolle nobilis.*

For God to beare with his children which provoke him, is much; but to suffer his enemies, who seek not his favour, and are the worse because they are forborne, to suffer a drunkard, whoremonger, &c. to live long, and to have great means, and to hold his hands, must argue an infinite perfection.

Use 2.

Alas, what had become of the best of us if there were not such Longanimity in God? We had not lived to read these things. God might have taken us away in our sinnes; if he had called us out of the world some ten or twenty yeeres agoe, before we had repented, how should we have done? If he had used Martiall Law to *Manasses*, *Paul*, *Mary Magdalen*, they had not shined now to the comfort of sinners: He suffered the ill manners (the word is significant) of the Israelites forty yeeres in the Wilderness. Consider thou which readest, how long he hath suffered thee: let it move thee to repentance, and to praise his patience.

*Maxpo. supla. b. 2. 8. mo. 8. Act. 13. 8.*

Here

Vse 3.

Here is comfort for poore sinners: God is patient toward Reprobates, much more will he be toward the Elect. He which long forbears Tyrants, Drunkards, Enemies, will he be hasty and inexorable toward his children? If he spare them which never grieve for their sins, never regard his Word: wil he not much more spare them which repent that they have offended him, which tremble at his Word, and seek his favour? If the Reprobate fare so well, much more will he abound to us, in all riches of Grace and consolation.

Verse 22. To shew his wrath, and to make his power knowne.

**T**He end of Gods Longanimity in regard of the Reprobates, is (according to these words) to declare his powerful wrath in their condemnation.

In these words we will first consider certaine things here attributed to God, and then the matter it selfe in them contained.

There are two things attributed to God here: 1. Anger or Wrath: and 2. Power. For the first, Anger or Wrath is defined by Philosophers, to be a desire of revenge with griefe and perturbation, through the boyling of the blood about the heart. It is called of the Hebrewes, *Aph*, because it discovers it selfe in the dilating and contracting of the nostrils. Thus is it in us. Such a thing is in God, but not with perturbation; for God is not subject to passion. As God doth not repent as man doth, yet repentance is attributed unto him: so also may it be said of Anger. As repentance is in God without griefe or error: so wrath, without passion or perturbation.

God is said to repent, when he changeth that which is done, and to be angry, when he punisheth that which is ill done; not being indeed angry, but seeming so to them which suffer. For as a man in his angry mood, woundeth and killeth: so when God punisheth, he is said to be angry: Anger nothing in God, not an affection, but an effect of some divine perfection; namely, his vindicative Justice.

Anger is attributed to God after the manner of men<sup>a</sup>, but it must be conceived after the manner of God<sup>b</sup>. For God doth that in his holy and quiet Judgement, which we doe in fury and rage. As there is difference between an enemies cutting off a limb, and a Surgeons: So God as a Surgeon, without any passion, cuts off, that is, punisheth evil men. As when we speak to children, we lisse as children<sup>c</sup>: so the spirit speaks to us of God in termes suitable to our capacity: calling his Justice, wrath, to make us afraid to sinne.

The Scriptures describe God angry with sinners: Exod. 32. 12. Numb. 11. 1. Psal. 7. 6.

Fear to offend God, for he can be angry; and when angry, who knows the power of his wrath<sup>d</sup>? As his grace is incomprehensible toward his children; so is his anger toward his enemies. We desire his grace, let us eschew his anger. *Lord rebuke me not in thy wrath*, saith David<sup>e</sup>; praying more against that, than against bodily sickness. Gods frowne is worse than any punishment, yea, than hel torments. *If his wrath be kindled, yea but a very little, blessed are all they that trust in him<sup>f</sup>. Doe they provoke me to anger, and not themselves to their own confusion*, saith the Lord<sup>g</sup>. For if the frown of a Prince be the death of the subject<sup>h</sup>, much more the frown of God: who in very deed can-

not frown as man: but if any thing could make him frown, sin would do it, it is so hateful to him.

As Anger, so Power is attributed to God: but Anger improperly, this properly. It is alwayes active in God. In him is *principium agendi*, not *patiendi*, to doe, but not to suffer: for this argues defect, as was said before.

This power is Almightinesse; and it is absolute or ordinate. By the first he is able to do all he will, and more then he actually doth will, for as there is in God a knowledge of things which never were or shal be, so is there Ability to do that, which he never will shal be done. He can raise up of stones children to Abraham, and give Christ more than 12. legions of Angels: but we never read he did so.

By the second, he can do all he wil, notwithstanding all opposition, and that in an instant.

*Quest.* Can God do all things?

*Ans.* It is a shameful question for the creature to move of the Creator. Some things are impossible to God, because he is God: of which a pious observer of Gods Majesty would have us not to say, God cannot doe them, but they cannot be done.

Those things are impossible, which any wayes imply a contradiction: as a thing to be, and not to be at the same time: for this is to make those things which are true, in the same respect that they are true, to be false<sup>k</sup>. So God cannot lye or dye, not for want of strength, but because he wants no strength; for these are works of weakness, not of power. In these, the affirmation hath the force of a Negation, according to the thing.

*Doct.* There is in God an infinite power to doe what he will. Luk. 1. 31. Mat. 19. 28. He is called Almighty, 2 Cor. 6. 18.

*Vse.* This Doctrine is like the Cloud, which was light to Israel but darknesse to Pharaoh and his host.

If thou belongest to the Israel of God, remember God is Almighty. Many promise more than they can performe: God can give being to all his promises. Pray with boldnesse, trust on him with boldnesse, whatsoever thy own reason, or the world object. He is able to give and to maintaine his gifts, that thou maist persevere.

I know in whom I have beleevd, saith Paul? in whom Paul? in him who is able to keep my soul, saith he With this Christ comforts his sheep: My Father is stronger than all, and none can take them out of my Fathers hand. If thou beest profane, remember that God is able to make good all his threatenings. Doth it not affright thee to consider? Doth it make thy heart to shake? Anger without power is in vaine; but God hath anger and power. O humble thy selfe to this Almighty Iudge of the world, who infinitely hates and is offended with sinne, and hath infinite power to execute his vengeance and displeasure upon sinners. Let all the ends of the earth fear him; so doth our blessed Saviour admonish; *Fear not them which kill the body, but are not able to kill the soule: but rather feare him which is able to destroy both soule and body in Hell.*

The matter it selfe in this end, is, that God lets wicked men alone, and suffers them to have a being here, which are not worthy to tread upon the earth, that all the world may take knowledge of his anger against sinne, and of his power to execute the same.

God

a *ad hominem*b *divine*c *Quoties*d *barbaros al*e *loquuntur,*f *illorum*g *lingua uni-*h *versis*i *pueris*j *aliquid*k *dicere volu-*l *imus eorum*m *more bulbu-*n *rum, &c.*o *Enchy, in*p *Psal. 6.*q *Doct.*r *Vse 1.*s *d Psal. 90.*t *I.*u *Psal. 5. 1.*v *fpal. 2.*w *al.*x *g Jer. 7. 19*y *b Pro. 10. 2*k *Audemur*l *loquar cum*m *omnibus possit*n *Deus, susci-*o *tere virgin-*p *em non po-*q *test, post*r *remam.*s *Hieronim*t *ep ad Ema-*u *sta. de virg.*v *Quisquid*w *dicit, Si*x *omnipotens*y *est Deus,*z *faciat ut*aa *que scilicet*bb *sancti, scilicet*cc *non turrim*dd *hoc se dice-*ee *re, faciat ut*ff *que vero*gg *sunt, eo quod*hh *quo vera*ii *sunt, scilicet*jj *sunt, scilicet*kk *lib. 6. cont.*ll *Enchy. cap.*mm *2 Tim. 1.*nn *1.*oo *Jch 10. 19*pp *Vana sunt*qq *verba me*rr *Mar. 10. 13*ss *Doct.*

Luk.

43.

Rev.

Vse 3.

Eccle.

113.

*Doftr.* God suffers Reprobates for the manifestation of his wrath and power : for this he suffered the Amorites many hundred yeeres, Gen. 15. 13. 16. To this purpose also is there a speech uttered by our Saviour to the Scribes and Pharisees, and the rest of the Jewes, he thinks it is a fearful one, Mat. 23. 32, Fulfill ye the measure of your fathers iniquity. They were monstrously wicked, yet he bids them goe on to fulfil their measure. Why? that they may be made examples, and that the world may ring of his judgements which hee will bring upon them, for all the blood which was shed upon the earth, from the blood of Abel, to the blood of Zachary, verse 35.

*vfe 1.* There is no injustice in the Reprobation of men ; because they deserve it, and it serves to the setting forth of Gods glory, and for the getting himselfe a name. It is most necessary that the Justice and Power of God should be knowne : but without the decree of Reprobation, and Execution thereof we could not so well know them. A man may know the sweetnesse of honey, by reading and by report : but a fuller knowledge is attained by taste. So we may know the Justice and Power of God by his Word ; but when we see examples of these, this experimental knowledge is farre more excellent.

*vfe 2.* Many times we see a wicked notorious wretch to be advanced, to live long, to prosper, and to enjoy an overflowing cup of outward blessings : while Gods children ( a great deale better men,) are poor, despised, and crossed on every hand. This is a fore tentation. This is the Atheists Argument : If there be a God, or a providence ; Why doe his enemies prosper ? Why doth hee not blesse his own ? This posed David, and troubled Jeremy. But they and we are taught that God heapes good things on wicked men, not that he likes their courses, or had given over the governing of the world, but to make them the more pregnant examples of his wrath and power : and that his children are afflicted here, that they may be prepared for the glory to come.

*Pfal. 73. Jer. 12.* Grieve not then, nor grudge at bad mens thirst : It is convenient : nay, it must be so. These things are but preparatives to their greater judgement. But alas, wicked men thinke not so : they say, let the Preacher say his mind : I am sure, whatsoever I am, I thrive, I prosper, I have good crops, &c. O, they know not, that they are as Oxen fattened for the slaughter. If thou beeest rich, thou thinkest thy selfe happy. though a wicked man : but thou shalt pay dear for all one day, when Dives wil with he had beene Lazarus : Nay, for the hope of that Day, the poorest man that feareth God, will not even Now change states with the richest upon earth : For May hath chosen the better part.

*Luk. 10. 42.* Further, if thou marvellest at the great power and pompe of the Turk, who wastes Gods inheritance, filling the places of the Apostles chiefe labours with detestable doctrines ; or at the pride of the Pope, who plays the Devil, in burning and raging against the Saints : Remember there is a Day coming, wherein they shall be made examples ; and that God will get himselfe a name, glorious and magnificent in their destruction, fore-prophefied in the Revelation.

*Rev. 17. vfe 3.* Sinne not in hope of Impunity, which if it bee long, is a strong inticement to offend : For God is patient, not that thou shalt quite escape, but that thou maist be made an example. Because sentence is not speedily executed, ungodly men take con-

rage to offend : But though a sinner doe evill, and live long, yet it shal not be wel with him in the end. The Drunkard or unclean person, &c. Offend once, and feel no Judgement, yea, a second and a third time, and God takes them not in hand : Now they thinke God sees not, hath forgotten, and will never mark. Ah, Fooles, which consider not that the more they sinne, and are not punished, the more their reckoning increaseth.

They deale with God, as the Birds with a Scarcrow, at first it makes them afraid, but seeing it not to stirre, at length they come neere it, and light and lit upon it. So at first, the wickedest man is afraid to offend, but through impunity he hardens himselfe to commit iniquity. But though God hath woollen feet, yet he hath Iron hands. He spares them, to have the greatest stroke at them. All this while, he is whetting his Sword, and every sinne makes it the sharper : he is preparing deadly Arrowes, and is long in drawing his Bow, because he means to have a speeding shoot.

The old world is an example, so is Sodome, yea Jerusalem, famous Jerusalem is an example of this. There was never any place so abounded with blessings as Jerusalem ; (our unthankful England excepted.) How long did God spare ! How often did he forwarne ? and when nothing would serve, how was his patience turned to fury ! and her mercy into Judgement ! Not a stone upon a stone ! Her Rivers flowing with milke and honey, turned into blood ! The surviving Inhabitants and their posterity, vagabonds : dispersed this 1600. yeere over the face of the earth. Let England, so long spared, so greatly blessed, look to it ; yea, let every one look to it. This is a time of patience, without wrath. There is a day coming of wrath without patience : Let the patience of God move thee to Repentance.

*Verse 23.* And that he might make knowne the riches of his glory, on the vessels of mercy.

**H**ere is the end of Gods shewing his wrath and power on the Reprobates, after his long enduring them ; namely, that he might shew the riches of his glory on the Elect. Contraries illustrate each other, being laid together : So these things by comparing, not that Gods Justice and Mercy are contrary one to another : but that their effects in contrary subjects, are after a contrary manner.

There is no difference betweene the divine attributes, but onely rationally, in regard of our conceit ; which difference also ceaseth, when the operation of our understanding ceaseth. For as it is the same Sunne which hardeneth the Clay, and softneth the Waxe : So it is the same will in God, which sheweth mercy on the Elect, and Justice on the Reprobate.

God maketh the Reprobate drinke off the very dregges of his wrath, that the relish of his immeasurable goodnesse might by comparison be the sweeter to the Elect.

*And that :* This Particle ( And ) is not in some Copies, and the Antient read it not, and indeed without it, the sence appears the more plainly : but being in very approved Copies, it would be here taken ( as often it is ) for, Even.

*The riches of his glory.* Glory is that whereby God appears to be glorious, and is to be glorified.

Now he appears glorious by the effects of his goodnesse and power, whereby he is willing and able

*Contraria juxta se posita magis illustantur.*



able to save. The Interpreters for the most part, here interpret it, of his mercy : but I thinke, Gods power also to be understood : and so the opposition is notable. His mercy, to his wrath ; and his power in shewing mercy, to his power in executing wrath. As Glory is sometimes put for Mercy: so sometimes for Power.

Rom. 8. 23  
Rom. 9. 4.

*The riches of his glory.* This is an Hebraisme, where Glory is not the addition, but riches, noting (as usually) abundance. So we say a man rich in Plate, Land, &c. which hath store of these things. That he might shew his most rich and abundant glory.

Doct.

*The wrath shewed on the Reprobates, doth amplify and commend the mercy to the Elect.* Gods saving Noah, and drowning the world, made his mercy to Noah the more conspicuous. The plaguing of Egypt, and sparing the Israelites, by comparison, the more setteth forth the goodness of God to the Israelites. So also the drowning of Pharaoh and his host : and their deliverance noted, Exod. 14. 30. 32.

Here are two comforts.

Use 1.

First, the riches of glory laid up for the Elect, comforteth against our present baseness, and disgrace put upon us by the world.

Secondly, we have friends here: but many times we faile of their helpe : either for want of love in them, or for want of power : But God wants neither : nay, he is infinite in both. He hath riches of glory. Whatsoever thou wantest, as Faith, Repentance, &c. Aske, and thou shalt have. That Fountaine can never be drawne dry.

Learne Humility. For thou didst never earne to purchase the happiness thou hast and shalt have : and that there should be such difference between thee and a Reprobate, it comes from the riches of Gods glory.

It is not a little thing or ordinary, which God gives his Elect. but riches of Glory : the pledge of it here in Faith and Sanctification, the perfection of it hereafter. To bring us to this estate, and to make us capable of such glory, cost the treasure even of heaven : the richest Jewell there, even Christ Jesus was pawned for it. Forget not to be thankfull: And that thou mayst so much the more doe it: Compare thy estate with the estate of a Reprobate, thou wert in the same condemnation. Consider the torments to which the Reprobate, and the riches of glory to which thou art reserved.

How doth God deale with us, as though we were Princes children, who indeed are beggers brats ! He takes a Reprobate, and scourgeth him with Scorpions, to fray thee from sinne, and to shew thee his love. When thou feelest thy selfe dull to praise God; consider how God hath discerned thee from the Reprobates, than whom, in thy selfe thou art not better so much as a hayre.

If God had saved all, it had been an infinite mercy, and an infinite cause to praise him : But now seeing many are damned, to them which are saved, it is the more cause of thanksgiving. The Sun is glorious and beautifull : but if the Moon and every Star had as much brightnesse, it would not be so admired. So this makes the mercy of God to the Elect so much the more admirable, by comparison of his wrath on the Reprobate. On the contrary, it is augmentation of torment to the Reprobate, to see how God useth his Elect, to heare how graciously Christ speaks to them, Come ye blessed ; to behold them going triumphing to Heaven, and themselves thrust down with the Devil to Hell. To see what they lose, shall more tor-

ment them than that which they seele. This shall even cut them to the heart, as may by proportion be gathered out of the Gospel: *There shall be weeping and gnashing of teeth* (saith Christ to the Reprobate Jewes) when ye shall see the Elect in the Kingdom of Heaven, and your selves thrust out. Luk. 13. 28

Apply this to all occasions of mercy to thy self, which thou observest others to want. Wouldst thou be stirred up to praise God for our long peace? Compare England with France and the Low-Countries, this wil doe it. Wouldst thou for the Gospel be provoked to thankfulness? Consider their misery that live in Turkie, or under the darkness of Popery.

Thou hast riches, understanding, health, the use of thy limbs, &c. When thou seest a man lunatick, or a poore lame Cripple begging a penny of thee; remember that God offereth him to thee, not one-ly that thou shouldst be compassionate to relieve him, but also to make him thy glasse to behold the mercy of God to thy selfe; who could have put him into thy estate, and thee into his. Be from hence thankfull, lest God cast thee into such an estate (for he can doe it) that so by a hard comparison thou mayst learn to be more sensible of his goodness, which thou hast received. Thus did God declare to Jerusalem by his Prophet, that they should serve Shishak, that they might see the difference of his service, and of the Kingdoms of the Earth. Consider wisely, and be thankfull. 2 Chr. 12.

Verf. 24. *Even as whom he hath called, not of the Jewes only, but also of the Gentiles.*

**H**itherto hath been shewed, that the promise was never made or meant to the onely carnall seed of Abraham : Now follows the other part of Pauls answer, that it is made to the Elect of all Nations. And he falls into it from the occasion of that which is verse 23. delivered of the vessels of mercy and glory. For in this verse he shewes who they be, and by consequence who are Abrahams seed, to whom belong the promises; and that by an effect of Election, which is Calling. This Calling is enlarged by a distribution of the Subject, (viz.) Jewes and Gentiles.

The Argument or summe of the words is: That the seed to whom the promises pertaine, are the Elect, which are not the Jewes only, but the Gentiles also: nor all the Jewes, but only the Elect. The first is approved, verse 25, 26. The last, verf. 17, 28, 29. Then follows a collection from these things, verse 30, to the end of the Chapter. Even us whom he hath called : Calling is an action of Gods love, whereby he calleth men to salvation. It is twofold:

1. Outward, when we heare the Word preached with the care of the body.

2. Inward, when God bends the heart to believe the promise offered, and swayeth the whole man to obedience. This is here meant, not of the Jewes onely, but also of the Gentiles; Not all the Jewes, nor all the Gentiles; but of the Jewes and Gentiles; the Preposition being partitive, some singulars of both.

*They which are effectually called, are elect vessels of Doct. glory : for the execution of the decree of Election begins in Calling.* Rom. 8. 30. Tit. 1. 1. John 10. 16. Act. 13. 48.

In time past they sang, *God is known in Jewry, his name is great in Israel; at Salem in his Tabernacle, and his dwelling at Zion.* Then were the Prophets bold to say, Powre out thy wrath upon the Gentiles: Yea

we Acts 10.

*Pr. quibus  
dam esse in  
remedium,  
omnibus in  
testimonium.  
Amb. de  
vite. Gent.*

we were as Dogs; But now he that is the glory of *Israel*, is the light also of the Gentiles. Peter could not understand this without a vision. The Jew, the elder brother, could not endure his younger brethren to be entertained: but they had no reason for it; for neither did we grudge their glory, neither doth our admittance, but their own infidelity, exclude them from God. Truth it is, that in all times of the Jews excellency, some few of the Gentiles were received into the fellowship of the promises, as *Job. Felicia, Ruth*, &c. for the salvation of some, and for a witness unto all: but now, the multitude of the Gentiles receive the Gospel.

Whether Jew or Gentile, such as are called the Elect of God. It is not the having, or wanting of the prerogative of Nation, Sex, condition, &c. that makes or mars. In Christ, faith Paul, (not in a Christian Common-wealth) is neither Jew nor Gentile, &c. But all, rich, poor, masters, servants, Jews, Gentiles, have an equal right in Christ, which I think was shadowed, *Exod. 30. 15*. Where the rich shall not pallie, nor the poor diminish.

Art thou rich? if thou beest not effectually called, thou shalt be damned. Art thou poor? if thou beest effectually called, thou art rich. A poor man wanting grace, is twice miserable; and a rich man believing hath a double portion.

There is nothing in us, which is the cause of effectually calling; he calleth us. Good desires and thoughts, &c. follow calling, as calling follows Election, and Election the mercy of God.

We are the subject of Calling: but power to obey the calling of God we have not, till God hath created it in us. As water, being by nature cold, may be made hot, and yet it hath no natural inclination to heat: so the flesh hath no eares to hear, nor eyes to see, but as God createth them. Neither doth God give us a power, and we educe it into act; but both power and act as from God.

The preaching of the Word is Gods ordinary voyce to call. First, be thankfull that this voyce foundeth among us, for it foundeth not in all places of the World. Secondly, that thou hast eares to heare: without hearing, a voice profits not. Hearing is the sense of learning. Faith comes by hearing. How miserable then wert thou, if thou wert deaf! for deaf men must needs be miserable, being deprived of the ordinary means of faith; howsoever such deaf, which are elected shall be saved. For God is not tied to eyes and eares, he can save without these; yet great is the comfort of hearing. He that hath eares to heare, let him praise God, and hear. Thirdly, that thou hast a mind to understand that which is taught, for every one cannot, as fooles and franticks, and such an one might God have made thee. Fourthly, that thou hast an heart to obey; for many have the Word, and hear it, and understand it, being witty and apprehensive, and can discourse of it, yet are most prophane in their lives; they know evil, but have no power to avoyd it; when thou seest such, take occasion to acknowledge the mercy thou hast received.

We may know our Election by that which follows it. The foundation of our Election is in God; the tokens of it are in us. That is immovable, these are infallible. A principall token is effectually vocation. By this (not by extraordinary revelation) Paul knew that he was a Vessell of Honour, as he saith, *Even as whom he hath called, &c.*

Examine thy Election by thy inward calling:

God hath often outwardly called thee by his word, but thy heart knoweth that thou hast not obeyed; but if thy heart answer as an Echo in obedience, then art thou elected. Shew thy Election by thy reformation and by thy good fruits.

Many are like that sonne, who said to his father *Mat. 21. 30* he would goe, but went not. They have some fleeing motions and purposes of repentance while they are at the Sermon, but afterward return to their vomit. Even as a melancholike man is cheered with Musick while the Instrument foundeth, as in the example of *Saul*, but after are vexed with the evil spirit. So many are moved, it may be, to teares for the present, who afterward rejoyce in evil. While *Felix* heard *Paul*, he trembled: so a man may have some sudden motions and glances of sorrow, while *Paul* preacheth; but the continuance of these things, being powerfull to a daily increase of godliness, is a comfortable marke of our election.

The word is the instrument of Calling; wait upon it, and remember the time of calling is a called Day. Some daies are very short, & the longest have an end. It may be thou hast spent thy day, even to the last houre, in vanity and rebellion: look to it, the time is short; if thou diest uncalled, thou dyest damned.

*Vers. 25. As he saith also in Osee, I will call them My people, which were not my people; and her Beloved, which was not beloved.* *Osee 2. 23 1 Pet. 2. 10*

*26. And it shall come to passe, that in the place where it was said unto them, Ye are not my people, there they shall be called the children of the living God.* *Osee 1. 10*

IN these two verses the Apostle proveth, that to the Gentiles belong the promises, as well as to the Jewes; and that they have an interest also in Christ, by Calling and Election. And because the Jews could not endure this, he brings two testimonies out of *Osee*, as if he should say, This that I write, and this that daily is fulfilled, concerning the calling of the Gentiles to grace, is nothing else but that which God long ago caused the Prophets to preach unto our Fathers: for the Prophet *Osee* brings in God himselfe calling the Gentiles his beloved, his people and children.

The first of these testimonies is out of *Osee 2. 23*. The second *Osee 1. 10*.

These words are not spoken of the Israelites, and applied to the Gentiles by similitude, as some have thought. For these terms, *A Nation not beloved*, *Not the people of God*, are constantly in the Prophets taken for the Gentiles.

The matter then is thus to be conceived: God commands *Osee* to rebuke the Israelites by a Parable, wherein he is commanded to take to wife *Gomer*, and to beget children, which he doth. He takes *Gomer*, that is, he preacheth *Gomer*, which signifieth Consumption, Desolation, and utter Vastation to the Israelites. The effect of this Sermon is said to be a sonne, begotten by the Prophet; at whose Sermon the Israelites grew worse and worse, for the which they are called by God, *Israel*: that is, Disperison. He preacheth *Gomer* again, and begets a Daughter, whose name is, *Lo-Ruchama*, no mercy; that is, the people persist in their finnes, and therefore God threatneth to shew them no mercy. He preacheth *Gomer* the third time, and *Lo-Ammi* is borne; that is, Not my people. By which name, for their incurable perverseness, the

the Lord threatens them with extreme abjection. And, that they should not complaine, that if they be cast off, then the promise to *Abraham*, that his seed should be as the sand, should faile: God in the tenth verse of the first Chapter, tells them, that that promise should be made good, though they all perish. Yea, that when he hath destroyed them, that promise should chiefly be fulfilled: a greater company of all Nations becoming the children of *Abraham*, than ever the *Israelites* were. For as all the land is not on the shore of *Canaan*; so not of the *Jewes* only, but of the *Gentiles* in all the world, is a posterity to be borne unto *Abraham*.

In these verses is a double description of the *Gentiles*: The first, of their estate before their calling; exprest by Negatives: Not beloved; Not receiving mercy; Not my people. The second, of their estate after their calling; exprest by affirmatives: My people, and Beloved, the children of the living God.

This second estate is amplified three wayes: First, from the place: In the place, not in stead, but in the place: as in *England*, *France*, *Denmarke*, in any place. Not only the Rivers of *Canaan*, but all Rivers shall flow with Milke and Honey. Yea, the Honey and Milke of *Canaan* shall flow into all Countries: As a River being stoppt, overflows the bankes, and drownes all: even so the streame of Gods mercies being stoppt in *Canaan* by their sins, flows over into all parts of the world.

2. From the meanes or Instrument of conveying this grace to all Nations, which is the preaching of the Word, notified in this word, *They shall be called*.

3. From the excellency of their state unto which they are called; *The Jewes were called the people of God, The Gentiles shall be called his children*. It is more to be the sonne of a King, than his subject.

This is amplified by a Title given to God, whose children they are: The Children of the living God, so called, in opposition to their Idols which they served: or because of his bounty and goodnesse, giving life and all happinesse to such as worship him: as the Heathens called their chiefe God by a title so signifying, as the Cause of life.

*The calling of the Gentiles to the state of Grace and salvation, was long agoe foretold by the Prophets: Ofsee 1.10. & 2.23. So also, Gen 9.27. Psal. 2.8. Esay 49.6. Haggai 2.8. Micah 4.1. Mal. 1.11. &c.*

In all scruples have recourse to the Scriptures for satisfaction by the example of *Paul*. The *Jewes* were offended that the *Gentiles* were preached unto. *Paul* tells them that it was so foretold by the Prophets. It should not therefore have bred in them scandall, but rather confirmation of their faith, seeing the event to hold correspondence with the Word.

Let us apply it thus: Many men are troubled and puzzled, because of heresies and erroneous opinions, and because such as fear God are mocked and hated. This should rather confirm us in the faith, because such things are foretold. *These things* (saith our Saviour) *I have said unto you, that when they come to passe, you should not be troubled.* Many also stagger, because some after long profession fall away. But this is no other but that which was by our Saviour foretold, *Many which are first shall be last, and the last shall be first.* As therefore in the dark thou lookest not about, but to the Lanthorn, that thou mightest not stumble, so in these evil

daies attend to the Word, & thou shalt be satisfied.

We are *Gentiles*; we ought to consider what we were, that we might be stirred up to thankfulness for the grace we are come unto. *We were without Christ, aliens from the Common wealth of Israel, strangers from the Covenants of Promise, without hope; yea, without God in the world, and walked abominably.* But now we are beloved, and the sons of the living God.

To be the people of God, was not alwaies the estate of *England*; but time was, when we were like the *Indians* and *Americans*: O, the darknesse that was over the face of our Land; about 90. or 100 yeeres agoe! What grace and light have we about our forefathers! Be thankfull *England*, and shew forth his vertues, who hath called thee both out of the darknesse of Heathenisme and Papisme, into his marvellous light. Yea, let every one in particular apply it. What wert thou before thine effectually calling? It may be a drunkard, an unclean person, prophane, unconscionable, &c. but now a sonne or daughter of the living God. Praise thy God, who hath loved thee, and delivered thee out of the power of darknesse, translating thee into the Kingdom of his deare son. *I was* (saith *Paul*) *a Blasphemer, &c.* but God hath shewed grace. Therefore to the King everlasting, &c. be praise and honour for ever.

Highly esteeme of the Word, by which so much grace is conveyed unto thee. Many are like proud Serving-men, which are ashamed to be seen in their Masters Livery. If thou beest not ashamed of thy Master Christ, be not ashamed daily to wait upon him in thy Livery, which is the hearing of his Word, and the receiving of the Sacraments.

Examine whether thou be beloved, and the son of God indeed, or Titular onely. The *Jewes* gloried, that they were the people of God, when he would not acknowledge them. And the Devil can transform himself into an Angel of light, and seem to be one. Wilt thou for his fair shew, say he is a good Angel, perceiving the black drifts of his temptations? So many seem to be the children of God, who in their conversation expresse the affection, not of children, but of enemies.

Thy conscience tells thee, thou Drunkard, thou Strumpet, thou painted Sepulchre, that thou art a Pagan, though thou hast the outward badge of a sonne, of one beloved. Nay, thou art so much the lesse beloved, because bearing the badge of God, thou serveest the Devil. If thou beest Gods Spouse, keep thy selfe chaste to him; if his son or daughter, honour him; if of his people, learn his Statutes, and obey them. It is a grievous thing, to be cast out, to be divorced from God, to be disinherited of Heaven. He is the everliving God. to save his children, and to confound them which are his enemies.

Verf. 27. *Esay also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a Remnant shall be saved.*

28. *For he will finish the work, and cut it off in righteousness; because a shew work will the Lord make upon the earth.*

29. *And as Esaias said before, Except the Lord of Sabbath had left us a seed, we had been as Sodom, and been made like unto Gomorrah.*

In these verses *Paul* proveth, that not all the *Jewes*, yea, not many, but a very few shall be saved:

*Z. 6. vel  
Z. 12. quia  
es. 12. vel  
es. 12.*

*Doctr.*

*Use 1.*

*John 16. 4.*

*Mat. 19. 13*

*And  
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c. 3. H  
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10.*

*Corne  
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Tremat  
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a few singular persons? Better it is to follow a few to Heaven, than a multitude to Hell, and to be damned for company.

Why are the multitude of the Jewes rejected? Had they not the Law? Offered they not Sacrifice?

*d* *Eſay* 1. 2. They offered, but to Idols. They had the Law, but obeyed it not. They acknowledged not God *d*. Were the worse for corrections *e*. Despised the Prophets, till there was no remedy *f*. Prophaned the Sabbath *g*. Transgressed and turned back *h*, &c. These were the causes.

*g* *Neh.* 13. *h* *Dan.* 9. 17, 18. *6* 20. O let *England* lay it to heart and repent: for what corner of it is free from all these grievous abominations? as *Jerusalem* justified *Sodom*, so we may well justify *Jerusalem*, abounding in all damnable transgressions, and contempt of the word. Let us be wise by the example of the Jewes, lest others become wise by our example.

Seest thou any to feare God, and take a good course in these perilous times, wherein sinne so abounds, and so many occasions and provocations to evil offer themselves? Surely, it is the great mercy of God. We say it is strange to see men so vile; but indeed it is not strange that our corrupt nature should bring forth abominable fruits; but this is strange, that any having such a corrupt nature as we have all, and living in such sinfull daies, should feare God, and make conscience of his waies. Let every one say, if the Lord had not been merciful, and shewn in my heart the seed of Grace, I had been as a *Sodomite*; yea, as the vilest that can be named.

Verſ. 30. *What shall we say then? That the Gentiles, which followed not after righteousness, have attained to Righteousness, even the Righteousness which is of faith:*

31. *But Israel which followed after the Law of Righteousness, hath not attained to the Law of Righteousness.*

32. *Wherefore? because they sought it not by faith, but as it were by the works of the Law.*

**I**N these verses is a collection, wherein *Paul* answers an objection which might be made against that which he delivered out of *Osee* and *Eſay*; and so prepares way for the matter of the tenth Chapter.

The summe of the objection is this: If the Gentiles be accepted, and the Jewes rejected, then is the righteousness of the Law condemned. To this *Paul* answers in part here, more fully in the next Chapter.

Here are two parts: 1. A question, *What shall we say then?* 2. The Answer, in all the rest of the words.

*Quest.* If the Gentiles be received, and the Jewes cast out, what shall we say then?

*Ans.* This wil we say, quoth *Paul*, That the Gentiles which followed not the Righteousness of the Law, have attained Righteousness: and the Jewes which followed the Righteousness of the Law, have not attained to it.

The first part of this answer is in the 30 verse, with a reason annexed; Because they sought the Righteousness of the Law by faith.

The second part of the Answer is in the 31. verse, with a reason also thereof in the first part of verse 32. Because they sought it not by faith, but by their own workes.

That these may the better be understood, let us see what a Gentile is, and what a Jew. A Gentile

is described, *Ephes.* 2. 11, 12, and 4. 17, 18, 19. A Jew, is one lineally descended of *Abraham*, *Isaac*, and *Jacob*, who is circumcised, and strict in keeping the Ceremoniall Law, and also of the Letter of the Morall Law, as appeareth by the Young man in the Gospell.

Now this makes the matter the more strange; that such devout people, so eagerly pursuing the righteousness of the Law, should not be justified, when we can have no agreement with God, without such a righteousness performed which the Law requireth: and that the Gentiles should obtaine Righteousness, having no care of the Law.

The reason shewes how this came to passe. The Gentiles sought Righteousness, not in themselves, but in Christ, which they apprehending by faith, were by it justified in the sight of God: and the Jewes seeking it in themselves, and thinking by the goodness of their own workes, to attaine to the righteousness of the Law, missed of it, it being in no mans power perfectly to fulfill the same: only Christ hath fulfilled it. Hence was it, that our Saviour so sharply reprehended the Scribes and Pharisees, zealous followers of the Law, keeping company with Publicans and Sinners, at which those Jewes were greatly offended.

As *Peter* fished all night and caught nothing; so they lost all their labour, because they cast not out their net on the right side, where Christ was to be found.

*None can be justified in the sight of God by a righteousness of their own making: but whosoever will be justified, must be justified by the Righteousness of Christ through faith,* Rom. 3. 20, 28. Rom. 10. 3. Gal. 2. 16. Tit. 3. 5.

The Gentiles by faith attaine the Righteousness of the Law; Therefore the Righteousness of the Law, and of faith, are all one; viz. in respect of matter and forme: The difference is only in the worker. The Law requires it to be done by our selves; The Gospell mitigates the rigour of the Law, and offers such righteousness done by another, even by Christ; who performed the Law even to a haire breadth. Now we can be justified by the righteousness of another, see largely opened else-where.

They which seek justification by their own righteousness, finde it not: for such practise and doctrine, the Jewes are called Theeves and Robbers. If they are so called, seeking it in things commanded of God, much more the Papists, who seeke it in things forbidden of God; as prayers to Saints, worshipping of Images, and Monkish life, &c.

Nor Jewes, nor Papists, are to be blamed for seeking, but for seeking amisse; neither doe they misse it for want of seeking, but for not seeking it as they should do. He that runnes in a wrong way, the more haste he makes, the further he is from his journeyes end. The right way to Righteousness for Justification, is by Christ; who is the way and the doore.

Seek in Christ, and thou shalt finde, so shalt thou if thou seek in thy selfe, not life, but death; for how should ought else be found there, where sinne cannot be wanting? Because we want a righteousness of our own, God hath assigned us the righteousness of Christ, which is better then our own; yea, better than our lives, being the very root of our lives.

This doctrine is to be holden, 1. That we may have peace in our Consciences, which by our own righteousness

Doctr.

Use 1. See Ground of Divinity

Use 2. Joh. 20.

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Pro. 20.

Mat. 23.

37.

righteousnesse cannot be attained, by reason of the defect of it; which must needs bring the curse: but being justified by faith, we have peace with God.<sup>d</sup>  
 2. That we may give God his due glory; which they doe not, who seeke righteousness by their own endeavours; for all boasting is excluded by the law of faith, but established by our workes.

*Quest.* May not a Believer boast, because he believeth?

*Answer.* No more than a beggar, because he hath a hand to receive a reward: nay, a beggar may more boast than we; for he that giveth, giveth only the reward, but God gives both the righteousness whereby we are justified, and the hand to receive the same, which is our faith.

Civill righteousness, which consists in a quiet, courteous, sociable life, in good house-keeping, &c. is a vaine thing to Justification. I finde no fault with any for living civilly, neither doe I speake against it, but against the dangerous deceivable conceit of it, which hath so possessed the mindes of many, that they thinke it sufficient to bring them to Heaven.

A good Christian is not without it, but without the opinion of it. If it be joynd to faith, it is a Sea mark, but without faith it is a dangerous Rock.

The example of the Jewes confounds the confidence of all our Civill men: They gave almes, they fasted, they payed tithes of their garden-herbes, &c. yet Christ saith, *Except your righteousness exceede the righteousness of the Pharisees*, (the precisest Jewes) *ye cannot enter into the Kingdome of Heaven*.

Mat. 5. 20.

Phil. 3. 8.

Paul accounted it all dung and dogges meat, in regard of confidence in it. A true Believers life cannot justifie, much lesse a Civill mans life, for there is great difference.

1. A Civill life consists in outward observances of the Law, but a Christian life goes farther, and hath griefe for inward corruptions.

2. A Civill man makes some conscience of publicke and greater offences, as murder, treason, &c. but secret sinnes, and those of lesse account, as idleness, continuall gaming, &c. he swallows without checke, so also common swearing by Faith and Troth; and by your leave, your civill man can sweare in the most odious manner if he be angered. But a true Believer makes conscience to be idle, and in the least manner to offend God.

3. A civill man regards only to have reputation in the world: The true Christian to have it with God.

4. A civill man regards something the duties of the second Table: but nothing of the first. Indeed he will come to Church: but for a fashion and civility, if he have no other business to meet and to speake with a friend; if no bargain, or merry meeting be in his way: but a true Christian makes regard of both Tables, specially of the first.

Now alas! this righteousness cannot avails: nay, indeed the opinion of it is one of the greatest impediments to a mans salvation that can be; because it is hard to be unpossessed of that which attributes so much to our selves. As a horse ill paced at first, is harder to be brought to a good pace, than one which was never handled: so a notorious wicked man is sooner brought to repentance, than one righteous enough in his own conceit. As there is more hope of a foole, than of one wise in his own conceit: So our Civill man might have attained that righteousness, if he were not perfwaded he had attained it already. Publicans and Harlots shall

goe before such into the Kingdome of Heaven. As therefore when blinde Bartimeus came to Christ, he threw away his Cloake: so must we throw off our own righteousness, as a Beggars Cloake, if we would be justified in the sight of God.

Mat. 10. 50

Here is the Necessity and commendation of Faith: we dispraise not good workes, but we affirme they are not the cause for which we are justified in the sight of God. From hence the Papists take occasion to slander us, as if we were enemies to good workes. Am I an enemy to an Noble man, because I will not attribute that to him, which is only due to the King? We acknowledge good workes to be necessary in every one that will be saved; but we ascribe our Justification, not to our good workes, but to the good workes of Christ, apprehended by Faith: Not that we would dishonour good workes, but that we would not dishonour our Saviour Christ.

*Object.* But this brings in slothfulness and liberty, and makes men careless to live holily.

*Answer.* If I say to a common Souldier in an Army, You cannot leade this Army against the enemy; Will the Souldier say, Then I may be gone; There is no need of me? Or if I see a poore man at his day-labour, and say to him, that he shall never purchase 10000. pound land a yeere, by working for a groat a day; Will he therefore give over his worke, and say he is discouraged? So neither doth our denying Justification to good workes set men off from a care to live well.

If any are enemies to good Workes, they are the Papists who dispense with Lying, with Whoredome, Murder, &c.

This we teach: That Faith is necessary to justify a mans person: Good workes necessary to justify a mans Faith: Yea, that without them we cannot be saved. He that attributes his Justification to good workes, is a Papist; he that quite denies good workes is an Atheist. *Believe, and thou shalt be saved:* but if thou beeest a profane wretch, thou neither believest, nor shalt be saved, if thou repentest not.

Doeest thou believe in Christ? Doe the workes which Christ commanded thee, that thy faith may live, and thou live by thy Faith. As the Waxe in the Candle makes not the light, but maintaines and cherisheth it: So good workes justifie not, but yet they maintain and cherish Faith which doth justify: and according as is the degree of our Sanctification and Obedience; so more or lesse doe we feelee the sweetness of Faith, in our Justification before God.

Verse 32. *For they stumbled at the stumbling stone.*

33. *As it is written, Behold, I lay in Zion a stumbling stone, and Rock of offence, and whosoever believeth on him, shall not be ashamed.*

• Ezech. 3. 14  
 & 28. 16.  
 1 Pet. 2. 6.  
 b Or, confirmed.

The Jewes misse of Righteousnesse to justification, because they believe not in Christ. Here is shewed the reason, why they believe not in Christ who came of their flesh, and preached amongst them.

The Reason is set down in the end of verse 32. under a Metaphor continued by Paul.

The Jewes pursue and follow after righteousness: but as he that runnes in a race, if he stumble and fall, loseth the prize, for another gets before him: So they stumbled at the meannesse of Christ, in whom only righteousness was to be had. *Is not this the Carpenter, Marius Sonne, say they? Can he*

Mark 6. 3.

Pro. 26. 12

Mat. 23. 31.



he give us a righteousness better than our own? So when Christ told the woman of Samaria of Water of life. *Art thou (saith she in contempt) greater than our Father Jacob that gave us this Well? Canst thou give better water than this? Thou art a like man.*

Joh. 4. 12.

In this reason, Christ, in regard of his outward poverty, is compared to a stumbling stone. And the Jewes refusing to believe in him, because of his poverty, are said to stumble, and not to attain the righteousness for Justification, which they pursued.

We stumble many times at a stone, which for the littleness is not marked: so the littleness of Christ was the occasion of their stumbling: they thinking that the neglect of so meane a person (as he outwardly seemed) could not prejudice them.

Now because some might aske, who this stone is, and who laid it in their way? *Paul shewes these things, with other, verse 33. by the testimony of Esay 8. 14. and 28. 16. where we have five things.*

Pla. 118. 22  
Eph. 2. 20.

1. Who this Stone is: namely, Christ: who is often called by *David*, his Rocke: not for offence; but defence, and by him and *Paul*, a chiefe Corner-Stone: because as the walls of a building are joynd and holden together by the Corner Stone, so the Church is upholden by Christ. But here is a stumbling stone. Not in himselfe, properly, in the first place: but by accident, when he is rejected of the builders. He is so Passively, not Actively: for he is given to save men, not to destroy them: to keep them up, not to make them fall: In his own Nature he is a Jesus: but when he is not received, he is a Rocke of offence, and becomes a severe Judge.

A Stone to stumble at, and a Rocke of offence, are diversly by Interpreters applied: The first, to the Gentiles: the second, to the Jewes: and contrarily also by some; a Stone to the Ignorant: a Rocke to unbelievers; by some a Stone to his Incarnation, a Rocke to his Passion, &c. but these are too curious, the best is to take them as signifying one and the same thing.

Joh. 7. 48.  
49.

Three things made the Jewes to stumble. First, the meannesse of his Person, they expected that the Messiah should have come as another *Alexander*. Secondly, the meannesse of his followers, his Disciples, Fishermen, his Hearers, the meanest of the people. Thirdly, the quality of his Doctrine, full of reproofe of their Hypocrisie and vile dealing: They sought to be praised of all men: but he uncafed their Hypocrisie, and laid them open, denouncing woe, woe, woe against them.

2. Where this stone is laid: in Sion, in Jewry, in the Church.

3. Who put it there? God himselfe: in the first and chiefe end, to build men up to salvation: but if they refuse and disobey, then to be a Rocke of offence.

4. To whom? To unbelievers, noted by the contrary.

5. The effect: They that stumble, shall be ashamed, noted also by the contrary. They that believe, shall not be ashamed.

Doctr.

*Christ is a Rocke of offence to them which believe not, nor repent, Luk. 2. 34. 1 Cor. 1. 23. 1 Pet. 2. 6.*

Use 1.

2 Cor. 6.  
14.

Many speake evill of the Gospell, and of hearing Sermons. Be not offended at it: you see it is no new thing. If any wonder that the Gospell hath such enemies as the Divell and the Pope are, and that it is such a mote in their eyes: Let them remember that light and darkeness are contrary;

and they which doe evill hate the light; and Christ himselfe is stumbled at. *Joh. 3. 19.*

The reason why so much preaching brings forth so little Faith, is, because men thinke not reverently of it, but account the preaching and professing of the Gospell a meane thing.

The meane conceit the Jewes had of Christ, bred their infidelity. The meane conceit *Nathaniel* had of *Nazaret*, at first hindred his Faith. When the Woman of Samaria began to conceive more highly of Christ, she left scoffing, and believed. And when *Nicodemus* is perswaded that Christ is a Teacher sent from God, he resorteth unto him for instruction. *Joh. 1. 46. Joh. 4. 19. Joh. 3. 2.*

So when we heare the Word, not as the word of man, but as it is indeed the Word of the living God, it will be powerfull, and worke Faith in our hearts.

Nothing more Sovereigne than Christ, yet an offence to wicked men. No favour more sweet than of the Gospell; yet a favour of death to the wicked. As wholesome meat, to a healthfull man, hath a good relish: but to one that is agnished, even honey is bitter: and as the light is cheerefull and comfortable to sound eyes, but an offence to fore: so to good men there is nothing more delightfull than the Word: than the which there is nothing more tedious to the wicked.

There are divers kindes of them which stumble at Christ, and his Word.

1. The Jewes, as appears in this place.

2. The Turkes, who cannot be brought to seek for salvation in him, who hath hanged on a Tree.

3. The Papists: Tell them that their Masses doe no good: that Workes justifie not; that the Virgin *Mary* cannot helpe us; that Christ is our only Mediator: They cry out, Sedition, Heresie, &c. We are made blockes, good workes are spoken against.

4. The Worldling: Who affecting pleasure and gaine, and perceiving the Crosse to follow the Gospell, is by and by offended.

5. Ignorant people: who are offended with the paucity of Professors: If this be the true Religion, why is it so much spoken against? Shall none be saved (say they) but they which follow Sermons, &c.

6. A sort of people among us called Separatists, or Pharisees, whom I much pitty, because I am perswaded there are some amongst them, that are conscionable. These stumble at our mixt assemblies; they will not know that the best field hath Tares, the best Wheat chaffe, the best men faults, and the purest Christians defects. Yea, they will not see the beames in their own company, but in our Church every mote troubles them.

7. Our ordinary profane people, who cannot afford a good word either to a Preacher, or conscionable Professor. These say; It was never merry world since there was so much preaching: so much following of Sermons, is to make men Beggars, Fooles, to run out of their wits. What is the matter with these men? What is that which troubles them? The truth is: These men which say after this manner, are either Drunkards, Whore-masters, common Swearers, or given to some notorious lewdnesse; and because the Word findes them out, and diseases them in their evill courses, therefore they are offended at it: If they be not troubled for their faults, they are quiet enough. *Herod* was a wonderfull Gospeller for a while, till *John* told him of his Incest; so the Preacher is a good man, till he tell them of their faults.

Christ

17c 4.  
Mic. 3. 7.

Christ and his Word are good to them which walke uprightly. Believe in Christ, and obey his Word; then will Christ be thy defence, and his Word thy comfort. But if thou be profane, and thereby an enemy to thy selfe, then is the Word thine enemy, which if thou didst love and obey, would be thy faithfull friend, even in the houre of Death.

When *Moses* threw his Rod out of his hand, it became a Serpent, and he was afraid of it: but when he laid hold of it, and tooke it to him, it became that Rod whereby he wrought many Miracles. So, cast the Word from thee, and it is a Serpent: but lay hold of it by faith, and obey it, and

thou shalt have the great worke of thy salvation wrought thereby.

Blessed is the man which is not offended at Christ and his Word: It is hard to kicke against the pricks. If a man strike his hand upon the point of a Speare, he hurts not the Speare, but his hand. If he spurne at a stone, he hurts not the stone, but his own feet; so whosoever maligne and speake evil of the Word; alas, they hurt not that, but themselves, even to their utter condemnation, if they repent not. If thou hast beene a despiser, repent: love and obey the Word, that thou mayest be saved.

## An Exposition upon the Epistle of St. PAUL to the ROMANS.

### CHAP. X.

Verse 1. *Brethren, my hearts desire and prayer to God for Israel is, that they might be saved.*

**I**N the ninth Chapter appeared, that the Rejection of many Jewes doth not prejudice the promise of God: and therefore the Doctrine of Justification by faith remaineth firme.

In this Chapter, the Apostle answereth another Argument, in which the Jewes put wonderfull trust: (*viz.*) in their holinesse and zeale, thus; If none be saved but those which believe in Christ, then what shall become of our strict and zealous observance of the Law Morall and Ceremoniall? *Paul* tels them, that all this availes not before God, but faith, which attaines that righteousness which justifieth in his sight. Now this must needs be wonderfull harsh to them which had such confidence in their own righteousness; as appeareth by that Pharisee, and the Ruler spoken of in the Gospell. To be both bereaved of the promises, and also to be stript of their holinesse, and to be left naked before the Judgement seat of Christ, must needs be grievous.

This *Paul* knowing, and that they would be not a little incensed against him; and having experience that such preaching caus'd him great trouble; before he comes to the matter, he makes a Preface, whereby he endeavours to asswage their mindes, and to approve his love to them, that he might take away all prejudicate opinions of him.

So in this Chapter we have two parts. 1. A Preface, verse 1. 2. The matter it selfe, in the rest.

The Preface, verse 1. is by insinuation, or protestation of his love, in which are two things: 1. The thing protested. 2. The Amplification of it.

The thing protested, is his Love. The Amplification is two-fold: 1. From the persons to whom he protests love: that is, to the Israelites. 2. From the Arguments of his love, which are three: 1. A friendly compellation, he calls them brethren, in regard of the same Countrey and Nation. 2. From a desire of their salvation. The word translated, *hearts desire*, signifieth two things: First, to have a good opinion: secondly, to wish well unto. *Paul* thought well of them, and wished them well, whatsoever they thought of him. This desire is amplified from the subject of it, his heart. It was not a fai-

ned glozing love, as is the friendship of the world from the teeth outward; but even from his very heart. Thirdly, from his prayers for their salvation. A singular token of love. This is amplified, first, from the object to whom he prayed, To God. Secondly, from the end, or summe of his prayer, That they might be saved.

*Quest.* Why doth *Paul* pray for them who have crucified Christ, are enemies to the Gospell, and hated and rejected of God?

*Answer.* He intends the generall calling of the Jewes; of which, Chap. 11. Or with condition of Gods will; or onely of the Elect; or to shew his willingness to wish well even to his enemies.

The observations from this verse, are from the consideration of *Paul*, as an Apostle, or as a Christian.

*Object.* If we consider him as an Apostle, we observe; 1. That Ministers are not onely to preach against wicked persons, and to exhort their people to obedience, but also to pray for them, as *Samuel* and *Jeremy* did. 1 Sam. 12.  
Jer. 13. 17.

2. When Ministers are to speake of a matter that may distaste; they must wisely prevent all offence and grudge, by preparing the minds of the Hearers, and shewing that they speake not out of malice, but out of love, and a desire of their salvation. So *Paul* mitigates his reprooves, with protestations of his love and gentleness, which is no dawbing with untemperate morder. *Paul* dawbed not, but had Gods Spirit when he spake to *Estius* and *Agrippa*; and having reproved the Galatians, Chap. 3. He affectionately declares his love, Chap. 4. As Physicians prepare, and Nurses sometimes still their little ones with singing: So also must Ministers attempt every way, which may profit their people.

3. *Paul* loves the Jewes, but tels them plainly of their faults: So must Ministers doe. Indeede the way to get peace among men, is, not to reprove; but this is the way to lose the peace of God, and to bring the blood of our hearers upon our own soules.

4. The condition of Ministers is miserable. The labour is great: the care to save the soules of our hearers (yea our own) that we may give up a good account,

Luke 18.  
11, 12.  
Ibid. v. 21.

account, is infinite; the discontents not to be expressed: as to spend many sleeplesse nights, many tears, and sighes for their salvation, who raile and revile us accounting us unworthy to live.

2 Cor. 2. 15. But indeed our joy is in the conscionable discharge of our duty, and that we are a sweet savour to God both in them which are saved, and in them which perish. And for such as receive the Word with reverence, obeying it; we acknowledge that we are never able sufficiently to praise God for the joy wherewith we joyce on their behalfe; who if they continue, then doe we live.

1 Thes. 3. 9. If we consider *Paul* a Christian, we observe  
Obs. 1. Though the Jews seek *Pauls* life in their rage, and nothing would have given them more content than his blood; yet he carries himselfe loving toward them, his very speeches no way favouring of revenge.

*Amicos diligere, omni-  
um est: ini-  
micos vero  
solum Chri-  
stianorum.  
Tertul. ad  
Scap. cap. 1.  
Chrys. hom. 15. operis  
imperfecti.  
Apud sum-  
mum Pa-  
trem, qui  
non fuerit  
in charitate  
fratrum, non  
habebitur in  
numero fili-  
orum. Leo  
Mag. Sermon.  
21. de Quin-  
drag.*

Love thine enemies. We are Pharisees by nature, loving our friends, and hating our foes: but we are Christians by Grace, and therefore must love our very enemies, and pray for them, as our Saviour both taught and practised. Every man can love his friend, but only a godly man can love his enemy: and in this doing we doe our selves more good than our enemies. For Christ gave us this commandment not for our enemies sake, but for our own; not that they are worthy to be beloved; but that malice is too unworthy and base a thing for us. This is hard, but we must beat down our stomacks, that we may be the children of our heavenly Father.

If then in cold blood, and upon deliberation (though not at the instant of thy passion) thou canst so rule thine affection, as to love thine enemy and to pray for him, doing him good instead of evil, it will be a sweet comfort to thy brest; for with our heavenly Father, he is not in the communion of sonnes, that is not in the charity of brethren.

2. *Pauls* love was hearty; so let thine be, be it friend or foe. Some, after a controversie is taken up and ended, wil promise friendship, but with a reservation of revenge, though it be seven yeere after. *Judas* killed Christ, and betrayed him, and *Joab* saluted *Amasa* courteously, and slue him. Remember thou to mean the truth thou makest shew of.

3. Let thy love appeare in kind words and salutations, as *Paul* calls the Jews brethren; yea, *Lot* the *Sodomites*; which condemns the practice of some, who if they be offended, shew they are possessed either with a dumbe Diavel, they will not speak; or with a rayling Diavel, if they speak, it shall be in bitterness, with taunts and reproches.

4. Pray for them thou lovest: Thou shalt never have any comfort of his friendship, for whom thou dost not pray.

Verf. 2. For I beare them record, that they have a zeale of God, but not according to knowledge.

This Verse hath not a reason of *Pauls* love from the procreant cause of it; for the zeale of the Jews did not make *Paul* love them, for in this zeale they crucified Christ, persecuted the Gospel; and Saint *Paul* calls this zeale in himselfe, blasphemy, and therefore *Paul* would never commend it. Indeed if I see a Papist zealous in his way, I pittie him, and with his zeale were wel directed; but I commend not his zeale. When I read the

story of *Alexander, Cicero, &c.* I love their remembrance, for some moralities in them, as Christ loved that yong man in the Gospel; but this zeale of the Jews was no morality, being considered in the manner in which they were zealous. And therefore though *Paul* grant it, yet as *Chrysostome* observes, he reproves it vehemently, and takes away all Apology from them.

Here then (I take it) the Apostle comes directly to the point, to shew that Justification by faith aboliseth not the Law, though their zeale be cast away, because it was not according to knowledge. *Paul* here notably in the first place, beating down (as was fit) the admiration and opinion they had of their zealous observations.

In this verse there are two things: First, a Confession; *Paul* grants that they have the zeale of God. Secondly, an accusation or reproofe of their zeale, but not according to knowledge.

The zeale of God. The earnest study of the Jews about the worship of the true God, and standing for *Moses* Law, *Paul* calls zeale, which is a vehement affection; as a very hot fire is called the zeale of fire, and may thus be described: That it is an exceeding vehement affection or love to a thing, with an indignation against whatsoever doth hurt the thing beloved, and an endeavour to redeeme it from all injuries and wrongs.

Zeale of God: Not as approved of God; but so called, because God was the end or object of it, though they failed in the right way: so as this is to be understood comparatively; in respect of the Heathen, who are zealous for false Gods. So if we compare the Turkes and Papists; the Turkes are zealous for *Mahomet*. The Papists in comparison for Christ.

Not according to knowledge: It was according to their own conceived knowledge; but not according to the knowledge they should have had by the Gospel; and for this doth *Paul* reprove it. The more of such zeale, the worse.

Zeale, if it be not according to knowledge, is not acceptable to God: The Jewes are a plaine example bereof. See also Eccl. 7. 18. Doctr.

Quest. Can a man have too much zeale?

Ans. Not of true, but of selfe-conceited: A little of this is too much. For whatsoever is without faith, is sinne. Faith presupposeth knowledge: Error in knowledge, breeds error in zeale.

A good meaning will not justifie our actions, (if otherwise evill) as appeares in the Jewes, who many of them meant well in persecuting the Gospel; but they are to this day plagued for such zealous meanings. Let us meane never so well, if that which we doe be not according to Gods meaning, he regards it not, who hath given his Law, not our meanings, to be a rule of our obedience. Use 1.

If a Wife play the Harlot, and say she meant no harme, will this satisfie her Husband? And shall we thinke, to worship Images, pray to Saints, stay at home on the Sabbath day, when we may conveniently resort to the Church, under the shadow of a good meaning? No: God will not accept of such bald excuses.

And if good meaning will not excuse ill doing? What shall we say to them which doe ill, and meane ill too? What shall become of Drunkards, Blasphemers, Unclean persons, &c? What good meaning can be in them?

Here we have a rule for the ordering of our zeale, that it may be acceptable to God. For it is such Use 2.



such a thing, which if it be wel ordered, is most beautifull in a Christian; but if not, a thing of exceeding danger: as Fire in moderation is most comfortable, in extremity most fearfull.

This Rule is found knowledge out of Gods word.

**Exod. 40. 36. 37.** This knowledge must be threefold. First, of the thing of which we are zealous, that it be in the right. For if we be in the wrong, the more zeale, the worse: as in a wrong way, the more haste, the worse speed. Therefore *S. Paul* tels the *Galathians*, that it is good to be zealous alwaies in a good thing.

2. Of the wrong which is done to the thing we are zealous of: that indeed there be a wrong done, not going upon hear-say and adventure, but upon certainty being able out of the Word, foundly to convince the same. For here is the indignation; if there be not found knowledge, we may become slanderers of our brethren; and (as they say) beat them with the Sword, who deserve not to be touched with the Scabbard.

3. That we have some competent knowledge and ability, thereby to judge of the proportion of the wrong, for the which we have indignation in our zeale, that so our zeale may have a good temper. For all finnes, offences, and wrongs are not of the same quantity and quality. As there is a difference in offences, so must there be in our zeale; in greater things to be more zealous, in lesser things, lesse zealous; we must remember it is of the nature of fire: There is not the like fire for the roasting of an Egge, as for the roasting of an Oxe: but it is moderated, according to the necessities of the household.

By this three fold knowledge must our zeale be directed; where the Word begins, there must our zeale begin; and where the Word ends, there must our zeale end, whatsoever our opinion be. For as he that travelleth over the Wastes, or in some dangerous passage, without a guide, many times perisheth: So is the man that is zealous, not according to knowledge. As therefore in the Wilderness, when the Cloud ascended, the children of *Israel* set forward in their journeyes: and when that stood still, so did they: And if the Cloud ascended not, then they journeyed not till it ascended: So is our zeale alwayes to follow our knowledge, and to be directed thereby.

There are two sorts of men hereby to be reprehended: 1. They which have a defect, not of zeale, but of knowledge, for the ground of their zeale. 2. They which have a defect, not of knowledge, but of zeale answerable to their knowledge. Of the first of these may be verified the Proverbe, They set the Cart before the Horse. The second may be likened to *Pharaoh's* Chariots, when the wheelles were off: so slowly doe they expresse their knowledge in their live. The first are like a little Ship, without Ballast and freight, but with a great many sailes, which is soon either dashed against the Rocks, or toppled over. The second are like a goodly great Ship, well ballasted, and richly freighted, but without any sailes, which quickly falleth into the hands of Pirates, because it can make no speed; sooner making a prey for them, then a good voyage for the Merchant.

Separate zeale and knowledge, and they become both unprofitable: But wisely joyn them, and they perfect a Christian, being like a precious Diamond in a Ring of Gold. Let not zeale out-runne knowledge, or lag behind it; but let it *ad equale*

agree, going hand in hand with the same. For even as in an Instrument of Musick there is a proportion of sound, wherein is the Harmony; beyond which if any string be strained, it makes a squeaking noise; and if it be not strained enough, it yields a flagging, dull, and unpleasant sound. So is it in our zeale, if it be either more or lesse than our knowledge.

Among the first sort of these men which have zeale not according to knowledge, are to be placed the Jews, and we may justly put the Papists, whose zeale for their many groundlesse devices, hath made them bloody persecutors of the Gospel. Likewise the Brownists, whose immoderate zeale without warrant, hath made them most uncharitable censurers of all the famous Churches of Christendome.

Among the other sort, which have knowledge without zeale, are our Dullards in Religion, who are like a reddy horse, who hath metal and strength, but wil not goe forward. Be zealous and amend; the example of *Lodivica* were enough to provoke us. It is the end of thy Redemption; and a very pitifull thing, to be a man in knowledge, and a beast in life. Zeale without knowledge, profits not; so knowledge without zeale condemns. How farre art thou from the zeale of *Phinees*, *David*, *Elias*, &c. Thou canst be zealous, and hot in thine own causes: thou canst follow thy pleasures with *Esau*, till thou faint. Thou wilt spend twenty pound, but thou wilt have thy will of thy neighbour. Alas! what wilt thou answer to God? When notwithstanding all thy knowledge, thou neither hast indignation against sin, nor art any way carefull to honour God, according to his Word.

**Verf. 2.** For they being ignorant of Gods righteousness, and going about to stablish their own righteousness, have not submitted themselves to the righteousness of God.

**T**hat the zeale of the Jews is not according to knowledge, is shewed in this verse. The reason whereby it is shewed, is brought in by an Occupation. Some might say, Did not the Jews abound in knowledge, who counted the very letters of the Bible?

For answer, *Paul* affirms that they were ignorant of that which they should specially have known; namely, the righteousness of God, of which they ought to have been zealous.

In this Verse we have two things. 1. A justification, that the Jews are zealous, but not according to knowledge; they are ignorant of the righteousness of God. 2. A Declaration of the effects of such ignorance, which are two: 1. Pride, They went about to stablish their own. 2. Contempt of Gods righteousness, They have not submitted themselves unto it.

Here is a distinction of righteousness, it is twofold: First, Gods. Secondly, our own. Gods righteousness is not abolished, but established by faith. Our own righteousness, that is, which we have wrought, as I may say, home-made righteousness, of our own webbing; this is abolished by faith; this was the righteousness which the Jews boasted of, unable to abide the triall of the Law.

For they being ignorant of Gods righteousness, not whereby God is righteous in himselfe, but which he gives to man, that he may be righteous by God. This is the righteousness of our Mediator. They are zealous of righteousness, but they

they are ignorant of that righteousness which God approves, which is a righteousness every way answerable to the Law. This we sinfull men cannot perform, but Christ hath performed, and we cannot apprehend, when God gives faith.

*• Arctius.*  
*• Patens.* Going about to stablish their own righteousness. Their own; that is, which they in their own persons perform. To stablish, or set up. A Metaphor from the staying up of an old rotten house, which can be shored up no longer <sup>a</sup>. Or from the setting up of a dead man upon his feet, to make him stand <sup>b</sup>. Such is the labour of him that goeth about to be justified by his own righteousness.

Going about. The *Nimrodians* went about to build a Tower whose top might reach to Heaven; they went about it, but brought it not to passe, but built a *Babel*: so the Jews went about to be justified by their own righteousness, but in vain; working their own confusion in the sight of God.

They did not submit themselves. This is the issue of pride; they wil not be beholding to God for a righteousness of his appointing. They have not submitted; as Rebels which wil not be subject to their lawful Prince.

*Doctr.* Ignorance breeds pride and contempt. Thus Christ imputes to the Scribes and Pharisees, Mat. 15. 14. So Paul thought he had no peer while he was a Pharisee; and therefore he was mad against the Faith; and this was through ignorance, 1 Tim. 1. 12.

*Use 1.* Zeale without knowledge is dangerous, as appeared in the Jews; as appeareth in the Papists and Brownists. It makes them proud, and having drunk in an opinion, they cannot be removed with reason. As a man cannot write in a paper already written, nor plow in a ground over-runne with bulhes; so is it hard to fasten any reason upon a mind prepossessed with fancy.

2. It makes them uncharitable, in abhorring all them which consent not to their devices: so farre, that they judge their contraries to be men not worthy to live; persecuting with more eagerness them which renounce their opinions, than them which deny God.

This appeared in the Jews, who crucified Christ for reproving their Traditions. And in the *Arrian*s, who were more cruel in their time, to the Orthodoxall Christians, in maintaining their opinions, than were the Heathen Emperours.

*A fantasia.*  
*call zeale.* The Papists doe not exercise so much cruelty against any, as against those who consent not with them in the doctrines of their own devising. Also the Separatists exclaime of the Church of England, and can endure any thing, save the Government of this Church, because it consulteth their fancies.

I finde by my little readings, and small observation, that too much zeale is more dangerous to the Church, than the contrary degree of coldness.

3. It makes men impatient of admonition; it wil not endure the hearing of any thing that contradicts it: as the Jews would not heare Paul. Zeale is erroneous, if it want charity, humility, and patience.

*Use 2.*  
*Ignorantia*  
*lumi non*  
*occulat.*  
*Regula.* Ignorance is the mother of Errour, and excuseth not, because we are bound to know; as a subject is bound to know the Laws of his Prince; and if he offend, it wil not serve turn to say, he knew not the Law.

If a man be ignorant of that which concerns him not, it excuseth him: as if a Minister be igno-

rant of the Art of Physicke, or to plow an Acre of ground; or a Physician ignorant of the Art of Navigation. But if a Minister be ignorant of the Scriptures, or a Physician of the difference and cause of diseases, the complexion of his simples, &c. it excuseth not. So for a Christian to be ignorant of Gods righteousness, and the way of Justification before him, is most dangerous.

So is it for a man to imagine he knowes, when he is most ignorant; which is, as if a drunken man should thinke himselfe sober; or a sicke man, well. Stop the fountaine of these inconveniences, by sound knowledge: as a blinde man, so an ignorant man must needs erre out of the way. As a man expects not a voice from fishes, so nor from ignorant men vertue.

If the woman of *Samarita* had known who it was that offered her water, she would not have mocked him. If the Jewes had known (many of them) the Lord of life, they would not have crucified him. If the Papists, many of them knew better, they would accordingly profess. Our prophane persons, if they knew the rigour of Gods Justice, the heat of his anger, the burning of Hell, they would not (I thinke) so shamelessly carry themselves.

Trust not in thine own righteousness, in thy civill and harmelesse carriage; there is no more goodness in it, than life in a dead carcase. It is like a childes baby made of clouts: there's not more difference between such a puppet and a strong man, than between our righteousness, and that which may justify us before God.

They which receive not Christs righteousness, are Rebels; then are the Papists Rebels, so are all they which seek not after faith. Whatsoever gifts of nature thou hast, thou art a Rebel if thou believest not the Word, and receivest not the righteousness of God offered thee therein. A more open Rebel is a Drunkard, Blasphemer, &c. Alas! what shall become of these? A Jew is better then such a one, so is a Papist, they can say something for themselves, and many of them are free from such notorious crimes. Surely, such shall be dealt withall as Rebels; and because they wil not repent, and be subject to the righteousness of God in faith, they must be subject to the revenging justice of God in torments.

*Verf 4.* For Christ is the end of the Law for righteousness to every one that believeth.

**T**HE Jews are zealous, of the righteousness of the Law, yet are ignorant of Gods righteousness, and submit not unto it; for God gave the Law, not to make us righteous, but to make us seek Christ, the end of the Law, that we might be righteous in him.

Here Paul brings an argument, to shew that Justification by faith, establisheth the righteousness of the Law. That which aimeth at, and attaineth the end of the Law, destroyeth it not: But faith attaineth the end of it which is Christ. Therefore, &c. And as he which runneth not to the end of the Race, misseth the prize: so the Jews misse of Justification, because they have not Christ, the end of the Law.

In this verse are two things. 1. A Proposition. 2. The Amplification.

The Proposition. Christ is the end of the Law, both Ceremoniall and Morall. The Jews sought to be righteous by the observation of both these.

The

The end. The end of a thing is either Mathematicall or Morall. The Mathematicall end, is the utmost part of a thing, in which the length or continuance is determined; as a point is the end of a line. Death the end of life, the day of Judgement the end of this world.

The Morall end of a thing is the scope and perfection of it.

Now Christ is the end of the Law both waies. The Mathematicall end, both of the Ceremoniall and Morall, but diversly. Of the Ceremoniall, by a direct signification, of the Morall, by an accidentall direction. The ceremonies signified Christ, and ended at him. The Morall Law also, after a sort, leads to Christ. Properly, the Morall Law leads sinners to the curse, but by accident to Christ, as the disease leads to the medicine or Physician.

He is also the Morall end of both. For he is the body of those ceremonies and shadows, and he perfectly fulfilled the Decalogue for us, and that three waies: 1. In his pure conception. 2. In his godly life. 3. In his holy and obedient sufferings, and all for us: for whatsoever the Law required, that we should be, do, or suffer, he hath performed in our behalfe. Therefore one wittily saith, that Christ is *Telos*, the end, or Tribute; and we by his payment, *Atelē*, tribute-free; we are discharged by him before God. Christ is both these ends; but principally the last is here understood.

The Amplification is by a double determination: 1. For what. 2. For whom. 1. For righteousness to be done, or imputed. This first, and more principally, also for the other. 2. For whom; described 1. by quality, for believers. 2. By generality, Every Believer.

*Quest.* Is Faith and Christs righteousness of the Law?

*Ans.* In substance the righteousness of the Law and the Gospel are all one. For none can be justified by any other righteousness than that which the Law requireth. They differ onely in the manner of performance, the Law exacting it to be done by our selves, the Gospel offering it done by Christ, to be apprehended by faith. Justifying faith is not directly of the Law, for the Law knoweth no Grace, but indirectly it is, as the Law commands obedience to God.

*Dist.* God hath given the Law in writing, to bring men to Christ, that believing in him they might be justified by his righteousness, Gal. 3. 24.

*Use 1.* Humane lawes are branches of the Morall law: therefore not abolished by Christ: and that is an unjust law, whose end is not Christ.

*Use 2.* For righteousness to the believer, not to the worker: we are not justified by doing, but by believing.

*Use 3.* All believers admitted to Justification, none excluded: for faith is a supernaturall grace, of which all are equally capable, if God bestow it.

*Use 4.* A believer is happy, for he hath Christ, and so, the righteousness which the Law exacts; He hath the perfection of the Law which believeth in Christ. Yea, such a one is every believer in the day that he believes, as he should be if he could as perfectly keep the Law, as the very Angels. Satan would discourage poore sinners from the scant measure of their sanctification: But if thou believest, be comforted; for thou hast livery and seynin of all the promises of the Law in the first moment of thy faith: It cannot hurt thee, it curses only unbelievers, and bad livers, having a full blow at them to their condemnation.

Artinus.

Dist.

Use 1.

Use 2.

Use 3.

Use 4.  
Talis esset,  
qui in Chri-  
stum credi-  
dit, die qua  
credidit,  
qualis ille  
qui univer-  
sam legem  
implevit.  
Cum Hieron  
ad Script.

seek faith and the increase of it more than *Use 5.* gold, for it is much more precious, enriching the conscience with peace, comfort and confidence, even in the hour of death: Many lament outward waies, but few the want of Faith.

The Law is a heavenly thing, and many wonders are contained in it, of which we shall comfortably understand, if we study it aright. Study it not as the Jews and Papists doe, to be justified by it; but to bring thee to Christ, and then to walke in all obedience with thankfulness. If thou dost thus, thou hittest the nayle on the head. If the Law drive us not to Christ, as the storm the birds to the Rocks, and the ship to the Haven, all other intents and studies are of no value.

Every precept must teach us our weaknesse, every promise must set our teeth on edge, and every curse, as the lash of a whip, make us cry *peccavi*, and bring us down upon our knees, with *Jesu thou thou* *come of David, have mercy*, as the blind man cried in the Gospel.

And when thou art come to Christ, thou must not cast away the Law, but use it still, to make thee more cling unto Christ, and as a rule of righteous living; Christ is the end of the Law, not the killing, but fulfilling end; not to end, but to urge thy obedience. When the Merchant is come aboard his ship by boat, he drowns not his boat, but hoyses it up into his ship, he may have use of it another time; or as a Nobleman neglects not his School-master when he is come to his Lands, but prefers him. So certainly, if the Law (though sharp) hath brought thee to Christ, thou canst not but love it for this office; if thou dost not, thou hast not Christ. Yea, it will be the delight of a man to be then doing, when Christ is with him, as Peter then willingly and with successe cast out his Net. Without Christ the Law is an uncomfortable study; but with him, nothing more delightful.

*Finis non  
imperfectus,  
sed perfectus.  
encl. Aug.*

*Verf. 5.* For Moses describeth the righteousness which is of the Law, that the man which doth those things shall live by them.

*a Lev. 18, 5  
Eze. 20, 11  
Gal. 3. 12.  
b Deut. 30.*

6. But the righteousness which is of faith speaketh on this wise; b Say not in thy heart, who shall ascend into Heaven? That is, to bring Christ down from above.

*12-*

7. Or, Who shall descend into the Deep? that is, to bring up Christ again from the dead.

8. But what saith it? c The Word is nigh thee, even in thy mouth, and in thy heart, that is the Word of faith which we preach.

*c Deut. 30.*

*14-*

**H**ere Paul brings an Argument to evince that faith abolisheth not, but establisheth true righteousness, thus: The righteousness of faith is that which Moses teacheth unto justification: Therefore justification by faith, abolisheth not righteousness, but establisheth it.

Paul compares in these verses the righteousness of the Law and of Faith together, shewing that the righteousness of the Law, (to be performed by us) is uncertain and impossible; and that the righteousness of faith is certain and possible; and both these by the testimony of Moses.

The Jews thought that faith had been contrary to Moses, but Paul shews that Moses taught faith, as John 5. 4. 6. Christ himselfe witnesseth.

The impossibility of the righteousness of the Law (unto justification) Paul shews in the 5 verse out of *Leuiticus*; The man that doth these things,

R 2

shall



shall live thereby; that is, shall be just; for life flows from Justice.

The Gospell teacheth not a diverse righteousness from that of the Law, but a diverse way unto it: namely, Faith in Christ, who fulfilled the Law.

The Argument from hence against Justification by the Law, is drawn from the Cause.

To performe the Law is impossible.

But the righteousness of the Law, is to performe it. Therefore, &c.

This impossibility of our performing the Law, is not from the Law, but from our selves, who are corrupt.

That the righteousness of faith is certaine and possible, *Paul* shewes, verse 6, 7, 8. that it is certaine, verse 6, 7. that it is possible, verse 8.

The righteousness of Faith, that is, which the Gospell offereth, and Faith receives, is certaine. This *Paul* declares, by a Negation or contrary doubtfulness, elegantly propounded by a figure out of *Deuteronomy*.

The doubting which presseth sinners, is twofold; 1. how they may enter into Heaven: and 2. how they may avoid Hell. These two *Moses* shewes to be taken away by Faith. The first because we believe the Ascension of Christ (for us.) The second, because we believe his Resurrection, whereby he demonstrated his victory over Hell and Death; as if *Moses* had said, He that seeks justification by the Law, must needs be in continuall fear of Hell, and despaire of Heaven; But he that believeth that Christ is risen and ascended, is freed from both. Christ rose for us, and ascended for us, and before (which must be implied) lived and died for us; he which believeth not, and seeketh for justification from himselfe, in effect denies the Resurrection and Ascension of Christ.

That the righteousness of Faith is possible, *Paul* shewes by the facility of it, out of *Moses*, verse 8. Faith is easie, because it is given, otherwise the hardest thing in the world for a sinner to believe the Gospell.

In the 8. verse we have two things: 1. *Moses* testimony. The Word is nigh thee, &c. 2. *Pauls* exposition, That is, the Word of Faith which we preach.

The Word is nigh thee. The Word of promise; so was the Word of the Law, but nigh thee in thy mouth and heart, not in Tables of Stone as the Law. As if he should have said by a Proverbiall manner of speaking, This is righteousness before God, to believe with the heart, and with the mouth to confesse the Resurrection and Ascension of our Saviour Christ for us.

The Generall summe. That righteousness is the safest and sufficientest to salvation, which maketh us assured before God, and succoureth us in temptation, but so doth not the righteousness of the Law, but that of the Gospell. Therefore, &c.

In this passage many things might be spoken of, as of the Law; our insufficiency, and impossibility to perform it. Of the Ascension and Resurrection of Christ. But I will onely consider of

The Doctrine, Faith, not the Law makes us certaine of our salvation before God, *Luke* 3. 12. *Rom.* 9. 33. *Eph.* 2. 8. 1 *Pet.* 1. 9.

The Law is too weak to justify us, but strong enough to condemn us, which thou shalt finde, which repentest not of thy finnes. Seek not that which the Law cannot doe, but fear that which the Law can doe.

Faith takes away, but the Law breeds doubting; *U/c* 2. both because we doe but little of that which the Law commands, and in that little there is much defect, deserving the curse.

As then the doctrine of the Jewes, so of the Papists, who teach men to be justified by inherent righteousness, must needs leave men in suspense and doubt; which doubts Faith overcomes. If our bodies were as hard as an Adamant, we should not feeble the sting of serpents: so if the soule be armed with faith, not all the poisoned darts of the Devil can hurt it.

But alas, wil some say, How shall I avoyd Hell, being most worthy to be damned for my whoredome, pride, drunkenness, blasphemy, &c? How shall I ever come to heaven, who never have kept the Law? These thoughts especially trouble in the houre of temptation and death; but as *Paul* and his company, though in great danger, yet swam to the shore and escaped; so though the floods of temptation swell, and there be no bottom; yet by Faith we swim to land and are safe.

My Brother, Consider that thou shalt not goe to Heaven for thy worthinesse, but for Christ. When thou hast done all thou canst, thou art unworthy to be saved. Dost thou believe that Christ died and rose again for thee? Then is it as possible for Christ to die again, as for thee to goe to Hell. He that hath fastidied the Law, is freed; but thou hast so done in Christ. Therefore as when *Jonas* was cast into the Sea, it calmed, so thy conscience may now be calmed by the Death and Resurrection of Christ, of whom *Jonas* was the type. Also, if Christ be ascended, and thou believest, it is as possible to pluck him out of Heaven, as to hinder thee from thence, for all Believers doe sit together with him in heavenly places. He that denies that we doe even now possesse Heaven in Christ, denies Christ to be in heaven.

Faith is most necessary and usefull. If ever thou hast felt the sting of sin in thy soule, thou knowest the power of Faith. If thou hast not felt it, thou shalt, and then what a Hell without faith? The fiery darts of Satan are quenched by Faith.

Thou rememberest what a wretch thou hast been, how thou hast blasphemed his Name, broken his Sabbaths, despised his Word, &c. Can thy stomach digest these things? Canst thou practise such things, and thy Conscience not check thee? Though by the custome of sinne thou hast stupified thy conscience, yet it will be made sensible, and then it wil affright thee. Yea, then, what thoughts of hell, of Devils, of everlasting torments arising from the guiltinesse of sinne.

Wouldst thou overcome these? Believe; This is our shield, our victory, even our Faith: and to approve thy Faith, repent unfeignedly. Which is a sure demonstration of faith, as faith is a cause of the peace of conscience.

Keep faith and a good conscience. As conscience cannot be good without faith, so nor faith lively without good conscience. As a Lamp yeelds no light without Oyle, so nor Faith comfort without good conscience.

Many believers neglecting the care of a good Conscience, have lost (not their Faith) but the power of it to pacifie Conscience: though Faith cannot be cast away, yet it may suffer shipwrack, and the peace which is by Faith may be lost; as *David* and other of Gods children have done for their liberty in following their own lusts: & it may be

Doctr:

U/c 1.

Ad. 27.  
43. 44.

Eph. 2.

U/c 3.  
Eph. 6. 1.

The  
guilt  
in us

1 *Job* 23.

be questioned, whether ever David (after his Adultery) obtained the glorious feelings he had before by his faith.

Believest thou; beware of sinne, lest God chastise thee, not by taking away thy faith, but the comfort of it, without which life is tedious. As in Cordials, often distemper weakens the receipt; so faith loseth the power to comfort, when we make a pack-horse of it by our often sinning.

Thy peace is from faith; thy misery from sinne. Even as wormes breed of putrified meate: so distelle ariseth from a polluted minde. Sinne weakens faith, and gives the Divell advantage, who without it is as able to hurt us, as the Law to justifie a sinner. If thou thinkest of Heaven, thinke of Faith, and a good Conscience; if thou thinkest, thinke of hell and everlasting Torments. If thou beest godly, feare not hell; if prophane, hope not for Heaven. For the wicked shall be turned into

hell, and all that forget God; but Believers and righteous people shall be saved.

Verse 9. *That if thou shalt confesse with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.*

10. *For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.*

Our own righteousness and the righteousness of Faith have beene compared; The righteousness we attaine by doing, is uncertaine and impossible: the righteousness we attaine by believing is certaine and possible. Certaine, because it expels doubts: possible, because the Word of Faith is neere us in our mouth and heart.

This of Faith, he explaines in these two verses, shewing that in the righteousness of Faith, it is only required that we should heartily believe and confesse the Resurrection of Christ, verse 9. which is amplified by an Apostolicall determination, verse 10.

If thou shalt confesse with thy mouth, and believe with thy heart: There are two things required of him that would be saved; *The confession of the mouth, and the believing of the heart.* And we have in these verses two things to be considered: 1. The duty required. 2. The end.

The duty is twofold: Of the mouth, which is called Confession; of the heart, which is named Believing. In the duty of the mouth, we have three things: First, the Action, Confession. Secondly, the Subject, the Mouth. Thirdly, the Object, the Lord Jesus. Auricular Confession is not here meant. Confession is three-fold: Of Sinners, of Benefits, of the Truth. This last is here understood; namely, that maine Truth, Salvation only by Christ. To confesse Christ hath a large sense: to acknowledge him to be our Lord, and so to use him: that is, to submit our affection to him, as to our chiefe Lord, by right of Creation, Providence, Redemption, to call upon him, to obey him, and if need be, to testifie our acknowledgement with our best blood.

And shalt believe, &c. Here are also three things: 1. The Action, Believing. 2. The Subject, the Heart. 3. The Object, that God raised up Christ, &c. This is not only to assent to the truth hereof, which the Jewes doe not, the Divels doe not deny; but to embrace the benefits, and to rely upon it. Resurrection; not exclusively, but by a figure, comprehending things Antecedent and Consequent;

but this principally is named, not adding to the price, but as sealing to the conscience the sufficiency of his death. The confidence of a good Conscience being grounded upon the Resurrection of Christ. That Christ died, the Jewes and Heathens believe; Christians only believe that he rose againe.

Thou shalt be saved: That is, thou shalt be justified: as before, Thou shalt live: for both the righteousness of the Law, and of faith, have eternall life, as the end propounded and promised unto them, but with a different successe. By that, none attaine the end, because it hath a condition possible to none. By this, all the Elect doe attaine, because it is possible for all whom God purposes to save, to confesse and believe. Neither is salvation without justice, nor righteousness without salvation. So farre just, so farre saved.

For with the heart, &c. Faith brings righteousness. Confession is an infallible signe of faith. Righteousness, Confession, salvation, are the effects of faith; but faith and all are the gifts of God.

In the 9. verse, Confession is set before: in this verse, Faith. In Nature, and in the order of Composition, faith of the heart goes before confession of the mouth; *I believe, therefore I speake.* But in order of Resolution, Confession of the mouth precedes: for we know not the faith of the Brethren before they make confession.

Faith and Confession are necessary to salvation. Doctr. 1. Faith, by the necessity of the means, and of the precept: Confession, by the necessity of the precept. Of the necessity of Faith, Mat. 16. 16. Joh. 3. 18. Eph. 2. 8. Of Confession, Mat. 10. 32, 33. 1 Joh. 4. 15. Therefore is Christ called the Apostle of our confession, Heb. 3. 1.

If thou: Ministers have here a patterne of Application in teaching.

If thou: The Papists say that none can be certaine of salvation by the certainty of a speciall faith: which is cleane contrary to this of Paul, and wholly takes away his Argument, which he brings from the assurance of Faith. One of their chiefe reasons is, Because it is no where written, *Peter, John, &c.* shall be saved; and that which is not written, is not to be believed.

To this I answer: First, It is not necessary that every particular Believers name should be written. It is enough if the promises be universally delivered, because universals include all particulars. All Believers shall be saved, therefore I also believing, shall be saved.

Secondly, here is a particular promise: *If thou:* speaking to every one as by name, as is the tenour of the Law, and every one takes himselfe to be meant.

Thirdly, whereas they say, that our faith is not written in the Bible: I answer, that faith is taken two wayes: for that which I doe believe, or for that with which I doe believe: for the object, or for the vertue of faith. The first is necessary to be written; The second is not, nor can be written. For the grace of Faith is not believed, but felt. By the power of my conscience I know that I believe, as I know what I thinke.

This Scripture speakes to thee face to face, to comfort thee if thou believest, and to terrifie thee if thou believest not: for as it is true, that if thou believest and confellest, thou shalt be saved; so if thou doest not, thou shalt be damned.

As Faith, so Confession is necessary. There are many who understand not the Doctrine of Christ, which

1 Pet. 3. 21

2 Cor. 4. 13

vse 1.

vse 2.

vse 3.

vse 4.

which

To A. gues. in locum.

which they should confesse; let such learne to make confession, if they would be saved. Every one is bound to believe the Principles and Articles of Faith, *explicitè*, that is, plainly, understanding what he believes, as faith the Schoole.

*1<sup>re</sup> 5.* Testifie thy Faith by thy Confession; which is either Verball or Reall. Verball is of the mouth when we ingenuously professe him in whom we believe, and are not ashamed. As Christ lives in thy heart, so let him dwell in thy mouth. Who will endure such a servant, who is ashamed to acknowledge his Master?

Reall Confession, is either of Action, or Passion. Of Action, in our whole conversation, that our manners may speake and confesse Christ, that we be in the number of them, who professe they know God, but deny him in their lives. Of Passion, that we be ready to seale that with our blood, which we professe in word and action, from whence such are called Martyrs in excellence, that is, excellent witnesses. For the most excellent is that, which is confirmed with our death, as Paul speakes to Timothy of our Saviour.

*1 Tim. 6, 16* Here are divers to be reprehended: 1. Our Ignorants, as in the fourth Vse. 2. *Nicodemites*, who account it sufficient to believe with their heart, taking liberty to confesse what they list. 3. Hypocrites, who confesse faire, but believe nothing. But it is no Confession, if it be not of faith: for to confesse, is to utter that which is in the heart. If thou hast one thing in thy heart, and utterest another with thy mouth, thou speakest, but confessest not. 4. Our profane persons, who deny Christ with their workes, which is the worst denyall: for stronger is the testimony of the life, than of the lips, and workes have their eloquence in the silence of the tongue. Our Saviours workes did more testifie of him, than the witness of John<sup>b</sup>. It is a great madnesse not to believe the Gospell to be true; but a greater, when thou believest it to be true, so to live as though thou didst believe it to be false<sup>c</sup>.

We would readily say, that he which denies Christ, is a wretch: take heed thou findest not the wretch in thine own bosome, if thou livest profanely, thou art he. Thou must both believe, and confesse; in word, in action, by passion.

As that creature is not a man<sup>d</sup>, which though it hath some similitude of a man, yet hath not a reasonable soule; so that man is not a true Christian, which hath not both the faith and confession of Christ.

*4 Esay 28.* Verse 11. For the Scripture saith, *4* Whosoever believeth on him, shall not be ashamed.

*16.* The saving effect of Faith and Confession, spoken of in the two last precedent verses, is here proved by Scripture: Either *Esay 28. 16.* or as one<sup>e</sup>, *Psal. 25. 3.* It is not materiall whether of the two you take. I thinke the first fittest, because of the *Messiah* there and here spoken of: and if in particular he aymed at neither of the two, yet it is enough that this is the generall doctrine of the Scripture.

The Argument is thus: Whatsoever the Scripture saith, must needs be so: for the Scripture cannot be loosed.

But the Scripture testifieth that Believers shall be saved, Therefore, &c.

*Quest.* This proves the point of Believers; but how of Confessors.

*Ans.* If it prove it of Faith, it proves it also of

Confession. For as the Sunne is not without light; so Faith is not without Confession. Beside, it is proved also of Confession, verse 12. The Argument is taken from the proper effect of Faith, Salvation, which Peter calls the end of Faith.

*1 Pet. 1, 9.* In this Verse are four things. First, The generality, Whosoever. *Esay* saith, He that believeth: but it is all one; for an indefinite Proposition is equivalent to an Univerfall.

2. The Restriction of the generall, Whosoever, believeth. Whosoever, concludes all Believers; Believers, excludes all unbelievers.

3. The object of Faith, In him. To believe on Christ, is not only to believe that Christ is, and that what he saith is true, but to rest upon his Righteousnesse for Justification, and to trust him with our Salvation, as Paul, *I know whom I have believed.* On him, notes Faith and Confidence.

4. The effect of Faith, Not ashamed; The contrary denied for the direct effect. As if he had said, Shall be saved. For the denying of one contrary, is the affirming of the other. They shall not be frustrate of their end; therefore not ashamed.

*Object.* But we account it a good thing to be ashamed, and the contrary a fault. *Diogenes* thus encouraged a young man blushing, Feare not, it is Vertues colour. Yet the Philosophers wisely distinguish of it, counting it a grace in yong folkes; but old folkes should commit nothing which might make them blush.

*Ans.* Here is a Figure. The word is not used in the ordinary signification: he means not that Believers shall not be ashamed of their faults, for none are more, and the wicked are noted to be shamelesse: but the sense is, they shall not misse the end of their faith, and so be ashamed. A man boasts of a matter, and in the end up starts just nothing; then is he ashamed, as profane people brag of their hope to be saved; but when their Crakes faile, they shall be confounded with shame. *Esay* saith, Shall not make haste; that is, shall not betake themselves to shamefull courses, to bring their desires to passe, but shall wait upon God, and in the end have assured Deliverance: but as such who runne hastily, often stumble and fall, and so are ashamed: so they which will not stay Gods leaseure, fall into many inconveniencies which cause their shame.

He that believeth, *4* (we to be saved, *Joh. 3. 18* *Doftr.* *Psal. 22. 4.* *Rom. 5. 5.* *1 Pet. 1. 6.* The promises are called sure, *Rom. 4. 16.* The counsell of God, stable, and the consolation thereby, strong, *Heb. 6. 17, 18.*

Whosoever trust in any thing but in Christ, shall be ashamed: The Jewes of their confidence in the Law. The Papists, though they now brag and face out the matter, that they be the only men, and the true Church, shall one day be ashamed of their religion; because they build their salvation on a rotten foundation, as Masses, Pardons, Indulgences, Pilgrimages, prayer to Saints, their own merits, &c. They are like him in the Gospell, who began to build a Tower, but not being able to finish it, was ashamed.

Those which trust in horses and armed men in the day of battell, shall be ashamed: They also which with King *Assa* trust in the Physicians, and not in God in the day of sicknesse; so they which trust in their riches contrary to the commandement of the Spirit, whom Christ calls foolles: Those also who seeke in losses to Wizzards, and not to God. Many trust in outward things without God.

*1 Tim. 6. 17.* *Luke 16. 20.*

*a Si aliud in corde habet, & aliud dicat, loquens, non confitetur. Antel. b Joh. 5. 36 c Magna est insania, non credere Evangelio, &c. sed lauge major insania, si de Evangelio veritate non dubitat, vivere tamen quasi de ejus falsitate non dubitaret. Picus Mil. ran.*

*e Beza. Joh 19. 35*



but there are few who trust in God without outward things.

*17e 2.* There is much feare and doubting where faith is; but in the end Believers shall not be ashamed. This makes them confident against the obloquy and reproach cast upon them by the world: The children of God are laughed to scorn, as the Philistims mocked *Samson*. What then? Though *Saul* love not *David*, nor his Religion, yet he will speake of Gods Testimonies before Kings, and will not be ashamed; and though the Gospell be spoken against in every place, yet *Paul* will not be ashamed of it.

This also comforts against the guiltinesse of sin, which is the true cause of shame, following it as the shadow doth the body. How profane we were before our Conversion, and how weakly we have walked since, our conscience knowes and is ashamed. Here is our helpe, faith obtaines pardon of sinne, and therefore we shall never be put to shame, for our faults: we are sinners; but as when the light comes, the darkenesse departs, and the more light, the lesse darkenesse: so faith drives away shame, and the more we believe, the lesse doe we feare confusion and shame. *Peter* walked upon the water and shamed himselfe, for he began to sinke. What was the cause? Not the winde or waves, but the defect of Faith. *Abraham* believed, and left his country, and offered up *Isaac*, and yet was not ashamed.

*Object.* *Abraham* had a great Faith, but my faith is little.

*Answer.* If thou hast true Faith, though never so little, thou shalt not be ashamed. A childe cannot take up his meate so strongly, nor eate so much as doth a man, yet that little which he takes weakly and eats, nourisheth him, as well as more meate doth a man. So though thou be but a childe in Faith, thy Faith shall save thee, as well as *Abrahams* Faith saved him. For a man is not saved by the quantity of his Faith, but by the preciousnesse of that which Faith receives, which is the righteousness of Christ, which a weak and little Faith will as savingly apprehend as a strong Faith; as a Begger that hath a shaking weak hand, can make shift to take an almes, as well as he that hath not such infirmity.

*Object.* But I am pestered with much doubting, and cannot be rid of doubts.

*Answer.* Like enough: But dost thou believe? Believe still. It is not the commendation of Faith, to be without doubtings, but to overcome them: Thou shalt overcome in the end, and shalt not be ashamed. He that kills his enemy at the first blow, shewes himselfe valiant: so doth he also shew a great deale of valour, who being often knockt downe, and wounded, yet stands to it. So though the field seeme doubtfull betwene thy Faith and doubting, yet in the end, thou shalt overcome, and thy victory shall be famous.

Make precious account therefore of thy Faith, and labour to increase it. A certaine Captaine, being in a hot skirmish, was striken downe, fore wounded, and taken up for dead: as soon as he came to himselfe, he first asked if his Target were safe, being loth his enemies should get that: so looke to thy Faith, (for the Divell thine enemy will looke to it) and thou shalt not be ashamed.

Wicked men and unbelievers are miserable, because of the shame which followes them. There can be almost no stronger Argument against sinne,

than to say it will make ashamed: than which there is nothing more grievous to a generous minde, therefore divers have rid themselves of their lives, that they may be rid of their shame, as *Samson*. For to dye is naturall, but to live in shame, is more than nature can endure, and yet the wicked must eternally endure it.

Some, like shamelesse beasts, glory in their shame, seeking no corners, nor muffling themselves as *Thamar*; but as *Abisalom*, bare-faced, and in the open Sunne, practising abominable things, and discovering their filthinesse; making a pastime of that, with *Solemons* Foole, which they should bewaile with teares of bloud, and of which the very Heathen would be ashamed. It is a face of brasse, and a Whores forehead, that is not ashamed of blasphemy, drunkennesse, adultery, pride in paintings, powderings, (the Devils inventions) and other lewdnesse. Though many, of these things be not now ashamed, yet at the Day of Death or Judgement, they shall be put to shame, and then there shall be no covering for their shame, but they shall be clothed and covered with shame.

If thou which readeest these things, beest one of these wretches, and couldst blush, there were hope of thee. When a Thiefe is taken in the manner, how doth he hang downe his head before men. Alas, if thou believest not, nor repentest, how shalt thou be able to looke Christ in the face, when he comes to Judgement? Let us therefore so live, that when he shall appeare, we may be bold, and not be ashamed before him at his coming. *Joh. 1. 18.*

Verse 12. For there is no difference between the Jew and the Greeke: for the same Lord over all, is rich unto all that call upon him.

**T**He univerfall note in the 11. verse, Whosoever, is here confirmed: and *Paul* is put to this, because the Jewes made a Monopoly of the grace of God, as only belonging to them: but *Paul* shewes, that the Patent is aswell to the Grecian as to the Jew, for there is no difference.

If there be no difference, then whosoever believeth shall be saved.

But there is no difference between Jew and Grecian.

Therefore, &c.

The Minor is affirmed in the first part of this verse, and confirmed in the rest of it from the sufficiency of God.

There is no difference between the Jew and the Grecian: The Jewes were the posterity of *Sein*, by *Abraham*, *Isaac*, and *Jacob*, inhabiting in the Land of *Canaan*, a part of *Syria* in *Asia*. The Grecians the posterity of *Iaphet*, by *Javan*, inhabiting a part of *Europe* called *Greece*, at first *Jonian* of *Javan*: but here they are taken by a figure for all the inhabitants of the World, beside the Jewes. So called, because they were the most famous for their learning and bringing up, in respect of which, they called all other Barbarians.

It appeares then, that there is a great difference between a Jew and a Grecian, in regard of Ancestors, Countrey, Language, Manners, &c. But *Paul* meanes none of these: but is to be understood only of Iustification; in regard of which, there is no difference between them, that a man should ever the more or lesse be justified or saved, because he is a Jew or Grecian.

For the same Lord over all: Here is the Confirmation; All are servants to the same Lord. It is not

not to be forgotten, that his Majesties Translation hath exceedingly amended the reading in this place.

*Is rich unto all* : Because he powreth out an exhaust Treasure of goodnesse upon us, well may he be said to be rich ; if we consider what manner of things he bestowes, how great, with what bounty, and how many.

*To all* : Not hand over head : not to every particular, but to them that call on him : Not that say, Lord have mercy : but that call in faith. Here is the sufficiency of God : *He is rich to all* : And the indigency of man, *that call upon*, or begge of him.

Many collect here two Arguments, to prove there is no difference ; but indeed there are three : The first, There is the same Lord. The second, He is rich to all. The Jewes need not grutch the coming in of the Gentiles, they shall not have the lesse, for God is able to enrich all : as the Sunne, though it every day give its light, and men and other Creatures partake of it ; yet neither hath it or we the lesse : So though thousands from one end of the earth to the other, flocke to the receiving of Mercy, yet God hath store, and the Fountaine is above our thirst.

The third Argument is drawn from the equall condition propounded to all ; (*viz.*) if they call on him : which if the Gentile doe, the gate of mercy is as open and free to him as to the Jew.

*Doctr.* The favours of God concerning Justification and Salvation, are dispensed without any respect of persons, to them which believe and call upon him, Acts 10. 34. Rom. 3. 29, 30. Galat. 3. 28.

*Use 1.* In this world for the most part the poore are contemned. If there be any favour, it falls into the rich mans mouth. If there be any danger, the rich man gets thorow, when the poore is taken in the Net of the Law. The poore is scantied in the things of this earth, but in the favour of God and heavenly things he shareth with the best. The rich cannot bribe for these. God respected the low estate of Mary his Hand-maiden ; yea, *Lazarus* went to Heaven, when *Dives* went to Hell.

*Use 2.* If thou beest rich, be humble, and doe not so disdainefully over-look thy poore neighbour, as not worthy to wipe thy shoes. He is heire of the same grace, serves the same Master, and it may be, in as great favour with him as thy selfe. I am sure the rich and poore are all one by creation ; there is the same entrance into the world, and the same way to depart them both ; unless the rich mans fulnesse open more doores of death, than the emptinesse of the poore man.

In the worst things, as sinne and corruption, the richest is equall with the poorest ; In the best things, as Justification, and eternall life, the poorest is equall with the richest.

*Use 3.* There is no difference between the rich and the poore ; but remember in spirituall things : In civill there is great difference, even by Gods ordinance. For the Gospell abolisheth not order, bringing in Anabaptistick parity and community. We must honour our betters and superiours, acknowledging a difference. We may not say in stomacke, wherein is he better than I ? We all come of *Adam*. When the Counters are put up into the bag, there is no difference between them, but while the account is casting, there is great difference ; one stands for a pound, another for a penny : so at the day of Judgement, and in Christ there is no difference ; but while we here live, there is difference,

and it is to be acknowledged.

Be at Unity : for there is the same Lord, We are all servants to one Master : he will preferre us all ; we need not envy one another. We are all of a Family, and weare all one Livery, and the Badge or Cognizance is Love. Will any man endure that his servants or childten shall be quarrelling, or snarling one at another ? Indeed, if we served divers Masters, there might sometimes naked Swords be seene ; but now contentions must needs be odious.

Alas, for the Divisions in the Church of England, Surely, the Authors and Fautors of her division, have much to answer for before God. This is the bane of the Church, and that the Divell knowes well enough. Division in Doctrine, is Heresie ; this is not found among us. Division in Rites, is Schisme : This is our disease. Let us remember who breake the peace of our Church, that an inveterate Schisme is Heresie. For the obstinate Schismatick, at length obtrudeth his Fancy for an Article of the Faith.

A Church in division, is like an House on fire. Quench, and increase not this flame by thy brainlesse opinions. It is like *Rebecca*, troubled in her wombe, with the strivings of two children of contrary dispositions : Pity the paines of thy Mother. This sinne is so great, (specially Authority being resisted) that some have confidently avouched it not to be expiated by Martyrdom.

If *Constantine* justly blamed *Alexander*, for earger opposing *Arius*, whom he did confute ; much more may our *Constantine* finde fault with them, which blame that which they can neither amend nor confute.

The way to be rich in all grace, is to aske it. *Use 5.* Aske, and you shall have : he is rich to all that call upon him ; he gives bountifully, and casts no man in the teeth : pleade not thine own deservings : thou must sue in *forma Pauperis*. Beggars obtaine ; the rich are sent empty away.

Every man desires to serve a liberall Master, that he may be preferred. Serve God, and thou shalt be made rich. Why dost thou by Swearing, Lying, Whoring, &c. serve that beggarly master the Divell, that hath nothing to give his followers, but hell, and everlasting torments ? If God be thy Master, thou art made for ever. No marvel that *Paul* breakes out into such a Patheticall thanksgiving, because God entertained him into his service. For as there is no fishing to the Sea : so no service to Gods and the Kings.

Get into Gods service, and when thou art in, keepe thee there. Deserve not to be cast out, as *Cain* was, lest thou sing the Prodigals Song, *How many hired servants in my Fathers house have bread enough, and I dye for hunger* ! There are two things to be done, that we may keepe our service. First, to know our Masters will. Secondly, to doe it : and then as God was rich to *Abraham* for his faith ; to *David*, for his zeale ; to *Stephen* for his Constancy ; so will he be rich to thee.

As God is rich in mercy to the good, so in Judgments, plagues, woes, curses, is he rich to all ungodly and wicked men.

Verse 13. <sup>a</sup> For whosoever shall call on the Name of the Lord, shall be saved. <sup>a</sup> Joel 2. 32. <sup>a</sup> Act. 2. 21.

That God is rich unto all that call on him, is here confirmed by a Testimony out of *Joel*.

The occasion of *Joels* speech was this : There was

was a great famine in *Jerry*: the Cause, their sinnes: the meanes; first, a great Raine presently after seede time; after that, a wonderfull drought. Also God sent Grasshoppers and Caterpillars, &c. which devoured the little increase the earth afforded. Farther, he threatneth them with forraigne enemies; and upon this exhorts them to repentance, telling them that whosoever shall call on the name of God, shall be safe. For in *Zion*, that is, the Church of God, shall be deliverance.

*Pauls* Argument is thus framed: If whosoever call on God shall be saved; then is God rich to all that call on him, for no riches are comparable to salvation. But the first is true: Therefore the last.

In this Verse are two things: First, the Duty. Secondly, the Event. The Duty, Calling upon God. The Event, Salvation.

*Whosoever*, as before, verse 11.

*Shall call upon*: By this is meant Prayer, which sometimes is taken for the whole worship of God. Prayer is called Invocation in Latine; because it must be performed with inmost affections; or, as to call God into us: or, as the *Greek* word signifies, to call upon another for helpe in extremity. And therefore *Chrysostome* well expounds it by Confession, joynd with Prayer. For he which beggeth the helpe of another, confesseth his own weaknesse and want.

*The Name of the Lord*: That is, God himselfe, whose infinite perfections no name can comprehend. Yet God hath by certaine Names and appellations notified himselfe unto us, so farre as was fit for ability to understand. Some here understand Christ, the Name, expresse Image and Character of his Father, by whom we know God, as we know things by their names.

*shall be saved*: Not that our prayers deserve Salvation, but because Salvation followes faithfull praying by the promise of God.

*God will save all such which call upon him*: Acts 2. 21. Psal. 50. 15 &c. 145. 18.

God is infinitely good, who propounds conditions of salvation as easie to the poore, as the rich. If he had offered salvation on these termes, as to build Churches, Hospitals, and to endow them, &c. Alas, what should have become of poor men! But if thou beest not rich, nor eloquent, &c. Yet if thou callest upon the name of the Lord, thou shalt be saved.

Whosoever calleth upon the name (not of our Lady, but) of the Lord. How then comes it to passe, that the Papists so much strive for Invocation of Saints?

There is no example, nor promise, nor commandment for it in the Bible: No threatening to them which omit it: neither doe the Saints departed know our particular necessities, or our hearts.

The Heathen Philosophers conceived one chiefe God, and divers inferior and Vndergods, as mediators, by whom they might come to the chiefe God, as by Noblemen we come to the King. This is one of their best arguments, which *Ambrose* on the *Romans* excellently propounds and confutes.

A certaine man, having used the helpe of some Noblemen, in a cause to his King, and being marvelously delayed, hearing by occasion a Bishop preach, that we must goe to God by the mediation of Saints; Alas, saith he, if it be in the Court of Heaven, as it is in the Courts of Princes, we shall

all have but a cold suit of it. We doe many times request particular men and Churches on earth to pray for us: because we have commandment, example, and promise for it in the Word, it being a Ministry appointed for the Militant Church. But that from hence I should pray to Angels or Saints departed, follows not. For first, I doe not invoke these, as the Papists doe their Saints: neither doe I desire that Office, unlesse either face to face, or by Letter or Messenger, I acquaint them with my desire: but there is no such intercourse between us and the Virgin *Mary*, or other Saints.

*Object*. But they pray not to Saints to fulfill, but to impetrate their desire.

*Answer*. This also is unlawfull, it being a part of the Office of our Mediator, as *St. Paul* teacheth to *Timothy*; where he (speaking of prayer) saith, *We have but one Mediator between God and us, even Jesus Christ*. Farther, though they teach this in the Schooles, yet (which is much to be blamed) they direct their people to practise otherwise, and to pray to Saints for the fulfilling of their desires. As I could shew in divers of their prayers, which I have seen, and most blasphemously appears in their *Ladies Psalter*. Concerning which, it is to be understood, that the common sort of Papists are taught upon Beads to say over certaine *Ave Marias* and *Pater Nosters*: to ten *Ave Marias*, one *Pater Noster*, which being five times said over, make one *Rosary* (as they call it.) And that they might not be deceived in their tale, they say that *S. Dominick* (it may be, one of our Ladies Chaplaines) found out the use of Beads for that purpose. From hence comes our *Ladies Psalter*, which consists of three *Rosaries*: Of which Psalter there is a peculiar Fraternity, endowed with many Indulgences by divers Popes.

Unto this Psalter, are added divers prayers to the blessed Virgin, especially the *Versuall Salutations*, in imitation of *David's* Psalmes, which some say was done by *Bonaventure*. In which, I may be bold to say, are many abominable things; wherein they pray in the same manner and words to the Virgin *Mary*, in which *David* prayeth to God, and not according to the sense of their School distinction.

He saith not, every one that prayeth shall have that which he desireth, but, shall be saved. Thou shalt have all thy desires if they stand with Gods glory, and thy good, otherwise it is not good for thee to desire to have them. *Paul* prayed for the removal of a temptation, and it was not removed, for Gods and *Pauls* greater glory in overcoming. Aske for necessary grace and salvation, and thou shalt be sure to receive it. A certain Widdow desired of *S. Austen*, direction to pray as the might be heard; and he wises her to pray for a blessed life. If he be compelled to give, which is unwillingly wakened by the suiter, how much more bountifully wil he give, which needs no waking, but wakens us, that we may aske him?

Prayer is a singular refuge in trouble. In Warre, *Moses* did more good with his prayers against *Amaleck*, than the Souldiers did with their Swords. As a strong Castle in a commotion, so is prayer unto God in trouble.

When Christ tells the troubles of the last daies, *Luk. 21. 36* he adviseth to prayer, and accordingly himselfe practised. Prayer is the Buckles of Christian Armour. The great neglect of this duty is the cause that we are so often overcome in temptation,

Invocate,  
qualiter,  
aut in se  
vocate.  
Ansel.

Doct.

Vse 1.

Vse 2.

Amb. Com.  
in 1. sup.  
Epist. ad  
Rom. Chrys.  
ostom. ex am.  
Deor. Conc.  
Trid. par. 3.  
de Invoc.  
Sanct.

Tim. 2. 5.

Aug. Ep.  
121. ad Pro.

ban de o.  
rande Dro.



and overtaken with foule enormities. He that sanctifies himselfe in the morning with prayer, is the stronger to resist tentations all the day after: for as when the Lyon roares, the beasts hide themselves, so there is nothing that sooner putteth the diuel to flight, than faithfull prayer. Not to pray, is a note of a wretch, and such lie open to all the plagues of God.

Not every saying, Lord, Lord, shall obtaine salvation, but that Invocation which hath Faith for the root, and obedience for the fruit: For we shall not receive, if either we believe that God will not give our asking, or if we glorifie him not with a godly life. If I regard wickednesse in my heart, the Lord will not heare me, saith *David*. Let every one that calleth on Christ, depart from iniquity, saith *Paul*. The prayer of a righteous man availeth much, saith *James*. As the Serpent going to drink, layes down his poyson, so doe thou lay aside thy sinnes when thou goest to prayer.

If a man having murdered his neighbours child, should come with his hands reeking with the blood to intreat a kindnesse, should he obtaine? So never make account to be graciously heard, when thou presentest thy selfe before the Lord, with the tokens of thy pride on thy body, or in the steame of thy Wine and strong drink, &c.

Vers. 14. *How then shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they heare without a preacher?*

15. *And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things.*

16. *But they have not all obeyed the Gospel; For Elias saith, Lord, who hath believed our report?*

17. *So then, Faith cometh by hearing, and hearing by the word of God.*

**S**aint Paul hath before spoken of Faith, and the righteousness of it: and some think, that here his purpose is to shew the means to come to Faith; which is, by hearing the Word. This is true, but the whole context in my opinion shews, that Paul hath another drift in these verses; namely, to prove that the Gospel must be preached to the Gentiles, which the Jewes could not abide to heare of.

The Apostle said, that whosoever, Jew or Gentile, calls upon God, shall be saved. Hence he inferreth, that the Gospel must be preached to the Gentiles. The Argument is thus:

It is the wil of God that the Gentiles should be saved.

But without the Gospel they cannot be saved. Therefore the Gospel must be preached unto them.

The first Proposition is avouched before; the Minor is in these verses proved, where we have the Argument it selfe, vers. 14. and part of the 15. with the 17. The other part of the 15. and the 16 verse, are an amplification of the argument. The Minor is proved by an heap of Arguments d clapt together, from the first to the last, thus: *Those that call on the Name of the Lord, shall be saved.*

But none can call, except they believe; nor believe, except they heare; nor heare, but by a Preacher; nor preach, except sent.

Therefore, Faith comes by hearing, vers. 17. that is, Preaching, and preaching by the Word; that is, by the Commandement of God.

The Argument follows backward and backward, Affirmatively and Negatively.

The words are familiar, which he setteth down by Interrogations, which are equivalent to strong Negations.

*How shall they call, &c?* That is, They cannot call on him in whom they believe not.

True Prayer, is the effect of true Faith.

*How shall they believe, &c?* That is, they cannot believe without hearing, which is the ordinary and high way to Faith. For Faith presupposeth knowledge; knowledge, instruction; instruction, hearing, which is the sense of learning. We have seene blinde men learned, but never deafe men so borne. He that is borne deafe, is also borne dumbe. The reason, because we learne to speake. Deafe men are barred from Faith and Salvation, to be attained by hearing; but not simply and absolutely, because God when he pleaseth, can extraordinarily worke faith without the senses. We have some notions of God left in Nature; but to know God in Christ, and things to be believed unto salvation, comes from without, and requires instruction.

*How can they heare, &c?* That is, they cannot heare to faith, without a Preacher: Preaching and Hearing are Relatives.

*How can they preach, except they be sent?* That is, None can preach, Except they be sent. A man unsent may debate or discourse of matters, but not as the Embassadors of God, to the begetting of Faith, except they be sent of God.

If a man take upon him to preach, not being sent, he were as good hold his peace. As a private mans doings, running on an Embassie of his own head, are not approved of the King: so God workes only with them whom he sendeth. He that begets faith in any, is sent of God.

Sending is External or Internall. We speake of externall, which is, by Ecclesiastike Ordination from those who themselves have been first ordained, and derive their power successively from the Apostles, and so from our Saviour Christ.

*Without the preaching of the Gospel there is ordinarily no salvation. The Gospel is the power of God to salvation, not written in leaves, but preached. Rom. 1.16. 1 Cor. 1.21. Jam. 1.18.*

Saints are not to be invocated, because we may not believe in them: This service of our Faith is only due to God.

Faith breeds Prayer: and indeed none can pray but believers. An unbeliever may speake, and say over a forme of words, but pray he cannot without Faith. When we are perswaded of the goodnesse of God, and his readinesse to helpe, then we fall to prayer. When Peter was in danger of drowning, if he had not been perswaded of Christs love, he would never so confidently have cryed; *Helpe, Master, I perish*. The Saints (whose practice herein must be our example) for the kindling of Prayer, have used to stirre up their Faith, by attributing such Titles to God, which doe manifest his Power, Mercy and Truth. As we esteeme not the cries of such as trust us not; so neither doth God the words of them which believe him not.

Many thinke, that of all other things, Preaching might best be spared, and that the Ministers office is least necessary: but here we see, that Faith and the promised good things cannot be attained with-

Psa. 66. 18

2 Tim. 2. 20  
Jam. 5. 15.

a Eysay 52. 7  
Naum. 1. 15  
b Eysay 53. 1.  
c Or, preaching.  
Gr. The hearing of us.

a Series.

Ep

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Jer. 23. 22.  
2 Cor. 3.

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without preaching. Next to Christ, it is the greatest benefit which God hath given to men: For by this we know, and apply that to our salvation. When Princes are crowned, they are bountifull: so when Christ our King ascended, he gave gifts. What gifts? Some to be Pastors and Teachers, for the gathering and edifying his Church unto salvation. He therefore that despiseth preaching, despiseth the bounty of Christ, and is guilty of his own damnation. For, as our bodies cannot live without bread, so nor our soules without the Word.

*Quest.* Shall none be saved, but those which hear Sermons?

*Ans.* No, ordinarily.

*Quest.* Cannot God save men, though they hear none?

*Ans.* It is a needlesse question; none denies but he can: yet when he gives ordinary means, he shews he wil save no otherwise. As a man refusing to eat, because God can save him without meat, tempteth God; so doth he, who following his pleasures, and refusing to heare, thinks to be saved. Mania is for the Wildernesse, which an Israelite lookes not for in *Canaan*, where he may sow and reap: so, while thou livest in a Church, where thou mayst partake of the ordinary means, use them, if thou wouldest be nourished in the hope of eternall life.

God could have taught the Eunuch without *Philip*; converted *Paul*, without *Ananias*; instructed *Cornelius*, without *Peter*; opened *Lydia's* heart, without *Paul*: but he used (not the Ministry of Angels, but) the Ministry of men, to teach us, that it is his wil we should submit unto it, if we would be blessed. The Ministry of the Word, is by the wisdom of God, which reverence thou, unless thou accountest thy self wiser than God.

The Papists from *Gregory*, make Images Laymens books; but God hath appointed, not by looking on an Image, but by hearing his ordinance, to instruct the Church in the Faith.

None can preach till they be sent. If God send not, we goe without good speed; Therefore *Esay*, *John Baptist*, *Christ* himselfe, the Apostles, goe not till their Commissions be sealed by God.

*Qu.* How may a man know who is sent of God?

*Ans.* A Minister may know that God sends him, if he finde his heart moved by God to desire the Calling for Gods glory; if he be competently qualified with learning, godlinesse, discretion, utterance; if his gifts be allowed by the Church, and he be sent according to the ordinary course of the Church, wherein he is a Minister, which is not after one manner in all Churches, neither is it necessary.

The Hearer may know that his Teacher is sent of God, if his teaching beget Faith and Invocation. The blessing of God upon his labours, is an infallible token of his lawfull Calling: so *Jeremy* approves a true Prophet, and *Paul* his Apostleship.

The Separatists, as they deny our Church (their Mother) the name of a Church: so they deny us to be true Ministers of Christ. But if ordinary begetting of faith be an argument of a lawfull Calling, Blessed be God, we have a calling to our comfort.

They say we are false, Idolatrous, Antichristian Ministers, even Priests of *Baal*. And I aske them whether ordinarily God converted men to himself, and stablisheth them in true Grace, by false, Idolatrous, and Antichristian means? Whether he follows the Priests of *Baal*, with his abundant blef-

sing in their calling, or his own Ministers whom he sends himselfe?

And if we be sent of God, how dare they refuse to heare us, though there might be some defect in our Calling, which I am sure is as justifiable, as the calling in any Church upon earth? and when it is at the worst, too good, that theirs should enter into any comparison with it. Howsoever they blaspheme our calling, I am sure that if there be any grace in any of them, they are beholding to the Ministry of the Church of England for it.

How can they preach unless they be sent? *2/fe 6.*

Therefore wheresoever preaching is, it is by the sending of God, and a token of his love, as where he sends it not, it is a token of his displeasure toward the place. Christ hath the Ministers as Stars *Apo. 1. 16* in his right hand, not onely for their defence, but also to make them rise or set to severall parts of the world, as he pleaseth. He can make it raine on *Judg. 6. 37*, *Gedeons* Fleece, and no where else; and every where, save on *Gedeons* Fleece. If you have the Word, thank him that sent it; if you want it, seeke for him that gives it. *38. 39. 40.*

Verf. 15. As it is written, How beautifull are the feet of those which preach the Gospell of peace, and bring glad tidings of good things!

IN these words, and in those of the 16 Verse, (which are by some included in a parenthesis) is an amplification of the preaching of the Gospell to the Gentiles, of which are two parts:

The first is a confirmation of it, in these words. The second is an answering of an objection, in the next Verse.

The proof is taken out of *Esay*, chap. 52. 7. From the effect of the preaching of the Gospell, which is joy and rejoycing in them which heard it. So at *Antioch* there was great joy; so in *Galatia*, and in divers Cities and Towns it was entertained as with clapping of hands, which joyfull imbracing of it proves it to be of Gods sending.

This effect is set forth under a Comparison of the lesse; for *Esay* speaks of the Royall receiving of the Messengers of *Israels* Deliverance from the captivity of *Babylon*, of which when *Newes* came, they were so ravished, and filled with laughter, that they thought it had not bene a truth, but a dreame. If then the tidings of such temporall deliverance was so welcome, much more must be welcome the glad tidings of the Gospell: and as those Messengers were from God, so much more these, it being a great deale more likely that the Jewes might be delivered from that bodily servitude, than that the world should be delivered from the bondage of Satan, by the blond of God.

In these words are two things. First, a commendation of the Gospell; *How beautifull, &c!* Secondly, a Reason, because it bringeth peace, and good things.

*How beautifull &c!* He saith not simply, they are beautifull, but useth an Exclamation. *How beautifull!* as if he were not able to expresse such beautifull.

*How beautifull are the feet!* Some take feet for men: some for the affections, being that to the soule, which feet are to the body: these affections appearing in the Apostles, by their sweet delivery and utterance. Some interpret the velocity of the Apostles in converting the world. Some their constancy and courage. Some take beauty for the

Eph. 4.

2/fe 4.

2/fe 5.

Jer. 23. 18.

22.

2 Cor. 3. 15.

Apo. 1. 16

Judg. 6. 37,

38. 39. 40.

Locus laus

datorum,

Sacrament.

holinesse of the Apostles; some for a fleshly beauty by ornaments as slippers imbroided with Gold and Pearle; as this Scripture is abused to the consecrating of the Popes toe. But the plaine meaning is, that the coming of the Apostles with the glad tidings of salvation was acceptable: he saith, *feet*, because they are the instruments of going; as we familiarly say of poore men. They get their living by their fingers ends, which are the Instruments of their labour.

Nave ab  
Ava, or  
Nava,

*Beautiful.* The Hebrew word according to the root, may signifie to be desired and longed for, or beautifull and welcome. The beauty of a thing causeth it to be desired, as the beauty of Christ makes the Church sicke of love.

αγατος ab  
αγα.

The Greeke terme comes of a root which hath divers significations; as an houre, for generally Time: but not so here.

Quam  
tempestine,  
Ter. lib. 5.  
advers.  
Marc. c. 2.

It also signifies that part of time which is fittest for affaires, called Season: and so some read it, How seasonable? A word spoken in season, is beautifull, and so is the Gospell somewhere called, and every thing is beautifull in his season. Many of our daintiest meates are not, but the Gospell is alwaies in season; in the Winter of Adversity, in the Summer of prosperity, in the Spring of Youth, and Autumne of Age: and therefore Paul bids Timothy to preach in season, and out of season; not that it is at any time unseasonable, but because the world so judgeth it.

It also signifies the Spring: and therefore some have compared the coming of the Apostles, and of the Preachers of the Gospell, to the Spring. For as the fields in the Spring begin to be adorned with buds, blossomes, and sweet flowers, in which all creatures rejoyce: so the preaching of the Gospell turnes our Winter-like barrennesse into fruitfulnessse, making us to flourish with heavenly graces and vertues.

It is also taken for ripenesse, and so some have likened the coming of the Apostles to ripe fruit. Varie fruit is dangerous, and not so well coloured, but that which is ripe, is both well tasted, and well coloured. No dainty coloured fruit, so beautifull and wholesome as the Gospell.

Ambr. Ep.  
11.

It signifies also comeliness; that which we call the pride and flowers of life; also youth, wherein is that mixture of white and red, which is called beauty. As Christ is said to be fairer: so also is the Gospell.

Psalm 43.

*The Gospell of Peace and glad tidings of good things:* Here is an excessse of words: but this redundance, serves to make us the more to esteeme of it. It is the Ghosts spell, a comforting and soule-saving word.

*Peace:* We are by corruption of Nature enemies to God; the Gospell reveales a three-fold peace, with God, with our selves, with men; according to the song of the Angels at the birth of Christ. *Good things.* Yea, the best in the Superlative degree, Celestiall good things: a freedome from all evill of sinne, of punishment.

Doct.

*Nothing should be so welcome as the preaching and Preachers of the Gospell. That Christ came to save sinners is a faithfull saying, and worthy of the best welcome, 1 Tim. 1. 15. without this, we had been damned wretches. It is called the Word of Life, of Salvation, the Gospell of the Kingdome. Even as one would say, the key of heaven: for life and immortality are brought to light by the Gospell, 2 Tim. 1. 12.*

Use 1.

The essentiall duty of a Minister, is to preach the Gospell. The Law is to be preached also, both as

an introduction to the Gospell, and for a direction how to leade our lives, when we have received the Gospell, because sinne breakes Gods peace; but chiefly, we are sent to preach the Gospell.

Nor riches, nor dignities, but to preach the *Use 2.* Gospell, is the chiefe honour and beauty of a Minister, who though highly advanced, if he preach not the Gospell, shall be despised.

Some love their Ministers, because they keepe *Use 3.* hospitality, which is commendable; some, because they gaine by them in their tythes, and other duties, which is carnall; some, because they never preach, which is abominable; some because themselves would be well accounted of, which is hypocriticall. But, to love them for their workes sake, is conscionable, and according to the commande- *1 Thes. 5. 13.* ment.

It is an argument of great corruption, to esteeme basely and meanely of the Preacher; when he that brings tidings of a good bargain, or is an instrument of our pleasures, shall be highly welcomed and rewarded. We are earthen vessels, but we bring a treasure more precious than all the world. we preach the *Summum bonum* of man, and therefore should be esteemed.

If the Minister have weake gifts, yet if he preach *Use 4.* the Gospell, thou must account his feet beautifull: It is not the gifts of men, but the Word of God which workes the feare in our Conversion.

If it be the Gospell of peace, the professors are to be peaceable. *Use 5.*

The great sinne of this Land, is the contempt of the preaching of the Gospell, that we account it not a precious, but a tedious thing. Never merry world (say some) since we had so much preaching; as if the Sunne shone too bright. Like the Israelites, who stumbled at the plenty of Manna. These are a-kinne to those Divels, who asked Christ if he were come to torment them. So they account the Gospell a torment, because it crosseth their profane, covetous, and Epicure-like courses. These can spend dayes and nights in vanity, but an houre at a Sermon is tedious. Blear-eyed *Leah* is more comely in their eye, than *Rachel*. The Onions of *Egypt* have a better sellish in their mouths, than Manna and Quailles. They had rather live at the Hogs-trough (for what are all worldly pleasures, but drasse in comparison?) than in their fathers house, preferring their pigs with the *Gadarens*, before our Saviour Christ. O, say they, We cannot live by Sermons. But alas! what are all pleasures without this? even vanity and vexation of spirit; yea, the more of these the more torment to the conscience at the day of death, when the Gospell of peace is worth all the world.

But what's the cause we love the Gospell no better? Surely this, we know not our own poore estate, and so are ignorant of the worth of it. If we knew these, we would runne from East to West for it. If drunkards, and the rabble of wicked wretches knew their fearefull estate, the Minister, should be as welcome to them, as bread to the hungry, or a pardon to a Theefe.

To them which are visited in their consciences is the Gospell sweete, but to them which are hardened, it hath no favour. Poore soules! If a man in the street cry fire, fire, every man runnes; but we daily cry the fire of Hell to consume all impenitent sinners, yet none almost are moved. What's that fire to this? What the burning of rotten houses to the burning of body and soule in fire and brimstone for ever?

If



If the Lord would be pleased but to shew a wicked man the torments of Hell, or to visit his conscience with the apprehension of his wrath, then the very crumbs of the Gospel would be welcome, when now they loath the full mellees of Consolation. Then, to see the sweetnelle of but one sentence or line in the Gospel, would be more acceptable then the riches of the whole world. When the conscience is wounded, and the diuell strongly accuseth, then how beaurifull wil the feet be of the now contemned Ministers of the Gospel? Sell all thy profits, pleasures, sinnes, to purchase this treasure of peace which comes by the Gospel. Many are daily cheapning, but they under-bid for it, they would fain have it, but are driven away with the price, because it requires a forsaking of all, to follow Christ. But indeed, *Daniels* fare with the Gospel is a Royall feast: if thou accountest not so, thou hast a proud, and an ignorant heart.

Verf. 16. *But they have not obeyed the Gospel, for Esai- as saith, Lord, who hath believed our report?*

**I**N this Verse *Paul* prevents an Objection, against that which was said concerning the preaching of the Gospel to the Gentiles, that it was of God. As if some Jew should say, No, *Paul*, God never sent you to preach to them; for if he had, he would have sent you first to us, and have blessed your labours; but the greater part obey you not, either of Jews or Gentiles. It may be here & there a few of the common sort follow you, but where are the great Rabbins, the Pharisees? the fourth part follow you not, but persecute you. Therefore, because this businelle profits not in your hands, God never sent you, but you runne of your own head.

This was a plausible argument to the Jews, to which *Paul* answers by a Concession, with a Correction annexed; as if he should say, Indeed all doe not obey the Gospel, yet you Jews are not to be offended, because, as our sending was foretold, so your and their incredulity, and the small fruit and effect was foretold also.

In this verse we note two parts. 1. A declaration of the successe of the preaching of the Gospel, Not all obey it. Secondly, a confirmation of it, out of *Esay*.

All have not obeyed, that is believed; So called, because obedience is an inseparable effect of faith. The effect is put for the cause: so we say of the Trees in our Orchards, this is a Pearre, that a Plum, when they are the Trees that beare such fruit: so Faith is the Tree that beares the fruit of obedience.

This obedience of Faith is twofold. First, of Reason. Secondly, of Works.

That of Reason is, when it gives place and way to the Gospel, though it conceive it not. For the Gospel goes beyond reason, as in the point of the Trinity, Incarnation of Christ, Justification of a sinner before God, Resurrection, &c. *Abraham* believed, above or against reason; and the Gospel is said to bring into subjection our Reason.

That of works is, when we observe the Law, for Faith worketh by love, and is to be showne by our workes.

For *Esay* saith, By this is rendred the cause, not of the thing, but of the Proposition. For not because *Esay* foretold, did not all obey; but because all did not obey, *Esay* foretold it.

*Lord*. This is added by the *Septuagint* for explanation.

*Who hath believed?* The Interrogation is a forcible Negation; propounded, as some say, by way of Admiration, that so few should believe; but that's no wonder. It is rather a wonder that any doe, considering our corruption, and the Divells subtil tentations, then that many doe not. It is no wonder to see men to run into all manner of sin, as 'tis no wonder to see a stone rowle down from the top of a steep hill. I think it is spoken rather by way of complaint, that so few should believe the Gospel.

*Report, or hearing*; that is, preaching, by an usuall Hebraisme, because nothing in the world is so worthy to be heard as it.

*Our Report*. Which are the Prophets, Apostles, and Ministers of the Gospel.

*Who hath?* That is, none have; so few, as in comparison, none. So *John* saith, that, No man receiveth the testimony of Christ. Did not *Mary*, *An- drew*, *Peter*, &c. Yes, but in comparison of the multitude that did not, None.

*When the Gospel is preached, all are not converted* Doctr. by it, and believe it. *Joh. 3. 32.* & *12. 37.* *Mat. 20. 16.* *2 Thes. 3. 2.*

Faith is called obedience. Obey thou in life, *Use 1.* and make thy reason obey. No man standing on his own reason, ever believed; an un sanctified wit is a great hindrance of faith. The greatest Philosophers, as the Epicures and Stoicks, most resisted *Paul*. as *Acts 17. 11.* our greatest Politicians most scoffe at Religion, and at preaching of the Word.

All are bound to hear, and nothing so worthy to be heard as the Gospel. Let us say of hearing, as *Paul* speakes of knowing it, viz. that he esteemed to know nothing besides.

The Nurses song doth not so quiet the Babe, as the preaching of the Gospel the conscience. It is the hand of God, offering us forgiveness of sins; He therefore who hath eares to hear, let him hear. He hath wel employed his eares, who hath reverently heard the Gospel, which the Diell keepest many from hearing, lest by hearing they should be converted, and live.

If thou wilt not heare that which may profit thee, thou shalt heare one day that which wil make thy heart to ake, even this, *God you cursed, &c.* For if any receive you not, nor heare your words, shake the dust off your feet: truly it shall be easier for *Sodome* in the day of judgement, than for them.

Ministers must be affected and grieve, when they see the company of reverent hearers so thin, and their labour so fruitlesse. The Prophet here complains of this; so Christ groans for the hardness of the peoples heart, and weeps over the stubbornnesse of *Jerusalem*.

The shrewd'st turn to be done to a Minister, is deprive him of the joy of his labours; and the way to rejoyce them, is to imbrace the Gospel they preach. It wil be unprofitable and heavy for the hearers, to have their Minister to complaine of them with griefe unto God.

*Esay* and *Paul* gave not over, though they had cause to complaine. As the Physician omits no point of his Art, though the recovery of his Patient be desperate, So though we preach to many desperate and scoffing hearers, we must not give over, but rather use the more diligence. For whether they profit by us, or no, we shall have our fee.

Not

Not as the Husbandman loſeth by an ill crop, ſhall I loſe. If I preach, and thou repent not, it ſhall never repent me of my paines. I will preach ſtill : for though my preaching be not a ſweet favour to thee, yet even in thee I am a ſweet favour to God. Thou alſo ſhalt ſmart for it: for if we be offended when our words are deſpiſed, much more will God be, at the contempt of his Goſpell.

*Uſe 5.* Although faith cannot be without preaching going before it ; yet preaching may be without faith following it : as that which is to be known, may be without knowledge of it. The word that ſounds without, is not ſufficient to faith, if God ſpeake not within in the heart.

There are two things required to Faith ; the determination of that which is to be believed, and the inclination and perſwaſion of the heart to believe. Preaching determines, but it is God who perſwades by preaching : God can doe it without preaching ; but preaching cannot doe it without God. Our voice can ſay, Repent ; but it is God only that gives Repentance. *Aquinas.* Paul preacheth to *Lydia* care, but God hath the key of her heart.

Pray that God would open our mouths to ſpeake ; pray alſo that he will unlocke thy heart to believe : for as *Rebecca* cookt the Veniſon, but *1 Cor. 3.7.* *ſſane* gave the bleſſing; ſo we may plant and water, but it is God that gives the increaſe.

*Pſal. 19.* Verſe 18. But I ſay, Have they not heard? Yes verily, their ſound went into all the earth, and their words unto the ends of the world.

This is ſpoken of the Gentiles, not of the Jewes, as appears by the manner of the next verſe.

In this Paul prevents another objection, occaſioned by the words before, concerning the ſending of the Goſpell to the Gentiles, as if ſome ſhould have ſaid :

If you be ſent to the Gentiles, why doe you not preach to them all, but only to ſome choiſe Cities and Nations?

Paul answers, that they doe and ſhall preach to them all ; which he utters by an interrogation, and proves by a teſtimony out of the *Pſalmes* : as if he ſhould ſay ; *David* tels you that all have, or might heare ; for, Their ſound is gone out into all the earth.

Question is whether Paul allege this teſtimony, or allude unto it : In the *Pſalme* he ſpeakes of workes, here of the Word. Some ſay that Paul argues from the leſſe : If God teach all by the great Volume of the heavens, much more will he teach all by the heavenly Doctrines of the Goſpell.

I thinke that under the hiſtoricall narration of the heavens, and of their ſound, is hid a prophecy of the preaching of the Goſpell, becauſe the latter part of the *Pſalme* ſpeakes much in the commendation of it ; and Paul here ſo applies it. And indeed there is a moſt ſweet Analogy between the Heavens ſound and the Goſpell. There are divers particulars obſerved. I thinke theſe are good :

The Heavens are the worke of Gods hand ; ſo is the Goſpell revealed by God. The Heavens ſhew the worke of God : ſo the Goſpell, that we are juſtified by the worke of God, which is faith, not by the workes of man. The Doctrines of the Goſpell is pure and lightſome as are the Heavens. The influence of the Heavens comforteth and cheriſheth inferiour things ; ſo doth the Goſpell the Conſcience. The diversity of Nations and Languages is manifold, which underſtand not one another ; yet

all underſtand the excellency of the heavens, and the wonderfull worke of God in them : So God enabled the Apoſtles to teach all Nations in their own tongues, the wonderfull workes of God.

*Into all the earth, and unto the ends of the world.* The ſumme is, that the Goſpell was preached to all the world.

*Objeſt.* But many Nations were long after the Apoſtles dayes converted : as *England* in the time of *Gregory* the great ; the *Japenians* and *Americans* but the other day heard of Chriſt.

*Anſw.* All the Earth is either taken for the moſt part ; and the ends for Countries very farre off : or it is ſpoken of that which ſhould be ; or it is meant of the foure quarters of the world ; or of the *Romane* Empire. And for that of *England* ; it is falſe. Indeed in *Gregories* dayes, *England*, by *Auſten* the Monke, was firſt brought in ſubjection to *Rome*, they before agreeing with the Greeke Church ; for at the coming of that *Auſten*, there were many holy Monks in this Land ; and ſome have written of the conversion of it in the daies of *Eleutherius* : yea, *Dorotheus* ſeemeth to affirme, that *Zimon Zelotes* was in *Brittany*, if the place be not miſ-printed. And for the new diſcovered places may be answered, that either they were not then inhabited, or the Goſpell there preached, but not received ; or that the fame of the Goſpell at the leaſt came thither, as the fame of the *Iſraelites* came into *Canaan*.

The Goſpell was preached to all the world in the time of the Apoſtles : *Mat. 16.20. Act. 1.8. Col. 1.6.*

*Queſt.* But what may be thought of them which never heard of the Goſpell? are they not to be excuſed before God?

*Anſw.* Yes : Of the ſinne of unbelieve in the promiſes : but they cannot obtaine thereby an acquittall from their other ſinnes, but ſhall be condemned for them.

That is the true Religion, which agrees with that which was preached in all the world by the Apoſtles. *Uſe 1.*

It was a miracle that the Goſpell, a doctrine teaching the denyall of our ſelves, and bearing of the Croſſe, carried by poore and meane perſons, oppreſſed by mighty Emperours and Kings, ſhould in deſpite of men and divels, within the ſpace of 40. yeares be ſo publiſhed in all the world. Let all enemies ceaſe to oppoſe it by the remembrance hereof. *Uſe 2.*

Obeſe the Goſpell, left He which ſent it, take it away, and remove our Candle-ſticke for our unbelieve and contempt of it. For this cauſe Turciſme and Papiſme poſſeſſe many places, which have been heretofore famous for the Goſpell. *Uſe 3.*

Hath the grace of God ſhined to thee in deſpight of the Divell? Make much of this Light, and walke in it : Haſt thou heard the ſound of it? Why doeſt thou live in lewd practices, as if thou haſt never heard any inkling of it? If thou beſt a blaſphemer, drunken, uncleane, proud, covetous, &c. What could a Jew, or a Turke doe more than thou doeſt? Thou haſt not received it. Where ſinne beares rule, there is not the Goſpell received.

In thoſe *Marian* times, the Goſpell made men forſake goods and life ; and can it not now make thee leave thy vile and bad courſes? He that cauſed the Goſpell to be brought with the bloud of his ſervants, will require the bloud of all the contempters of it. Be you carefull, that as in all the world, ſo the Goſpell may have a free paſſage among you, and be glorified ; which ſhall be, when you ſuffer it

it to subdue your vile and rebellious affections.

verse 19. *But I say, did not Israel know? First, Moses saith, \*I will provoke you to jealousy by them that are no people; and by a foolish Nation I will anger you.*

**T**he Apostle hath in the verses before soundly proved, that the Gospell is by the will and counsell of God to be preached to the Gentiles.

The Jew is mure, and hath nothing farther to object against that point, but falls to excuse his opposition against the preaching of the Gospell to them, by pleading ignorance, that he did not know it was the will of God so to have it.

To this Paul answereth: *What (saith he) did not Israel know? Did ye not know This? Why Moses and Esay ascribe it, in whom you are conversant. And so falls into a plaine declaration of the Abjection of the Jewes, and receiving of the Gentiles, as before he had done in the ninth Chapter.*

Here then are two things. First, a taking away of the excuse, (*viz.* ignorance) which the Jewes made to cover their malice against the preaching of the Gospell to the Gentiles, by a reprehensory declaration, that they were not ignorant. Secondly, this he proves by the Testimony of the Prophets.

*Did not Israel know?* The Geneva Translation supplieth (God) without any sense, which is exceedingly well observed in His Majesties Translation, and there left out: For that which they pretended not to know, was not God, but the will of God, in the matter before spoken of: As if he should say, You may be ashamed to say you are ignorant, you know it well enough, or might or ought to know it.

*The corruption of our hearts leades us to the practice of those things which we know to be sinne,* Rom. 1. 31. Jude 10.

Abstaine from all sinne, specially from sinne of knowledge. A regenerate man may through infirmity, or in the violence of temptation sinne against knowledge, as *David* and *Peter*; but beware of cold blood, and continuing in knowne sinne. Antecedent ignorance will not save a man, much more will consequent Ignorance condemne him. Ignorance taketh not away sinne, but knowledge taketh away all excuse of sinne. Now I have spoken to them (saith Christ) they have no colour for their sinne. To withhold the known truth in unrighteousnesse, provoketh the wrath of God. Dost thou not know that drunkenesse, whoredome, &c. are abominable sinnes? And yet thou practisest them. Alas, what hope canst thou have? A willing practice of knowne sinne, and Repentance, can never stand together: nay, it is the high-way to a reprobate minde, and to that unpardonable offence.

Though thou canst not but sin in these dayes of thy frailty, yet beware of two things. First, of being willingly ignorant of that which God gives thee the meanes to know, for this is the marke of a wretch. Secondly, of doing contrary to knowledge: For he that knowes to doe well, and doth it not, and by proportion to avoid ill, and shunnes it not, to him it is sinne, that is, his knowledge aggravates his fault.

The Jewes sinned against their knowledge: What was the cause? Even their Envy that the Gentiles should be admitted to the prerogative of Grace. This made them deliver Christ to be cruci-

fied. This caused the stoning of *Stephen*: this the persecution of *Paul*. Beware of Envy, which is a divellish sin; the rotting of the bones, which makes a man twice miserable: For the envious man is cruciated both with his own evils, and with the good things of his Neighbour. The way to avoid envy for worldly matters, is to despise the world, and the folly of it, and to love heavenly things; and the way to avoid envy for the grace of God shewed on another, is to love the glory of God, which is set forth by my neighbour, as well as by my selfe.

The prooffe is, from the Testimony of two famous Prophets; *Moses* in the rest of this 19. verse, and *Esay*, verse 20, 21.

First *Moses*: *Moses* is called the first, not because of a second *Moses*, but first in time or dignity; or first in this allegation.

The Testimony is out of *Deuteronomy*, containing a threatening of Rejection to the Jewes, for their vile dealing against God: wherein are two things to be considered; 1. The phrase wherein this Rejection is set down. 2. The amplification of it.

*I will provoke you to jealousy, and I will anger you.* This is the phrase.

The Amplification is two-fold; 1. From the Author, which is God: who doth not cause envy, but cause it to come to light, being in the heart before: nor is the Author of jealousy as a sinne, but as it is a punishment, doing that for punishment, which would stirre up their corrupt hearts to jealousy. 2. From the instruments which God useth to anger and provoke them withall: Namely, *No people, A foolish Nation*. That is, the Gentiles: whom the Jewes accounted beasts, and not men, even dogges.

As a man divorcing an adulterous wife, and in her face taking her bondmaid to be his wife, and adorning her with the garments and jewels of his former wife, must needs make her pine with envy and jealousy: So God threatens the Jewes, whom he had chosen to be his Spouse, that he would cast them off for their wickednesse, and bestow their priviledges on the Gentiles. Or as a Mother, sometimes for a fault done by her little one, thrusts it from her, and saith it shall be her child no longer, taking up a strangers child into her lap: so doth God threaten the Jewes. Here's the difference, we doe it not seriously, but God doth.

This is then as if the Lord should say, You have chosen another husband; I wil chuse another wife. You another God, even your Idols; I another people, even the Gentiles; You have angered me, giving my honour to Idols; and I will anger you, giving your prerogatives to the Gentiles.

*God will forsake them, which forsake him,* 2 Chron. 15. 2 Jam. 4. 8.

To be out of the Covenant, is to be of no account. The Gentiles in regard thereof are said to be No people, and a foolish Nation. If a King have an Army of many thousand dead men, or cripples, there is no reckoning to be made of them: So, no reckoning of men unconverted; for they are dead in their sinnes, very beasts without reason, till they be enlightened.

*Object.* But are not many unregenerate men great Politicians?

*Ans.* Yes, they are; but in the account of God they are very fooles and beasts. The Gentiles had many learned Philosophers and wise men for govern-

\*Deut. 32.  
31.

Doftr.

Ufe 1.  
Ignorantia  
nulla non  
solvatione  
peccati.  
Scientia  
non solvit  
peccatum,  
sed solvit  
excusatio-  
nem peccati.

\* Joh. 15.  
22.  
b Rom. 1.  
18.

a Pet. 2. 5.

Jac. 4. ult.

Ufe 2.

Doftr.

Ufe 1.



Pro. 1.7. vernment, before their Calling; yet God saith they were a foolish Nation. *The beginning of wisdom is the feare of God.*

U/c 2. There are many that despise and scoffe the children of God for their simplicity, and holy profession: let such remember, that even by those whom they left at, God wil anger them, either in this life, or at the day of judgement. The time shall come; that then shalt gaine with thy teeth, to see them saved, thy selfe damned, them carried to Heaven, thy selfe haled to Hell. As thou hast laught them to scorn, so shall they laugh at thy destruction.

Live England according to thy knowledge, and bring forth fruit worthy of the Gospel which thou enjoyest, and thou shalt live long: else God wil cast thee off, and anger thee. Now we are the people of God, let us obey him, lest he make us no people.

As a Master deals with a naughty servant, plucking his Livery over his eares, and turning him out of doores: so God wil take from us his Word and Sacraments, his Livery and Cognizance, if we reverently profit not by them, but despise them. Now God honours us above many, nay above any Nation. O what griefe, envy, anger, jealousy, must it needs breed; if ever the day should come, that we should see the Turkes, or other Infidels, possessors of these favours, and our selves turn'd off! There would be no griefe to this.

The Gentiles got the Kingdom of the Jews, and all their wealth; but for all this, they envied not them so much, as that God should be the God of the Gentiles, and not of the Jews. The losing of their Temporalities was not so much unto them, as the losing their Spiritualities. Thus he dealt with the Jews, and thus he wil deale with us, if we despise his Gospel, not believing nor obeying it. But if we forsake not God, he wil never forsake us: it can never be shewed by any observation, that God began first.

Esa. 65.1. Vers. 20. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

Here he brings the Testimony of Esay, a great Prophet, of the Blood-royall, whom the Jews greatly honoured. This testimony is in effect the same with that of Moses, it onely differs in words. In it are to be considered two things: First, the manner of the Testimony. Secondly, the matter of it. The manner is, that Esay witnesseth boldly, or audaciously; this being to be taken in the better part, not as a fault. It was not safe to preach as Esay; for the Jews were not patient to heare their downfall, and of the advancement of the Gentiles: therefore he had need of a bold spirit: and this boldnesse (like enough) cost him his life. For by the commandement of Manasses, he was put to cruel death; being (as it is said)

Hieron. in Esaiam. Doff.

sawn a sunder with a wooden Saw. Ministers are boldly to preach the truth. Paul requirith so to be prayed for, Ephes. 6. 19. And so he enjoyns, Titus 2. 13.

U/c 1.

Ministers may not feare the faces of men, lest God destroy them. They may not be timorous, nor clawbacks: neither of these can be faithfull. They must be men of courage, to stand for God and the truth, against all opposites, though they have John Baptists reward for their labour.

Art thou opposed in thy Ministry? Tu. contrā

audentior ito; be the more bold with discretion and wisdom, and let not thy very life be dear unto thee, to fulfill the ministration thou hast received of the Lord.

As it is our parts boldly to preach, so it is your parts meekly to heare, and cheerfully to follow that which is taught.

The matter of the Testimony is twofold. First, of the calling of the Gentiles, in the rest of this verse. Secondly, the Rejection of the Jews, vers. 21.

In these words are two things: First, a description of the calling of the Gentiles. Secondly, an Amplification of it.

The description; I have been found and made manifest.

To finde God, is to know him; to finde favour with him, to have him, and enjoy him as our portion, which they doe, which believe and repent.

I have been made manifest: that is, not declared in shadows and ceremonies, but plainly. These are set down in the time past, for the future, because it was then as sure to be done, as it is now done.

The Amplification is from the deniall of the cause of finding. They sought not, they asked nor, or minded him not. For we read of the wisest of the Gentiles, (as Pythagoras, Plato, Aristotle, &c.) that they travelled and sought into every corner of the world for Philosophy, and to talke with learned men: but we never read that they came into Jewry to seek God. And yet God was found, though not of them in particular, yet afterwards of the Gentiles in generall.

Or here is the description of the Gentiles. A Gentile is such an one, who seeks not after God. This is our glasse; for we are Gentiles.

Our conversion and calling is not from our own wisdom, merit, labour, but from the mercy of God, 2 Tim. 1. 9. Jam. 1. 18. Doff.

We are wel taught in our Liturgy to confesse, that we have gone astray like lost sheep. Christ is compared to a Shepherd, we to lost sheep; He to a woman having lost her groat, we to the lost groat. The groat seeks not the woman, nor the sheep the shepherd: so, nor we Christ; it is he that seeks us, or we must be lost forever. U/c 1.

Abraham dwelt in Ur of the Chaldees, and was (as is probably gathered) an Idolater, and had fo been to his dying day, if God had not called him. We are described to be as a child cast out and forsaken. Wert thou seeking God when thou wert called? No, thou wert seeking another, nay a contrary thing. What was Paul doing when he was called? was he seeking Christ? Yea, that he was, but to persecute him in his Saints, not to believe in him. So if thou wel remembreth thy selfe, wert thou following thy own lusts, when God called thee, having neither foresaith to seek, nor an heart to be willing to be found when God sought thee, unlesse God had bowed and inclined it. Even as Adam ran from God, when he came to seek him, and was faine to drag him from behind the bushes: So, if God had not dealt with thee in like manner, thou hadst been a lost sheepe even to this day. praise God for finding thee out.

An Heathen is one that seeks not after God; then have we swarms of Heathens amongst us: for, though many be baptized, and come to our Assemblies; yet their hearts seek not God, but the fulfilling of their own abominable desires. Such with men may be in the account of Christians; but

Ezech. 16.

U/c 4.

but in the day of separation God will ranke them among the number of Heathens. A Convert is such a one to whom God hath manifested himselfe, giving him Faith and Repentance: and such are happy.

*Quest.* How is God to be found?

*Ans.* Three things are to be observed for the finding of God: 1. The time. 2. The place. 3. The manner.

*Mat. 6. 33.* For the time, we must seek God first: First seek the Kingdom of God. First our profit and pleasure, and then God, is no good method. Many make the seeking of God an after-care, a work of their age. It's an hundred to one, that he which seeks the Divel in his best age, shall never finde God in his worst age; when the daies come, in which he shall say he hath no pleasure in them. Give the first of thy time, and of every day to God, or else thou mayst despair to finde him in the rest of thy time and day. Seek God early.

*Mat. 8. 20*  
*Pla. 105. 4*  
*Cant. 1. 77.* The place. God is every where, but not every where to be found ordinarily. The ordinary place is the Congregation of his Saints, where his Name is called upon, and his Word preached, for there he hath promised his presence. Seek the Lord, and his strength, seek his face evermore. The meetings of the Saints are called the face of God, because there he manifests himselfe, dispensing his favours and blessings. Where should we seek for a man, but at his house? The Church is the house of the living God, seek him there; for at Salem is his Tabernacle, and his dwelling at Zion. The Church is directed for the finding of Christ, to get her forth by the footsteps of the flock, towards the Tents of the shepherds; that is, to resort with the people of God to the hearing of the Word.

When then shall our Recusants finde God, with such as wil not vouchsafe to step over the Threshold to hear his word? There is a time when they shall finde him: but to their cost, as a Judge to punish them for their contempt.

*Psal. 15.*  
*Psal. 24. 6.*  
*Mat. 5. 8.* The manner. In holiness, not in hypocrisie and prophanenesse. *Who* (saith David) *shall ascend into Gods Hill, and stand before him? Even he that hath clean hands, and a pure heart, &c.* This is the generation of them that seek him; that seek thy face, O God of Jacob.

*Use 4.* The pure in heart shall see God, and without holiness none shall see him. Away therefore with drunkennesse, pride, uncleannesse, and beast-like living. This generation shall not finde God. He blesteth them who seek him in goodness.

Hast thou found God, when thou soughtest him not? Seek him then, and thou shalt more finde him. The heart of them shall rejoyce, which seek him, much more the heart of them which finde him.

Examine then thy heart, whether thou canst finde God there. Thou shalt know his presence by thy joy, thy care, thy fear.

1. Art thou more glad of Faith and Repentance, than of all the World? Of mercies shewed to thy Conscience, than if thou wert an Emperour? Is thy desire to God and his Word, above all pleasures? God is in thy heart, or else there could not be such joy.

2. Hast thou a care to keep God, in a godly conversation? Thou hast him. He that hath a Treasure, hath a care to keep it; and that is not a mans Treasure, which he casteth at his heeles.

3. Art thou afraid to lose God, or to doe any

thing to grieve him? Art thou humbled if thou feelst any absence or emptinesse of his Grace? And art thou stirred up, with the Church in the Canticles, to seeke him whom thy soule loveth? Thou hast a good heart: and thy God dwelleth in thee.

Verse 21. *But to Israel he saith, "All day long have I stretched out my hands to a disobedient and gainsaying people."* *Esay 65. 2*

**I**N this verse is the other part of the Testimony of *Esay*, concerning the rejection of the Jewes, which is set downe and amplified.

It is set downe in these words, *A disobedient and gainsaying people*: that is, a rejected people, or a people cast off: The cause being put for the effect.

The Amplification is from the cause of the contrary, (*viz.*) The love and goodness of God calling them, which should have bred in them no such effect. This calling is set forth; First, by a similitude; *I have stretched out my hands*. Secondly, by the time, *All day long*.

*All day long*: Some apply this to the time of Christs crucifying, and his spreading out his hands there. Some, to the time of his teaching. Some, to the time of the Law and the Prophets. But it is best to be understood of all the time from their first calling to their dissipation. The whole time of grace, is called the day of salvation.

*I have stretched out my hands*: As the Hen clocks her Chickens to her, putteth forth her wings, and spreads her feathers to cherish them with her warmth: or as a Mother calls her child, and holds forth her armes to embrace it in tender affection: So did God deale with the Jewes, seeking to gather them into the bosome of his love.

*Unto a disobedient and gainsaying people*: The word signifies such an one as will not be perswaded, but is incorrigible. Not every disobedience is here meant; but when neither faire meanes nor foule will bring us to a better course.

*Gainsaying*: This is a farther rise of sinne; signifying not onely such an one as refuseth to obey; but, being reprov'd, thwarteth, mocketh and persecuteth their reprovers. Of this *St. Stephen* accused the Jewes *Esay* hath but one word for both these; but such is the force of it, that both these will scarcely expresse it. It is attributed to the stubborn Sonne, that was to be stoned to death. *Deut. 21. 18.* *David* makes a Commentary of it in the 78. Psalme. The Jewes are there called a rebellious generation in *Esay*s word. What an one is that? A generation (as followes) that set not their heart aright, whose spirit was not faithfull to God, that kept not the Covenant; that refused to walke in his Law, that forgate his workes, that tempted God, that spake against God, &c. Such were the Israelites, as *Esay* sayes, that provoked him to his face.

*Disobedience, joyned with contradiction and persecution of Gods messengers, was the cause of the rejection of the Jewes*: 2 Chron. 36. 16. Mat. 23. 37. Mat. 21.

If we be damned, the cause is in our selves, refusing the salvation which God offers to us. To whom hath not God offered mercy? What drunkard or wicked person is there among us, to whom God hath not sent his Ministers, or some godly man or other, to tell him that if he repent not, he shall be damned?

T

Gods

Use 2. Gods patience is infinite. As a Nurse bears with her crying froward child, so did God beare with the Jewes, even many hundred yeeres, and did not cast them off, though they many thousand times deserved it. Had not the Lord been God, he could not have holden his hands off them, they were so rebellious.

This patience God useth toward us; by this we are saved, for if God had not long waited for us, we had been ere this swept away by his fearfull judgements, as the dung of the earth. Therefore let us be thankfull.

Use 3. Is God so patient toward Rebels? O how mercifull and loving will he be to them which with contrite heart, seek unto him.

Use 4. The Ministry of the Word is the stretching forth of Gods Armes: when thou resortest unto it,

thou runnest into the armes, into the very bosome of God.

Rebels and gainayers are in continuall danger Use 5. to be rejected of God, they are even at the pits brink. Search your bosomes whether ye be such or no. If thou mockest and contemnest admonitions, stubbornly walking on in wickednesse, thou art such an one. Many when they hear of Predestination, of the necessity of preaching, of purity of life, &c. they caviel, mock, and blaspheme. Is it not equal that such prophane mouthes should be stopped? Such a prophane heart punished? Such contempt revenged? Let us obey in all humble submission, lest the hand that is stretched forth to receive, be lifted up to strike us, and to throw us to Hell.

## An Exposition upon the Epistle of St. PAUL to the ROMANS.

### CHAP. XI.

Verf. 1. *I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the Tribe of Benjamin.*

**I**N this Chapter the Apostle removes the third main Objection, which follows upon these things delivered before: For if justification be by faith in Christ, on whom the Jews believe not, and their righteousness availeth nothing; but for all that they are accounted Rebels and Traitors, and the Gentiles brought in because of their faith, then God hath cast away his people.

But he wil never cast away his people. Therefore, &c.

To this Objection Paul answers in this Chapter, shewing that the rejection of the Jews is neither totall nor final; and therefore God stil is most constant, though he cast away and punish such unbelieving and disobedient Rebels.

The drift of this passage is to comfort the believing Jews, and to admonish the Gentiles, who (though Christians) yet insulted over the Jews, and hated them; so that among us, even at this day, the name of a Jew is grown into a Proverbe, to note one that is hated.

Now, that the Gentiles might not be proud of their standing, nor the Jews utterly despair; and that they might entertain a more charitable opinion each of other, Paul shews that the rejection of the Jews is not of every mothers sonne, nor forever; but as some of them in all ages of the Church have been converted, so before the end of the World, the thousands of Israel shall be gathered.

The wrath of God lies not upon all, neither shall it alwaies on the multitude of them, but even the multitude before the end shall come thick and threefold unto Christ, whom they now blaspheme and persecute. And in the midst of all these things he digresseth into a speciall admonition to the Gentiles to be humble.

In this Chapter are two parts; First, the principall matter, to verf. 33. Secondly, the Conclusion, verf. 33. and so to the end of the Chapter.

The principall matter is twofold: First, that the rejection of the Jews is not totall, to verf. 11. Secondly, nor final, in the rest of the verses.

The first part is handled by way of disputation, Paul enters into the Schools, propounds his position. His adversary appears and opposeth. Paul takes his argument, answers it, and plainly makes good his answer by Scripture.

The Position is, That Moses and Esay have fore-prophecied the rejection of the Jews, as in the tenth Chapter, the nineteenth, twentieth, and one and twentieth verses.

The Replyers Argument (suppose a Jew) is this: If they be so to be understood, then God hath cast away his people.

But the last is false, therefore the first.

This Argument is in these words, *I demand then, hath God cast away his people?* propounded by way of question.

Pauls answer to the question is in all the rest of the words, to verf. 11. First, by a strong negation. Secondly, by a speciall instance. Thirdly, by an accurate distinction. Fourthly, by an elegant Similitude. Fifthly, by a grave determination, fortified by evident Scriptures, which he alwaies hath in readinesse, as a sacred Anchor, to stay us from being carried about with every wind or wave of Doctrine.

The two first parts of this answer are in the first verse. The first is the negation, in these words, *God forbid.* Paul denies with indignation and defiance, as if he should say, Far be it from me to teach that God should cast away his people wholly; or that all the Jews, or that a Jew, because a Jew, should be rejected of God.

*All the Jews are not cast away from the hope of Gods Salvation, though their Temple be ruinated, their sacrifices ceased, their Land in the hands of Infidels, and their multitude dispersed.* For Peter and Paul con-



Tremelius.

converted many; and Peter and James principally wrote their Epistles to believing Jews dispersed, and some are still converted, as one of late years hath taken great pains in helping to translate the Bible.

V/c 1.

In Gods cause Paul cannot forbear; we must needs earnestly tel cavillers of it to their faces: do thou likewise, but in the spirit and wisdom of Paul.

V/c 2.

Paul before had shamed the Jews, put them to silence, and given them a fore blow, telling them of their stubbornness and disobedience, and of their casting off: he doth not alwaies harp upon one string, nor trample upon them being down; but now like a wise Teacher he comforteth them. He leaves not the matter so, but declares, that nevertheless there is a door of mercy open to all them that wil believe. As if he should say, It is true, God is angry with the Jews, and hath cast them away; but let none despair, for so many as repent, ceasing to blaspheme Christ, and shall believe in him, shall be saved. This course of Paul, must be a pattern for Ministers; they must preach judgements, and denounce the curse against sinners, but they must not leave men under the curse to despair; for God hath not appointed us to destroy men, but when we have humbled them, and reproved them, we are to set ope the Gate of Mercy unto their Repentance, by preaching the glad tidings of the Gospel. This is the speciall duty of our Office.

2 Cor. 13.

10.

To preach alwaies the curse and damnation, is a Butcherly kind of preaching; otherwise doth the Butcher consider the Sheep, otherwise the Shepherd; the Butcher to kill it, the Shepherd to keep and save it. Now we are Shepherds. The Law must be preached, but principally the Gospel. *Omne tulit punctum qui miscuit &c.* He which wisely minglcth these two, is the best Preacher.

Verf. 1. For I am an Israelite, of the seed of Abraham, of the Tribe of Benjamin.

**T**His is the second part of Pauls answer, by a speciall instance of himselfe. God hath not cast away the Jews wholly; not every individuall: for saith Paul, I my selfe am a Jew, and am not rejected, but am assured that I am a child of God through faith in Christ. Therefore the rejection of the Jews is not totall. God casts away no Jews, but Rebels; and receives no Gentiles, but believers. If all are cast away, then I; But not I, Therefore not all.

An Israelite. That is, a Jew: but he useth the term Israelite, because more ancient, and more honourable; the name Jew, at that time being very odious.

Of the seed of Abraham. Because many became Profelytes, and so were numbred with the Jews, which were not so born.

Of the Tribe of Benjamin. This is added, because he might have been of the seed of Abraham by Ismael. Hereby therefore he shews that he came of the promised and blessed seed; and was of no obscure, but of one of the most worthy Tribes. Something is here to be supplied, which must necessarily be understood: as, But I am not cast away, but Elect; or such like.

Dob.

Paul is, first a Jew; secondly, an Elect; thirdly, and knows it. A Jew, 2 Cor. 11. 22, Phil 3. 5. Acts 22. 1. Elect, this is manifest by our conversion, Acts 9.

he was received to mercy, 1 Tim. 1. 16. he knew he was elect; else his arguments from himselfe were of no force. Also his confident writing of himselfe shews it, Rom. 8. 2. Gal. 2. 20. Rom. 8. 38. 2 Tim. 1. 12. & 47. 8. 17.

Paul was sure of his estate, and knew it; so may all: For we have the same Spirit and Faith, though not in the same measure. The Papists say, it is presumption to say we are sure, (not what we are) but that we shall so continue; but all are sure also to persevere. The excellent things which God hath prepared for them that love him, the Spirit reveales unto us. And we have received the Spirit of God, that we might know the things which are given us of God. And perseverance is one of those things: therefore we may be sure to persevere.

Object. But Paul knew it by speciall extraordinary revelation.

Ans. I deny it, let them shew that. He had his assurance no other way then all may have it; namely, by his Faith and obedience. I live, saith Paul (in assurance of salvation) by Faith, Gal. 1. 20. And henceforth there is laid up for me a Crown of righteousness. How know you that Paul? I have fought (saith he) a good fight of Faith, &c. By which way we also know it, and therefore it followeth, And not for me onely, but for them that love the appearance of Christ.

Indeed I marvell not, that the Papists teach, we cannot be sure when they relie upon Traditions as well as Scriptures, and hold all are justified morally by inherent righteousness: and therefore because of the mutability of our wils, their assurance must needs be but morall, which may be otherwise. Their doctrine is most uncomfortable. He that calleth upon God, shall be saved: but he that prayeth doubting, obtaineth nothing. The Papists pray for salvation, and doubt: how then can they have it? Jam. 1. 6, 7. by which place it manifestly appears, that a doubting faith is not a saving faith. We read often in the Psalms, Blessed are they which trust in the Lord; never, blessed are they which doubt.

No marvel though many also among us cavil at this doctrine: alas, they speake of their own feeling. In regard of their naughty living they have just cause to doubt, and therefore they think none can be sure. To live wickedly, and to have a profane heart, condemning all goodnesse, makes men sure indeed, but of damnation; but he which believes and repents, is as sure even now of salvation, as even now he were reigning with Christ in Heaven.

When we believe and repent, we are perfectly reconciled to God, who retaineth not the least memory of our iniquities. Of this Paul is an example.

Quest. What was Paul before his conversion?

Ans. Let himselfe tell you. I was (saith Paul) a blasphemer, a persecuter, an oppresser, imprisoning the Saints: and when they were put to death, I gave sentence. I punished them in all the Synagogues, compelling them to blaspheme, and being more mad, persecuted them to strange Cities, &c.

Such a notorious wretch was Paul, and yet behold the infinite goodnesse of our God: even Paul is received to grace; and not onely to grace to be pardoned and converted, but presently he is advanced

V/c

1 Cor. 2. 10

1 Cor. 2. 12

1 Tim. 4. 7

8.

V/c 2.

1 Tim. 1.

12.

Acts 22. 4.

36.

10, 11.

vanced to the highest dignity in the Church : of a persecuter made an Apostle. God saies not to him, Well *Paul*, I wil receive thee to favour, but looke for no great preferment or privilege ; but he advanced him , as though from his Cradle he had crept on hands and knees to please him.

O the sweet mercy of our God , who when he receives sinners , never comes in with our odde items and back reckonings, but forgiving and forgetting our sins, as if they never had been done ; nay, useth us , as if we had been the best children that could be. So , when the prodigall child returns to himselfe, and to his father, doth his father say, Ah sirrah, have you spent all, &c? Wel, I am content to receive you , but as long as I live , Ile thinke on you? No, no : But he falls on his necke, and weepes for joy, with, *O my Sonne, O this my sonne was lost, but now is found, was dead, but now is alive.* Bring out the best rayment, the shooes , the ring, the jewels, kill the fat calfe, make a feast, fend for musicke, that we may rejoyce. All is forgotten. Hast thou been a drunkard, a blasphemier, an uncleane person, &c. If thou repentest and turnest to God, even so will he use thee. He will never upbraid thee with what thou hast beene; he will remember thy sinnes no more.

Luke 19.

Heb. 8. 12.

1 Tim. 1. 16

Consule  
Aug. ser. 9.  
& 10. de  
verb. A.  
post.

*Paul* in this is an example to all sinners , propounded by God himselfe to us, that from the experience of his dealing with him, all might be ambitious of his favour, and might be excited to come unto him.

If a Surgeon should come among us, and undertake to cure some desperate diseased person, should make him fish whole, as we say, and as sound as ever he was, and that freely; this would allure others to resort to him for the recovery of their paines. Or as a Physician, desiring to get a fame, would looke out some person, even at deaths doore, and cure him, that by such experiment he might get a name, and come into practice : So Christ desires fame and glory, he would have all our custome; he would all sicke consciences should come to him for cure : And for this purpose, he takes *Paul*, in the eye of man sicke of an incurable disease ; he physicks him, heales him, and highly preferres him, receiving nothing , but giving all good things to his Patients, for he seeks nothing but glory.

Then consider ; hast thou any old cankered sore about thee ? Art thou a foule Leper, or hast thou any or many lothsome diseases ? Yea , thou hast. And as the Woman in the Gospell , could not be cured by any Physician, though she had spent her whole estate that way ; so no man nor Angell can cure thee, it is onely Christ can doe it ; and he is most gentle to all that come to him, freely healing them , and advancing them to glory. Why then dost thou deferre to come unto him for saving health? Why dost thou rather chuse to perish and rot in thy sinnes ? He that received *Paul* and *Mary Magdalene* to mercy, will not reject thee, if thou repentest.

Verse 2. *God hath not cast away his people which he foreknew.*

**H**ere is the third part of *Pauls* answer, which is an accurate distinction. The Jewes are cast away, and are the people of God: and yet *Paul* said, verse 1. *God forbid that God should cast away his people.* How can these things agree ? Therefore *Paul* distinguisheth of this terme (*his people*) which is taken two wayes, equivocally, in a large sense ;

and univocally, in a more restrained sense; people which are not foreknown ; and people which are foreknown : that is, not elect, and elect. The first God casts away: the second he never will cast away.

This then is *Pauls* meaning : Whofoever are borne in the Church, outwardly submitting themselves to the Word and Sacraments, are in a general sense the people of God ; of whom some only seeme to believe, but doe not : these God casts away. Others doe truly believe : these God never casts away. Though the Jewes, in regard of the outward things of the Covenant , were counted the people of God ; yet he acknowledgeth not those which believe not , neither purposes to save them. A Jew not believing, is as farre from salvation (in regard of having it) as an Infidell.

Which he foreknew : There is a knowledge attributed to God, whereby he knowes all things, even such things which never shall be. This is called naked knowledge, which in order of nature, though not of time, is before the decree : this is not here meant; for thus he knowes the Reprobates as well the Elect.

The *c* is a knowledge also which is joynd with his decree, and that either going before it, or following it. Things are from the first ; the second is from things. The first is the cause of things, the second is the effect. Of the second, is to be understood the saying; That the prescience of God causeth not things to be : For in this fore-knowledge things are , and therefore they are foreseene. I know the sunne will rise ; not because I know it, doth the sunne rise, but contrarily. As our remembrance of things past , is not the cause that they are past : so Gods foreknowledge of things to come in the second sense, is not the cause that they shall come. This is not here meant.

The fore-knowledge joynd with the decree, but going before it, is the cause of things; and this is either largely taken for the providence, by which fore-knowledge Christ was delivered ; or more narrowly, fore-election ; and so fore-knowledge is here to be understood; and therefore Saint *Austine* reads it, whom he predestinated ; and so *Anselme* expounds it : so doth the word imply, by an Hebraisme, signifying knowledge with love and care. *God knoweth his*, saith *Paul* : and our Saviour to the wicked, *I know you not.* He knows them well enough , but not so as to open heaven Gates for them.

Whom he foreknew. The relative is casually put here, and the argument from the efficient cause.

Quest. But how can they be said to be the people of God whom he casts away ?

Ans. Reprobates in regard of their being born in the pale of the Church , and their fellowship with the children of God in the outward things of the covenant, have this denomination, *the people of God.* Even as the chaffe, while it is growing in the field, is rained upon, fenced in, and kept as well as the corne, and all is called corne.

Those that are foreknown, that is, *Elects*, shall never be cast away, Mat. 24. 24. Rev. 8. 33. 2 Tim. 2. 19.

*Paul* shewed that the Jewes are rejected, and then he saith, that not those that are foreknown. Threatnings of Judgement , though in regard of the promulgation and notice taking belong to the whole Church : yet in regard of execution, they are to be understood only of rebels. As promises are to be restrained to believers, so threatnings to unbelievers.

Is a judgement threatned? what art? an unbeliever? a Rebel? that's thy part: take it to thee. But if thou repentest, it is not meant to thee. Indeed we deserve to hear, and have nothing but the curse. But God frees them which repent, for his Sonne Jesus Christ.

*V/c 1.* An Elect can never be turned, or turn Reprobate. None of the elected number can perish or be diminished, because God cannot be deceived. For when he decreed to save them, he foresaw all impediments, as our sins, our frailty; the power of ill example, company, the malice and policy of Satan; which notwithstanding, he determined and decreed to save us. Therefore God must fail, if we fail in salvation. This is worth all the world, the ground of our comfort, which cheareth in all crollies. Thy house is burnt over thy head; thy friends turned foes. Comfort thy selfe, Gods love can never faile towards thee; Satan hath tempted thee, and foiled thee, by some particular sin, and now he perswades thee that thou shalt be damned, surely so thou hast deserved. But if thou be *foreknown*, God will not finally forsake thee, but give thee repentance that thou mayst be saved. Hence note that *David, Peter, &c.* though committing grievous sins, yet perished not.

*In sensu  
diviso non  
in sensu  
composito.  
Aqua.  
Iam 1. p. 9.  
23. Artic.  
3.  
Mat. 4.*

Divide an Elect from the decree of God, he may be damned. But considering the decree, he cannot. Many, as the Spider, gather poyson from this, arguing thus, If I be *foreknown*, God will not cast me away, therefore I live as I list; this is the Divels Logick. So saith he to Christ, *If thou be the Son of God, cast thy selfe down*, God will never suffer thee to perish. God teacheth us not so to conclude, but contrarily. Neither did ever any godly man so collect. No man that hath his wits will trust his body on these terms, and yet there are ten thousand such foolies in the world that thus hazzard their soules. Let profane beasts say what they wil, do thou say thus, God hath elected me to salvation by faith and repentance; therefore I wil endeavour to repent and believe, that so I may be saved according to his election.

*V/c 2.* Those which are elected shall never be cast away; examine whether thou be elect or no: there is a judgement hereof to be gathered out of our own hearts. A mans own conscience wil tel him, in all that are Elect and of yeeres of discretion, there are two infallible marks and effects of Election: Faith and Repentance. The Apostle saith elsewhere, that the Lord knoweth who are his; yea, *2 Tim. 2. 19* God knoweth, but how shall we know? Even thus, they which call on the Name of the Lord, there is Faith; and which depart from iniquity, there is Repentance. These are as a ticket whereby we passe from Earth to Heaven; he that can shew these, is sure to passe for an Elect.

*2 Pet. 1. 10* Hath God given thee a new heart? Doth he give thee power to believe? Doth he renew his Image in thee? &c. If thou wert not an Elect, God would never bestow this cost on thee. As a man bestows not Lace and Trimming on a filthy Ragge, but throws it on the dunghill; or as man that rubs and sets up a sound Vessel, but he beats a pieces for the fire one that is rotten; so God wil not bestow such cost on Reprobates, as to work their hearts to believe and repent, but wil suffer them to rot in their sins, for they are but for Hel fire, and there they wil serve wel enough. Thou art carefull to make thy Land sure, but *S. Peter* bids thee to make sure thy Election.

*Object.* I have examined my selfe, and I finde not these notes of my Election, what would you advise me to doe?

*Ans.* I wil not bid thee despaire, but this I say, O that thou couldst repent, and that thou wouldst submit thy selfe to the Ministry of the Word: How possible then might it be that thou mightest be saved? Which Word, while some neglect and despise, they river themselves in their sins to damnation.

Suppose a man lose a Ring by the way, and sends two of his servants to seek it; one of them lights a Candle, fropes to the ground, and searcheth every step where his Master went; the other seeks not at all, but goes to the Alehouse, and spends his time there; which of the two is most likely to finde the Ring? He which takes such pains, using the means to finde it. So verily, he which diligently attends upon the Word, is in a faire possibility to attain faith and repentance, and by them salvation; when he that is negligent, and contemns the means, is sure to be damned.

The Jews, though in regard of outward prerogatives, the people of God, yet for their infidelity are cast off; look then to thy faith, though thou beest baptized, and livest and diest in the Church, yet thou mayst be damned. *V/c 3.*

It is a lamentable thing to see one who hath had the reputation of an honest man, to stand forth among Thieves and Murderers, and Witches, at the Affizes: How much more to see men who have borne the honourable name of Christians, to be among the Divels at the day of Judgement? How wil this make the Divels to blaspheme, when such shall be turned over to them to be tormented?

If thou livest prophanely, thou hadst as good have been an Infidel as a Christian; nay it may be better, as it is a further degree of misery to starve in the midst, than in the want of means. Indeed, what are a great many of us, but Infidels in practice? What can an Infidel doe worse, than forswear, lie, slander, steale, murder, be uncleane, be drunk, despise Religion, &c? This is the fashion of many; they have the very manners of Infidels.

*Vers. 2. What you not what the Scripture saith of Elias? How he maketh intercession to God against Israel, saying:*

*3. Lord, they have killed thy Prophets, and digged down thine Altars, and I am left alone, and they seek my life.*

*4. But what saith the Answer of God unto him? I have reserved to my selfe seven thousand men, who have not bowed the knee to the Image of Baal.*

**N**ow followeth the fourth part of Pauls answer, taken from an instance of the like case in the dayes of *Elias*: he brings a Booke case for it. In the dayes of *Elias* the tenne Tribes did generally revolt from God, and followed *Jeroboams* Idols; so as in the Prophets eye, as farre as he could see, God had quite forsaken them, as they had forsaken him. Yet seven thousand remained in those desperate times. So also now, though God hath deservedly cast off the Jewish Nation, yet there are seven thousand belong unto him, and by consequence their rejection is not totall.

In this Instance are two things:

1. A Preface. 2. The example instanced.

First of the Preface, which is in these words: *What*



you not what the Scripture saith of Elias? Being a Rhetoricall communication, wherein Paul convinceth them by their own knowledge.

*Use* you not what the Scripture saith of Elias? Or, in Elias: that is, in the story of Elias, or in the booke of Elias: for some have holden, that Elias wrote that Booke of the Kings: As if he should say; You cannot (I am sure) but remember Elias his story very well; you are not, or should not be ignorant of it.

*Doctr.* It is very profitable to be acquainted with the Histories of the Bible, and to make use of them. Our Saviour and Paul approve this by their practices, *Mar. 12. 3. 5. 1 Cor. 10. 1. &c.* Have you not read? saith Christ. Doe you not know? saith Paul. So also practised, James, Peter, Jude, John, as in their Epistles appears.

*Use 1.* We must study stories: for beside the pleasantness of such study it is exceeding profitable; being pictures or glasses, wherein we may discern both what is good and bad, and what we may expect as a reward, either of our vices or virtues.

*Eccles. 1.* There was never any man of note for wisdom, who was a stranger in story. And indeed, State-policy in a great part consists in observation of former histories: for there is no new thing under the Sunne. The counsell of the ancient for their long experience is of great reckoning; but history is of more, in as much as diuturnity of time comprehends more than the length of one mans age. That famous *Alphonfus* King of *Aragon*, was wont to say that the dead were to be consulted with all; meaning the writings and examples of such who are in ancient story commended unto us, which was the way whereby *Zeno* the wise Philosopher obtained so great reputation of worthinesse: this study is profitable to Magistrates for government, to Ministers for exhortation, to all for ordering their lives with befitting moderation. Be then conversant diligently in story, specially of the Church contained in the Bible and ecclesiasticall writers. And remember that the life of story is use and application for godlinesse, otherwise I may say of knowledge, as *Solomon* of Riches, *I have seene knowledge reserved to the heart of the owner.*

*Joh. Jacob.*  
Bear Sa-  
cing, in Sy-  
nop. bistor.

The example of *Abraham*, *Moses*, *David*, &c. are as starres, in whose light if we walke, we shall through faith and patience inherit the promises. On the other side, *Cain*, *Sodom*, *Judas*, are as warning-pictures to avoid their sinnes, as *Lots* wife was for this end, turned into a pillar of salt, to season after-comers by her example.

Thou seest thieves and murderers yeerely come to open punishment and shame. Beware thou also of the revenging hand of God: thou hearest of unclean persons and drunkards, how some fall into beggery, some into lothsome diseases, some into sudden death, in the midst of their cups, most into hardnesse of heart. Me thinks it should affright the drunkard, when he goes out of his doores to the Ale house, to remember that some have so gone, who never have returned home againe. The old poysonous Viper, is at length taken; and made into triacle to be a preservative against poyson. So God will take thee, thou viper, thou abominable sinner, and make triacle of thee, that because thou wilt not profit by the example of others, other may profit themselves by thy example. This is that which God laid to *Jerusalem* charge by the Prophet: Shee profits not by *Sodoms* example: this also is charged upon *Belshazzar*, who was punished

*Ezech. 15.*  
*56.*  
*Dan. 5. 18*

the more, and the sooner, because he profited not by that domesticall and pregnant example of Gods Judgement on his grandfather *Nebuchadnezzar*: sinne is not made lesse by tract of time but greater; because in such continuance there are extant the more examples of Gods Judgment against sinners.

Verse 2. *How* he makes intercession to God against *Israel*, saying.

The example it selfe in these words, and so to the end of the sixth verse. In which are two things: First, the proposition, *ver. 2. 3. 4.* Secondly, the Reddition or Application, *verse 5. 6.*

The proposition, hath two things. First, the complaint of *Elias*, *verse 2. 3.* Secondly, the answer of God, *verse 4.*

The complaint is set down two wayes: First, generally; *ver. 2.* Secondly, more particularly, *verse 3.* In the generall are 4 things: First, the person complaining: which is *Elias*: a most famous Prophet, and in the account of the Jewes next to *Moses*, of whom at this day they make such reckoning, that at circumcision they set two chaires: the fairest of which is empty, reserved for *Elias*, who they say much favoureth that action.

Secondly, the person against whom *Elias* complaineth, that is the ten Tribes, to whom principally he was a Prophet.

Thirdly, the word which is used to expresse this complaining, by some translated *confesseth* or *talketh* with God, here maketh intercession against; howsoever, the meaning is, he complaineth: For directly, that he did not pray they might be plagued, but acculeth them of their stubbornnesse and rebellion.

Fourthly, the manner or zeale of this complaint, noted in this word, *How*, that is with what zeale, which zeale we shall know, if we take a brieve survey of the noble story of *Elias*, beginning at the 17. Chapter of the first Booke of Kings.

*Elias* was a notable Prophet, raised up by God in the dayes of *Ahab* and *Jezabel*, for the reforming of the Church of the ten Tribes. God reveales to him, that it should not raine in that Countrey for the space of three yeeres and sixe monthes. *Elias* prophesieth this to *Ahab*, and it falls out accordingly, whose tongue for this was called by some, *The bridle of heaven.*

When he had thus prophesied; he is appointed by God to goe to the River *Cherith*, where the Ravens feed him, and thence to *Sarepta*, where he is miraculously sustained at a widdowes house, whose son he raised up to life, which the Jewes hold to be *Jonas* the Prophet. In the third yeere he is bid to shew himselfe to *Ahab*, and so he did: whom he adviseth for remedy of present troubles to summon a Parliament. The King, his Nobles and Commons are assembled to Mount *Carmel*. *Elias* puts up a Bill, whether the Lord or *Baal* be God. The Parliament concluded nothing. *Eliab* sheweth that the truth may be found by Sacrifice. The Priests of *Baal* are willed to prepare a sacrifice, but to bring no fire. *Elias* the Prophet of the Lord doth likewise: and it is agreed, that the God which answereth by fire, is the true God. *Elias* Sacrifice is consumed with fire from heaven. Upon this it is concluded, *The Lord is God, The Lord is God.* This is the voyce of the whole house. Then *Eliab* causeth the Priests of *Baal* and of the groves to be slaine; and in approbation of this, and for the further confirmation of Religion, the Lord sends a desired raine. Now

*Grynew.*

*Harmp.*

*Luke 9. 5*

Now *Elias* thinks all is well and sure for Religion. But *Jezebel* sends him word, and vowed it by her Gods, that she would make the life of *Eliab* like one of the Priests whom he had slain. Upon this *Eliab* flieth into the wilderness for safety, and considering that all he had done, had such ill success, groweth into a vehement passion, and in some impatience desireth to dye. God ministreth to him by an Angell, which feeds him, and sends him to *Horeb*: he goes for more safety, and to meet with the Lord. There passeth by him a mighty winde, an earthquake, and fire (representations of *Eliab's* zeale :) But God was not in them. Then comes a still voyce (to teach *Eliab* patience) saying, *What dost thou here Eliab?* *Eliab* answered, *Lord, I have beene jealous for the Lord of hosts: complaining according to the words here used by Paul,*

*verse 3.*  
In this story it appears that *Eliab* was a man subject to infirmities as other men are, being overheated in his passion, his life being in danger by *Jezebel*, yet his zeale in regard of the cause of it, is exceeding commendable, and for our imitation.

*Doct.* We are to be zealous for the Lord. So was *Elias*, *Moses*, *Samuel*, *David*: as appears in their stories.

*776.*  
*1am. 5. 17.* When thou see'st God dishonoured, and Religion trodden under-foot, be not senselesse. Would it not move a man to see Altars throwne downe, Prophets killed, Miracles take no effect, as in *Eliab's* time? Or now, to see the Sabbath prophaned, the preaching of the Gospell contemned; and many (notwithstanding daily admonitions) to runne out, some to drunkennesse, some to whoredome, some to pride, &c? Surely, we want an *Eliab*: Whosoever hath but a dramme of his spirit, these things to him are as a dagger at his heart. Meekenesse in our own causes, but in Gods, zeale and earnestnesse become us. Yet be not over zealous: few I confesse are sicke of this disease; yet *Elias* was, and we may be also: for we are more sure we have his passion than his grace. Excesse of zeale is intolerable: yea, it hath beene found lesse dangerous to the Church, when men have come short of the due proportion of zeale, then when they have exceeded. *Auda* Bishop in *Persia*, in an excesse of zeale throwing down a Temple of the Pagans, was the cause that the King thereby incensed, threw downe all the Temples of the Christians.

*Thou art lib. 5*

There are two things whereby we may discern whether our zeale exceed due limits and bounds or no:

1. If thou make thy selfe a party, so much is it in the wrong. *Elias* was the more hot because his own life was in danger: So if there be a disordered person who hath provoked us, then we cry, its pittie but he should be presented, indited, punished. But when under a colour of zeale against sinne, we revenge our own wrongs, its more passion than zeale.

2. Zeale should consume the faults not the persons of offenders, if thine seeds on the persons not on the faults, its naught. Quench it against the person, inflame it against the fault. *James* and *John* would have had the wicked *Samaritans* by and by to be consumed with fire from heaven: but they are reprov'd by our Saviour. And here *Elias* was somewhat faulty, comming short of *Moses* and *Samuel*, who made intercession for, not against their people.

*Luke 9. 53.*

*Eliab* makes intercession against his people: *Moses*

and *Samuel* for them. These rather than *Eliab*, are to be imitated of Ministers.

It is a lamentable thing to see a Father wringing of his hands over his childe, and complaining of his stubbornnesse, wishing he had never beene borne. So it is very grievous to heare an *Eliab* complain to God of the stubbornnesse of his people. We are your Fathers: so live you, that we may have no cause to sue against you, either in the Court of heaven or earth, but rather to rejoyce over you; which we shall doe with much cheerefulness, praying for you, if you forsake your sins and turne unto God, obeying his Word. If we in our Prayers have cause to complain of you, it will be unprofitable to you: for what followeth *Eliab's* complaint? The Lord speaks to him, as if he should say: *Eliab*, I see thou art in a mood; well; goe anoint *Haazael* King of *Aram*, *Jehu* King of *Israel*, and *Elisha* Prophet in thy roome: him that escapeth the sword of *Haazael*, shall *Jehu* slay; and him that escapeth *Jehu*, shall *Elisha* slay. Of such force are the complaints of the Prophets and Ministers of God against their stubbornne people, as also are their prayers effectually, on the behalfe of such as believe and obey. Now I beseech you presently to reforme your lives, that we may mutually joyne together to blesse God, you for us, and we for you, that we may be all Crowned together at the coming of Christ.

*Verse 3.* Lord, they have killed thy Prophets, and digged downe thine Altars; and I am left alone, and they seeke my life.

In these words is set downe the complaint of *Eliab* more particularly: in which are two things: First, the person to whom he complaines, *Lord*. Secondly, the matter of the complaint, which is twofold: First, *The killing of the Prophets*. Secondly, *The digging downe of Altars*. Both these aggravated from the miserable estate of *Eliab*, which appeareth two wayes; First, he is left alone, (in his own opinion:) Secondly, they seeke his life also.

They: Not onely *bellua multorum capitum*, the vulgar: but *Ahab*, *Jezebel*, Nobles, Commons, and all, from the highest to the lowest: Especially *Jezebel*, a divellish and wicked woman, who added to the Idolatry of the *Israelites* the abomination of the *Sydonians*, and whose hatred against true Religion was so great, that it came into a Proverbe, such being called *Jezebels*.

*Apoc. 2.*

*Thy Prophets*: *Thy* is added for more detestation of the fact. The Ambassadors of a meane Prince are not to be wronged; but they have killed *Thy Prophets*.

*Thine Altars*: An Altar was a building or Instrument of Earth, stone, or other stuffe, reared up for the offering of Sacrifices.

*Quest.* But what Altars meanes he? God commanded that there should be no Altar (in ordinary) after the building of the Temple, but at *Jerusalem*, where onely Sacrifices were to be offered, which is the cause that now the Jewes offer no Sacrifices, because they want their Temple. *Ahab* could not come by the Altar at *Jerusalem*, being out of his Kingdom. What Altar then meanes *Eliab*?

*Answ.* Some say that the sign is put for the thing signified, and by Altars meant Religion, which was by *Ahab* and *Jezebel* abolished. But as the killing of the Prophets was a matter of fact, so I also take this to be, rather then of signification onely.

only. They throw down materiall Altars, built in *Abrahams, Isaacs, Jacobs, Joshuabs, and Samuels* time, before the Temple was builded; and the Altars that were by *Elias* himselfe, and other Prophets, by speciall commandement, after the building of the Temples set up: which were called afterward high places, and the good Kings of *Judah* commended for pulling them down.

1 Kings 18  
4, 12.

*Object.* Why should *Elias* complaine of the doing of that by *Ahab*, which done by others, is commended?

*Answer.* Those Altars remained as Monuments of Gods worship, and *Elias* complains not simply against their demolishing, but because it was done in despite of true Religion, that no foot-step thereof might remain, to put the people in mind of the true God, which if it had bin done in faith and reverence, would have been commended. A Turk is plagued for stamping a Crucifix under his feet, not that God approves such Images, but to prove their vile mind therein shewed against Christ. *Julian* (as Ecclesiasticall Histories mention) plucked down an Image of Brasse, made to resemble Christ, at the foot whereof was the figure of the woman with the bloody issue kneeling: in the room of that Image of Christ, did the Apostate place his own Image, which was by Thunder and Lightning overthrown and broken in pieces; not that God was displeased with such Images, but displeased with the wicked and spitefull heart of *Julian*, thereby appearing.

And I am left alone: Not a Prophet alone, but a professor alone, as appears in Gods answer, who tels him, there were seven thousand left, not Prophets, but men.

Hereout arise two Doctrines: the one concerning the state of the Church, in regard of the enemies of it: the other concerning the nature of such enemies.

Doctr.

First, *God suffers sometimes the enemies of his Church to prevaile against it*; as *Cain* against *Abel*: the *Moabites, Amorites, Philistims, &c.* against *Israel*: the High Priests, Scribes and Pharises, against Christ: the Heathen Emperours against the Christians: the *Arrians* for the space of fourescore yeeres against the Orthodoxall Professors; the Pope and Papists against the Protestants; as our forefathers have felt in this Land.

Use 1.

Prosperity is no certaine note of the true Church.

Use 2.

Though we have enjoyed an uninterrupted peace these many yeeres, (which the Lord continue) yet God may suffer enemies to prevaile over us, and we have great reason to feare it.

First, Because iniquity, as Pride, Drunkenesse, &c. seeme to have got the upper hand.

Secondly, we have seene and felt many Judgements already: The Pestilence, Inundations of waters, devouring of fires in many principall Townes of the Kingdome; yet what reformation follows? Because we amend not by these, we have cause to feare the killing of our Prophets, and digging downe our Altars.

Thirdly, because of our fearefull Hypocrisie, ever being much in shew and nothing in substance. God usually makes true Christians manifest, and discovers Hypocrites by such tryalls. These reasons shew that we are in danger, and therefore should not be secure, but provide for such a time; for as he who is provided to dye, is the better to live; so the fore-thinking of such things, may (howsoever)

make us much fitter in grace. Religion hath cost some their goods, their liberty, lives; why may it not us? This is our day, our Summer; it may have a night, and Winter following, against which it is wisdom to provide.

The enemies of true Religion are savage and Doctr. cruell, specially against the Ministers of it, as appears in the Papists, who when they faile of Arguments and Scripture to defend their cause, seek to make their parts good with fire and sword: according to this Logick was that Popes resolution, who flinging his keyes into *Tyber*, said, If *Peters* *Julian*. keyes cannot, *Pauls* Sword shall.

Art thou an enemy to the Gospell, and to the Use 1. Preachers of it, and to them who live godly? Thou art like *Iezabel*, whom God met withall well enough: for even the Dogs did eat *Iezabel*, though a Queene.

As an Army without a Generall, a Ship without a Pilot, Sheep without a Shepheard, so is a Congregation without a Minister: as *Philip* desired the *Athenians* to send him their Orators, who perswaded the people not to render up their City; so the Divell most spiteth the Ministers of the Word, as the greatest enemies to his kingdome, because they call the people to repentance.

I would chronicle that Minister (if faithfull) as a Miracle, which (even in the dayes of peace) suffered not some persecution by the malice of the Divell. Esteeme thy Teacher, for the hazzard he endures for thy sake.

If thou beest persecuted, so was *Eliab*: doe as Use 3. *Eliab* did: flye to God by prayer, for he prayed, and was preserved. Under the Juniper Tree, *Eliab* sung an heavy note, but hee's not an halfpenny the worse; *Iezabel* could not hinder him from riding to heaven in a fierie Chariot, and we finde him afterwards coming downe on Mount *Tabor*, in a most glorious manner. *Luther* continued thirty yeeres preaching the Gospell, yet dyed peaceably in his bed; though the Pope hunted him, and would have given a good part of his triple Crown to have got him. God will either deliver thee, or glorifie himselfe in thy constant enduring.

The enemies of the Church hold together for the overthrow of Religion; let us unite our affections and forces for the maintaining of it. The want of holy love and fellowship among Christians, gives the Divell great advantage. We helpe not one another; we rejoyce at the returning of Prodigals. When the Scribe had answered discreetly, Christ encouraged him: and when the young man manifested a conscience in keeping the Law, Christ looked upon him, and loved him. But if we see any beginning to feare God, we encourage him not, but rather give him gall and vinegar to drinke. Drunkards hang on a string, Swearers shake hands, Adulterers make a League, Prodigals are sworn brethren; Papists hold together: much more let us which hold Christ, stand to one another helping and encouraging to godlinesse.

*Eliab* complains not of the whoredome, drunkenesse, pride, &c. of the people, though, no doubt, these finnes were rife enough among them; but of breaking Altars, and killing of Prophets. The most grievous indictment that can be put in against any man, is, that he is an enemy to religion. It is a mans greatest honour to be religious, and a worshipper of God, as the contrary will moost of all other finnes shame and confound us at the last day.

Use 5.



verse 4. *But what saith the answer of God unto him? I have reserved to my selfe seven thousand men, who have not bowed the knee to the Image of Baal.*

**I**N these words is the answer of God to Eliab's complaint, wherein are two things: First, the Preface. Secondly, the substance of the Answer.

The Preface is in these words: *But what saith the answer of God unto him?* This Preface is an elegant transition, (set downe by way of interrogation) from Eliab's complaint to Gods answer; as if Paul should have said; You have heard of Eliab's complaint, now you shall heare how God answers him. The word translated answer, signifies a divine answer, accurately set downe.

*All doubts in matters of Religion, are to be decided by the Word of God.* Joh. 5.39. Mar. 12.24. *Eliab erred, because he spake without his Booke; that is, Gods Word.*

In all matters controverted, remember this: *But what saith the answer of God.* It is questioned whether Images be to be worshipped, Angels and Saints prayed to, &c. Who shall resolve us? The Papists say yea: but what saith the answer of God? We are to take no mans word, not the word of Eliab, for a matter of faith: though such a Preacher, such a great Scholler, Eliab hold this or that, our piea must be, *But what saith the Scripture?* For men may erre, but the answer of God is according to truth.

Remember this for matters of practice also. If it be questioned whether thou shalt breake the Sabbath, commit whoredome, drunkenness, deceive thy neighbour, &c. Thy Companions, it may be, and thine own heart, will intice thee to doe such things: But what saith the Scripture? It teacheth thee another lesson, namely, that they which doe such things, shall be damned. Follow the advice of the Scripture, or else it will torment thee on thy death-bed.

Verse 4. *I have reserved to my selfe seven thousand men, who have not bowed the knee to the Image of Baal.*

**I**N these words is the substance of Gods answer: Gods whole answer is not set down, but only so much as might confute Eliab his Paralogisme, which serves Paul's purpose. Eliab did thus argue.

The Church which is not quite extinguished, hath marks whereby it might be discerned.

But I (saith Eliab) discern no such in Israel.

Therefore, &c.

Thou doest not, Eliab: What art thou? But I doe (saith the Lord) who know the heart, and who are Jewes within. I have reserved seven thousand as good as thy selfe, who have not bowed their knees to Baal.

*Seven thousand:* Some curiously speake of this number: but a number certaine is put for an uncertaine. By seven thousand, saith one, the perfect summe of those who dealt worthily, in not consenting to Idolatry.

*Seven thousand men:* That is, men and women, noted by the more worthy sexe.

*I have reserved to my selfe:* That is, though I have suffered many to fall away, yet I have reserved to my own use seven thousand. *I have reserved:* He saith not, here are left me some, by chance or at a venture; or by Ababs, Jezabels, and the Divels

courtesie. Nor, some have reserved themselves; but, *I have reserved,* as verse 5. A reservation is made, not a few, but seven thousand: not some which were then Idolaters, and after to be converted: or Infants that had no reason; but, *men that have not bowed to Baal,* but sincerely worshipped me.

*who have not bowed the knee:* That is, (by a figure) worshipped in the least signe, as making a legge. It is added in the Booke of Kings, *nor kissed him:* by which it appeares, that the Israelites, when they came to their Images, did bow and kisse their Images; as the Papists, when they come by a Crosse or Crucifix, put off their hats, make a leg, and also kisse some part of their Idols, besides the Popes toe.

Thus in Hosea the Idolaters say, *Let them kisse the Calves:* so Job saith, *When I beheld the Sunne or Moone, if my mouth did kisse my hand,* &c. As the Heathen which worshipped the Sunne, because they could not kisse it, kissed their hand, which was abominable Idolatry. *Kisse the Sonne* (saith David:) that is, *worship him.* So Emperours have their knees, Kings their hands kissed, in token of subjection.

*To Baal:* That is, to the Image of Baal. So was the God of the Sydonians called. The word is good in the signification; for it is as much as Lord or Husband: so they that worshipped it, declared thereby, that they were vassals, and bound to subjection to it, as the wife to the husband: and therefore is Idolatry called fornication. Baal is of the Masculine gender, and the Article prepos'd is of the Feminine, implying the Image, as it is here well supplied.

And here we may finde the Papists tardy, making many Baals, masculine, and feminine, and bowing to their Images, which hence appears to be flat Idolatry.

Now in these words two things are to be considered; the Summe of them, and the Circumstances: which are two: First, the Author of this reservation. Secondly, a description of the reserved.

The Church of God shall never be brought to such Doctrine an exigent in the most difficult times, but that there out of it shall be many thousands which shall worship God in spirit and truth. It can never faile, Mat. 16.18 & 28. verse ult. *I am with you to the end of the world.* If to the end there should not be true worshippers, this could not be true.

The best on earth may erre, as Eliab; much Use 1. more the Popes who is the worst of Cardinals, who are the worst of Priests, who are the worst of Papists, who are the worst of Christians. Eliab came into this error by a Passion of anger and feare: Order your passions by the Law of Grace, for if they be ungoverned, they blinde the minde, and as unruly horses, draw the Chariot of our judgement into the by-paths of error.

Eliab erred in his censure concerning true worshippers. Be not then rash in censuring, thou mayest erre. I would our Brownists would consider this, who are quicke-sighted abroad, and blind at home. It is rashnesse to censure particular men, much more whole Churches to be Idolatrous, Antichristian, no Church, without God, &c. God accepteth of us, and of our devotions; and (blessed be his Name) crowneth our publike worship of his Name with unspeakable comfort. Why then doest thou condemne us, holding us abominable in that wherein God accounts of us? Art thou more just and

and pure than the Lord? how darest thou refuse communion with them who have communion with Christ? Repent of thy separation.

Use 3.

Nor multitude, nor visibility are certain notes of the true Church, for then there had bin no Church in *Eliab* his time in *Israel*, for the multitude was with *Ahab* and *Jezebel*, and *Eliab* could not discern one besides himselfe, yet there were seven thousand.

The Papists say, the Church was alwaies actually visible to mans eye. Nay, they say, that the Catholike Church is alwaies visible; but the Creed confuteth them, for we believe the holy Catholike Church. It is believed, therefore not seen; discerned by Faith, not by sense. But they answer, that the Holiness is invisible, not the Catholikenesse. Indeed the holiness of their Church cannot be seen, neither can the Catholikenesse, *qua talis*, no more than the substances of things can be discerned with the eye.

If they had said that particular Churches are alwaies visible, then they had said somewhat; and yet here some cautions are to be remembered: It is alwaies visible, *potentia*, but not *actu*. It is simply in it selfe visible, though in some respects it may be invisible, which respect is threefold. First, of place: As the Sunne is alwaies visible, but to us then onely, when it ariseth in our Hemisphere. So at *Jerusalem*, the Church is not to be seen, when it removeth to *Pela*. Secondly, of the time: as of persecution, as in *Eliab* his time, and in Queen *Maries* daies, when the Church was faine to flie into the wilderness. As the Sunne, behind a cloud in some respect is invisible, so may it be said of a Church. Thirdly, of persons which should discern it; for a Church is sometimes invisible, not through the fault of the Church, but of mens eyes, which are either weak eyes, as of *Eliab*, or blind eyes, as of them which hate the Church. If *Elias* had rubbed his eyes, and cleared them from their dimness, occasioned by feare and anger, he might have discerned seven thousand. And it is the nature of hatred to put out the eyes of them that are possessed with it, that they can no more discern any good thing in their opposites, than a blind man can see the Sunne.

The Papists say, the Church is as an house set upon an hill. True, but the top of the hill may be covered with a cloud, and so a while unseen; and though the cloud be gone, yet every eye cannot discern it. He that cannot see the hill, can much lesse see the house on the top of it.

The circumstances are two. First, from the Author of this Reservation, which is God, I have reserved to my selfe.

Doch.

Those which in dangerous times are reserved in grace, are so preserved meerly by the power and goodness of God, 1 Sam. 25. 39. 2 Thes. 5. 23. 2 Tim. 4. 18. Jude 24.

Use 1.

Though *Jezebel* search every corner of the land, yet God reserveth seven thousand which bow not the knees to *Baal*. God can keep us from our enemies: let persecutors cease their malicious practices, and let us serve God without feare.

Use 2.

In regard of the preaching of the Gospel, these are golden daies: but in regard of the overflowing of iniquity, as Drunkenness, Pride, Covetousness, Uncleaness, &c. these are perilous times. Art thou preserved from these sins? Glorifie God. It is not thy goodness, that thou dost not as others, but the goodness of God. It was Christ that

saved *Peter* from drowning, not his own skill or activity: He had infidelity enough to have drowned him, if Christ had not beene mercifull: so we have enough within us to cast us away, if God reserve us not: namely, a prophane heart, which is as inclined to take the worst part, as Gunpowder to flash on a fire. And if we looke without us, what examples of great ones, which strike as Thunderbolts; of the multitude, which beate downe all as thicke hailes; what occasion of evill, from ill company, the flourishing of the wicked, and the great disgrace cast upon such as are most religious: many among us are sicke of the *Italian* botch. In *Italy*, an Ideot or Ass-head is called *Ilbuon Christiano*: to he that feareth an Oath, that is temperate, continent, a lover of the Word, is counted nice, curious, silly. How weak also are we to resist? When *Eve* saw the beauty of the Apple, and *Achan* the golden wedge, they had not power to keepe their hands off. When mighty victorious *David* saw *Bathsheba*, how soone is he overcome? When *Peter* heard the voice of the Damsell, how easily failed he? so that if these things be considered, it can be no lesse a miracle of grace to be reserved.

The deliverance of *Lot* and the three Children, is accounted (as it is indeed) wonderfull; so if in these times thou be not tainted with sinne, thy preservation is no lesse, than to be in the midst of the Sea, and not to be drowaed, as *Peter*: or in the midst of *Sodom*, and not perishe, as *Lot*: or in the midst of fire, and not be burnt, as the three men.

Be admonished of two things: First, Presume not of thine own strength: *Peter* brag'd of his courage, and yet plaid the Coward: so many say they would be ashamed to doe as such and such doe; when alas, it is not in their power to abstaine. *Hazael* thought great scorne ever to doe as *Elisba* foretold to him; and yet afterward he did such things. Use 3; 2 Kings 12, 13, 2 King 17, 22.

Be not secure and carelesse: God reserveth some, but those which use the meanes to persevere in well-doing. Which while some refuse to doe, it is easie to observe, how thicke and threefold men fall away; some to covetousness, some to pride, &c. Many to a fearefull deadness and hardness of heart.

If thou wouldst be preserved, heare the Word, receive the Sacraments, and pray lest thou be made a prey to the Divell.

The second circumstance is from a description of true worshippers reserved; who are such which have not bowed their knees to the Image of *Baal*.

Sincere worshippers of God, must not in the least manner worship an Idol. Psalm: 16. 4. Ephes. 5. 3. Deth.

Many take liberty for their outward behaviour, so long as they keepe their heart: though they heare no Sermons, nor can talke of Religion, nor make such shew as others doe; yet they have as good a heart to God as the best. Here's a subtil Divell; because some make shew of that is not in them, to perswade that though there be no outward shew of appearance of godlinesse in word or deed, yet there may be a good heart, which is as impossible as the Sunne to be without light, and the Sea without water. For according to the heart, are all parts and senses of the body ordered. Use 1.

Walk accurately, yeild not the bredth of a nayl, to Idolatry or any sin: for a man serves Idols, not onely when he offers Sacrifice unto them, but when he sins; for sin is the worship of the Divell. Hate

Hate therefore the very garment spotted with the flesh. Some take liberty to unhallow the Sabbath, and then say, is this so much? An inch breakes no square. The beginnings of all sinne are shamefast, but yeild to a little, and the divell will easily draw you to the mickle. As the Serpent, if he get in his head, will easily winde in his whole body, so is it the nature of sinne. We discipline our children, telling them that first a pin, then a point, and then a penny, and then a horse, and so to the gallows, so will sinne increase by decrees, if we give entertainment to it at first in a little. As *Eliab* his cloud, was no bigger at first than as a mans hand, and after darkened the whole skie: So he that makes no conscience of little sinnes, will easily be brought at last to commit any sinne. If thou make not conscience of a spot on thy knee, thou wilt soone be perswaded to the highest degree of Idolatry.

Remember how *Moses* would not yeild to *Pharaoh* in a hoofe: nor the orthodoxall Christians to the *Arrians* in a letter. One *Marcus* Bishop of *Aretusa*, old in yeeres, but young in strength to endure, chose rather to endure most grievous torments, than to give a farthing to the building of an Idolatrous Temple, which he had demolished. True worshippers will not yeild in any thing to the dishonour of God.

Verse 5. Even so at this present time there is a remnant, according to the election of Grace.

**I**N this verse is the application of the former example, which also is amplified in the sixth verse.

In the time of the generall defection in the dayes of *Eliab*, there were seven thousand reserved, so also now: The like times of the Church are wisely to be compared. But the present estate of the Jewes, is the same with that of the Israelites, therefore as then, so now a reservation is made, and by consequence their rejection not totall.

Here we have two things: 1. A Proposition. 2. An Amplification.

The Proposition, that in the time of *Paul*, though the Jewes were generally cast off, yet there was and is a reservation.

*Obsev.* When thou hearest of persecution, and of killing up the Prophets and Professors, be of good comfort, God will save seven thousand. He will reserve one *Eliab*, as in the dayes of *Abab*: one *Athanasius*, as in the time of the *Arrian* Heresie: one *Wickliffe*, one *Husse*, one *Luther*, in the most darke-some and hideous times of Antichrist.

The Amplification, is from the cause of this reservation, which is Election, set forth also by the cause of it, which is Grace.

Through the Election of Grace: not actively to be understood on mans part, as *Chrysostome*; but actively on Gods part, and passively on ours: nor is Election to be here expounded Faith, the seale of it, as some; but the decree, called Election of Grace, that is, gracious for free Election.

*Doftr.* The cause why some are reserved in dangerous times is their election. For as Faith, so perseverance is proper to the Elect, *Acts* 13. 48. and 20. 21.

*Use 1.* As to be preserved from Idolatry, when true Religion is abolished and persecuted; so in these dayes to be kept from sinne, and to stand, when a thousand fall on one hand, and ten thousand on another, is a comfortable note of Election. Iniquity abounds. Neglect not so faire an occasion of making thy Election sure. If God bestow his grace

on thee, stop thee in the way of sinne, make thy heart bleed for the transgressions of the time, and preserve thee in his feare, thou art elected: for if thou wert a reprobate, he would not have such care of thee, but give thee quite over to follow the swinge of thine own lusts unto perdition. Therefore by thy life thou maist know, for God hath not elected us to serve the Divell, but himselfe.

If persecution come, feare not, many suffered constantly in the dayes of *Jezabel*, and seven thousand could not be found, being hidden as a treasure by God. So in *Queene Maries* dayes many were taken and burned; and many were sought after, and could not be found, for God covered them with his hand, and smote the eyes of them that sought their lives, as he smote the *Sodomites* sometimes, when they sought the doore of *Lots* house. Resolve thus, if such fiery times should come, and God should call thee out, and suffer thee to be found, he will also strengthen thee, that thou shalt glorifie him in thy sufferings: If God give thee not such strength, he will so hide thee from thy persecutors, that though *Iezabel* her self search all the corners of the Land for thee, as narrowly as *Laban* searched *Jacobs* stuffe, yet he shall not finde thee.

Verf. 6. And if by Grace, then is it no more of works, otherwise grace were no more grace. But if it be of works, then is it no more grace, otherwise work is no more work.

**T**Hese words (as was before said) are an amplification of the summe of the fifth verse, namely, that the reservation is according to Election of grace: from whence this consecratory takes place. If by election of grace, then not by works.

Though this doe not much pertaine to *Pauls* Argument in hand, yet by the direction of the Spirit, he takes that little occasion offered, to speak something in commendation of Grace; because he had to deal with the Jewes, which stood greatly upon their own righteousness, which indeed, was one of their main diseases; and therefore he neglects not by the way to touch this sort, and to give them a jog for remembrance, that we are saved by grace, not by works.

*Pauls* example must teach Ministers a point of wisdom; which is, to take notice of the speciall sins of their Auditors, and in the course of their teaching, if any occasion offer, though it lie not so plain in their way, to give them a memento.

*Paul* breaks out here into a new question, that he might meet with the Jewes in every corner. When Ministers speak against the sins of their Auditors: O, say they, he findes not that in his Text; but we know by the direction of Gods Spirit, and by the warrant of *Pauls* example, if we finde such in you, how to finde it in our Text to reprove you for it, and yet not to be guilty of roving or digressing.

But to the Consecratory. If election and preservation be of grace, it is not of works. This is proved by the nature of grace and works, which are contrary, and destroy one another. And it is set down with inversion of the terms. That which is of grace, is not of works, else grace were not grace (that is free.) That which is of works is not of grace, else works were not works, that is, did not make indebted.

The mystery of this verse plainly appears, if we



understand what is meant by grace, and what by works.

*Aquin. Sii.  
p. 2. q. 111.  
ms. 1.*

The Schoolmen and Jesuits distinguish grace into grace, making gracious and grace freely given. The first, they say, is Charity, a grace whereby we are conjoynd to God. The second is faith, and the rest of Christian vertues. But first, both these are coincident, for Charity also is a grace freely given. Secondly, they make this grace to be in man; they know no other: and therefore *Bellarmino*, and the rest, when they write of this subject, they write *de gratia hominis*, of the grace of man; but the Scripture only speaketh of the grace of God, and of the grace of our Lord Jesus Christ.

Grace is taken three waies. First, for the free favour of God, the alone cause of our election, which is subjectively in God, one of the eminent vertues of the Deity, being his essence. This is meant here.

*Morum mi.  
sericordie.  
Aug. lib. 3.  
Hyp.*

Secondly, for the energy, operation and working of this grace, which *Austin* calleth the moving of mercy: the Jesuits call it, an help, or grace preventing, or following; of grace preventing is that place, *Ephes. 2. 8.* of following, *1 Cor. 15. 10.* of both together, *2 Cor. 12. 9.*

Thirdly, for the gifts of grace, which have a different appellation ordinarily in *Pauls* Epistles, as faith, hope, love, patience; and this is distributed into habituall grace and actuall. This in no wise is here to be understood, nor either of the parts before spoken of from the Schoole. For charity and faith are works; but we must have a grace opposite to works.

Works are either good or bad; bad works not here understood, but good.

*Object.* But grace and good works are agreeing as the cause and the effect.

*Ans.* To speak properly, the anger of God is contrary to his grace: and unto works, are no works, or bad works contrary. So that the contrariety here to be holden, is not simply, but in the case of justification and salvation. Understand not here works themselves, but the merit of works; and yet not the merit of all works, (as Christ) but of our works. And then the rule of contraries here takes place, that one being put, the other is taken away. The nature of grace is to be free; the nature of workes to be of due debt: so that if it be free, it is not of debt, else were grace no grace; if it be of due debt, it is not free, else were workes no workes.

The legerdumaine of the Papists is here to be noted, who leave and wipe out the last half of this verse, *And if of works, then not of grace; else workes are no more workes*: blasphemously saying, that it is superfluous. But we can easily spy out the reason of this their doing; namely, because the doctrine of merit is hereby jugged. As they have dealt with the books of other Writers, so have they attempted here, purging and curtalling off that which makes against them. And then they would make us believe, that their absurd vulgar Translation is perfecter than the Originall Greek Text it selfe.

As if a man having but one eye, or one legge, should think all others deformed, that had two eyes or legs.

The summe is, that what is of grace, is not of workes; and *converso*.

*Doct.*

*Election and salvation are of Grace, not of Merit.* *Act. 11. 15. Eph. 2. 8. 9. Tit. 3. 5.* And this, that God

might have all the glory; but if it be of merit, then corrupt flesh will boast.

The Popish conceit of Merit, of their works of congruity, which (they say) it is fit that God should reward; and of condignity and supererogation, which it is just that God should reward, is by this Text like chaffe, blown away and blasted. The finite creature, cannot merit of the infinite Creator. The Papists hath three shifts for this.

1. They say that *Paul* is to be understood, of the works of Nature, not of Grace: If so, then the Pharisee (also the Pelagian) is not to be blamed, for he acknowledged his goodnesse in which he trusted, to be a gift of God. *I thank thee Lord, that I am not, &c.* And all merit is contrary to grace. Besides, our Saviour bids his Disciples, when they have done all they can, to think themselves unprofitable servants. I trow they wil not deny that the Apostles were in the state of grace. *Luke 17. 10.*

2. Their second evasion is, that salvation is of grace indeed, but also of workes, making a mingle-mangle of grace and workes; which is as if a man should attempt to make fire and water agree. But *S. Augustine* takes away this in a word, *Grace* (saith he) *is grace no way, if it be not free every way.* It is all of grace, or no whit at all of grace. This golden saying is digged out of this Mine.

3. They exclaime against us, that we are enemies to good workes. Why doe they so? Not because we doe those evil workes, which they avoyd; but because we do good workes which they neglect, yet ascribe our salvation onely to grace. They deal with us, as the Pharisees with Christ; He tels them that Harlots shall goe before them into the Kingdom of Heaven; and they presently say, that he is a friend of Publicans and sinners, and an enemy to good workes.

Concerning good workes, this we hold, that they are necessary to salvation, not by a necessity of efficiency, but of presence, and that in three respects.

1. Of worship, for God is served by doing them. 2. Of good conscience, which is lost by the neglect of good workes. 3. Of duty to our neighbour, who is hereby to be wonne to God: we must doe good workes if we wil be saved; but we must not look to be saved by their merit.

Many ignorant soules say, they hope to be saved by their serving God, and their prayers. They know no other Divinity but this, which is Popish and naturall. These are not past grace, they are not yet come at it. Alas, if there were no other to come to Heaven but this, no flesh should be saved, but onely the humanity of our Lord Jesus.

The Devils prime desire is to draw thee to abominable courses: if he cannot prevail this way, but thou wilt be doing good workes; this will please him, if thou wilt be conceited of meriting thereby. For a trust in thine own righteousness will bring thee to Hell, as wel as unrighteous living. *1 Pet. 1. 18.* Trust perfectly on the grace of God, saith *Peter*; if we trust to any thing else, it wil lay us in the dust, and be as a broken reed, which if a man lean upon it, the shivers runne into his hand.

Gods children onely discern a world of wickednesse in themselves, for which they are much cast down. Comfort thy self, God elected thee freely to salvation, and not for thy worthnesse. If we were to be saved for our workes, then we had cause to doubt because of their defects. This must be wel learned; it is soon said, but not so soon practised. If a man have fruit of his own planting, he thinks there

there is no fruit like unto his. So by nature we are opinionated of our own goodnesse.

Hence is it that God suffers many times, even his deare Children foulely to fall, to cure them of this pride, as *Peter*; or to suffer them to be foretrempt and buffetted, that they may give God the glory, as *Paul*.

This teacheth us humility, because all is given of meere grace.

The grace of God teacheth us to be gracious, not gracelesse: because of the mercies of God, we must offer up our selves to his service. Then conclude thy selfe to be of the saved when thy conversation is godly. If thou sayest, thou hopest to be saved by Gods grace, and yet livest in vile sinnes; thou art a presumptuous and blasphemous Atheist. Presumptuous, because thou lookest to be saved in an estate to which is threatned damnation: blasphemous, because thou denyest God in thy life, whose grace thou wouldest seeme to implore.

Verse 7. *What then? If Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded.*

**I**N these words, and so to the end of the tenth verse, is the last part of *Pauls* answer; which is the determination of the question in hand; namely, that God hath cast away onely the reprobate Jewes, but the Elect obtaine the promises: God casteth away the chaffe, but loseth not one kernell of good corne.

*Paul* enters upon this, in this seventh verse, by a *Prolepsis*: for thus some Jew might object; If God cast not away the Elect, and yet they obtaine salvation, not by workes, but onely by free grace: Then, *Paul*, you make a faire hand: What, I pray you, shall become of our zeale and study in the Law? *Paul* answers, as if he should say, I will tell you what becomes of it: it is all not worth a rush; for *Israel* hath not obtained that which he sought, but the Elect have obtained.

*Object.* Why then doe you thinke all *Israel* damned?

*Answer.* No, saith *Paul*, *Israel* is taken equivocally. Elect *Israel* is saved: Reprobate *Israel* is damned.

Here are two parts: First, A Proposition, *Israel* hath not obtained that which he sought.

Secondly, The explication of the terme *Israel*: this is taken two wayes, as the name Christian, there are some elect, some reprobate, some reall, some nominall: these have obtained, those are cast away.

*What then?* That is, what shall we say then? Namely, this: *Israel* hath not obtained, &c. *Israel*, the people of God: not so indeed, but outwardly and in shew.

*Hath not obtained that which he sought:* What is that? Justification in the sight of God, and salvation. Why hath he not obtained? Because he sought these things in and by his own righteousness. Though he sought busily, againe and againe, as the word imports, yet his labour was lost.

*Hath not obtained:* The word signifieth, hath not hit the marke: he ayimed at the marke, but shot wide: put himselfe to a great deale of paines to no purpose.

*The Election hath obtained:* hath hit the marke, and got the prize, which is Justification.

*Ths Election:* That is, the Elect: the abstract for the concret; as seeing a proud man, we say, there goes pride in selfe. So circumcision for a Jew,

&c. He chose to speake thus, to note a secret: namely, that whosoever are saved, obtaine it not by any thing, but by the meere mercy of God. For Election, which is the foundation of Justification and salvation, is of grace.

*The rest were blinded or hardened:* *The rest*, that is the reprobate: *were blinded*, in the passive; to note the suffering of the just judgement of God: for beside their naturall hardnesse, God casteth another hardnesse upon them, as a punishment of their naturall, leaving them to themselves, and giving them up to the Divell to be blinded.

The Antithesis requires that he should have said, *The rest have not obtained:* but he speakes this of purpose, to shew the cause of their not obtaining: which is, their hardnesse or blindness of minde. Reprobation is not the cause of damnation, as election is of salvation: nor a cause at all, unlesse you say a deficient cause. As the Sunne is the cause of night; damnation followes reprobation; but the cause of it is sinne, not Gods decree.

The Jewes are then not cast away all, but onely the reprobate.

*No Elect cast away, no reprobate but cast away:* *Dott.* Rom. 11. 2. Joh. 6. 37, 39. Joh. 17. 9. 2 Thes. 2: 13. Rev. 21. ult.

There is Election, and Reprobation.

Certainety of Salvation followes Election.

A man may be the *Israel* of God in some sense, and yet be damned: Examine thy standing.

As the Jewes are distinguished into elect and reprobate, so is all mankind: there is not a third to be found. There are two Captaines; God, and the Divell; two Armies, the Elect, and the Reprobate: two Cities; Heaven, and Hell; two manner of weapons; righteousness, and unrighteousnesse: two kindes of wages; salvation, and damnation: see thou be on the winning side, which is Gods.

A man may have a desire to be saved, seeke it, use meanes, and yet be damned, as here it is said of *Israel*.

*Object.* But Christ saith, seeke and you shall finde.

*Answer.* True, if thou takest Christs meaning; that is, seeke well, or as I direct you, otherwise a man may seeke and misse.

This word (*well*) is but a few letters, but of great operation: for it is the forme of all Arts. As Rhetorike is the Art of speaking *well*; Logicke, the Art of disputing *well*; Magistracy, the Art of governing *well*; Christianity the Art of living *well*. not every Magistrate governs *well*; nor every Christian lives *well*; nor every seeker seeks *well*: and therefore many (as the Jewes) take great paines and finde nothing, as *Peter* sitht all night and tooke nothing. Every seeking then, and desire, shall not obtaine.

There is in every man a naturall desire of salvation: the veriest Reprobate when he dies, had rather goe to heaven than to hell. Content not thy selfe with a bare desire of salvation: thou must desire and seeke it by the meanes, and in the way that God hath appointed. *Many aske and have not, because they aske amisse.* And Every one that strives for masteries, is not crowned, except he strive lawfully: So, many seeke salvation, and are not saved; not because they seeke, but because they seeke amisse. To seeke that we may find, foure things are to be observed: 1. The Time. 2. The Place. 3. The Paines. 4. The Continuance.

1. Seeke

1. Seek first the Kingdom of God, and his righteousness. If thou seekest it not first, but at all leasures, it's a thousand to one thou shalt never find it. Usually men post off this to their age, in their youths they may not heare of Religion, for dulling their wits; then nothing but pleasures; old mens heads must not be set on young mens shoulders: but when they come to be old, and lye upon their death-bed, then send for the Minister. Is this enough? I should marvel, if God should be content with the branne and dregs of thy life, when the Devil hath had the flower, and first broaching of the Vessel. There's an old saying, he that neglecteth the occasion, the occasion will neglect him; as it appeareth by the example of the five foolish virgins. To them which neglect the time is that spoken, *You shall seek me, but you shall not find me, and where I am, can you not come.*

2. He that hath lost a Ring, and seekes a mile from the place where he lost it, is not like to find it. Observe the place, and seeke salvation where it is to be found: that is, in Christ, in whom are all treasures. The Jewes sought it in themselves and missed of it. Beware Papist. But where is Christ to be found? Resort thou to the House of God; if Christ be any where to be found, it is there, not in an Ale-house, and the meetings of prophane men.

3. Seek it painfully, not overly, as the woman for her goat. *Seeke as for Silver; search as for Gold.* The Mine of Gold lies not in the first spade; it lyes deeper: it is wel if after all paines, we find it at the last.

4. Continue seeking: he that continues to the end shall be saved: it is worth all our paines though all should seek a thousand yeres: give not over till thou hast found.

*Israel* sought for salvation, in the obedience of the Law, but found it not: what shall then become of our wicked prophane wretches which seek not at all? What shall become of them which seek onely vanities? Which flye not, but seek the corruption which is in the world: that care for nothing but back and belly: if God reject the righteousness and wil of the Jewes, what hope canst thou have, which never thinkest of God but to blaspheme him? Which delightest onely to wallow in abominable sinnes? I must tel thee that ten thousand thy betters are in hel. Even such which have rapt hard at heaven Gates, which have bestowed many houres in prayers, much money upon the poore, &c. If such as seek, misse, for seeking amisse, much more those which seek not at all, or the contrary.

Verse 9. According as it is written; God hath given them the spirit of slumber, eyes that they should not see, and eares that they should not heare unto this day.

The latter part of the seventh verse, that the *rest were blinded*, is proved by a double testimony. The one of *Eliab* in this verse, the other of *David* in the two next verses.

That which the Scripture testifieth is true.

But it testifies that the multitude of the Jewes are blinded. *Ergo*, &c.

This first testimony is taken out of two places in *Esay*. The 1. part out of *Esay* 29. 10. The latter part, which is an exposition of the *Spirit of slumber* out of *Esay* 6. 9.

The authority of the Scriptures, the ground of truth.

Scripture the best interpreter of it selfe.

In this testimony are two things. First: The Judgement. Secondly, the Amplification. The Judgement fore-threatned is Slumber; If I understand our own tongue, slumber is a kind of unquiet sleep, either in the beginning or end of our rest, when every little thing wil awake us. This cannot be the meaning: but rather a heavy dead sleep is here understood, translated by *Beza*, *Sopor*, as death is called by the Poet, *Perpetuus Sopor*, the Hebrew word is translated by some *κατακοιμησις*. The sleep here meant may be likened to *Adams*, when his rib was taken out.

Quest. But is it a judgement to be cast into such a sleep? Many desire it.

Ans. Here is not meant the sleep of the body, but of the mind. Blindnesse of mind and hardnesse, is so called by a metaphore, as if you would say, a spiritual lechary, when neither the thundering noise of the Law, nor the sweet sound of the Gospel can awake us.

The Greek word used by *Paul*, from the *Septuagint*, signifies another thing, namely pricking and compunction, as if a man had a nayle or bodkin in his sides. Now because *Esaies* word signifies dead sleep, *Beza* so translates *Pauls* word, though anciently, and properly it hath been translated Compunction, as is partly exprest in the Margine. There is a word in Greek, very like this here used, which signifies sleep, being derived from a root that signifies Night. But this word in no wise doth so signifie. *Saint Luke* who well understood the Greek tongue, useth it for compunction in the second of the *Acts*.

The naturall meaning may wel be retained: Dead sleep being called compunction by a figure, the effect for the cause because much or no compunction can awake it, or rather of the cause for the effect, because compunction is the cause of dead sleep (not in the body, but) in the mind.

There is a double compunction of mind; one coming from sorrow for sinne, as that, *Acts* 2. 37. another coming from Envy and Malice, which was in the Jewes, because the Gospell of Christ, whom they crucified, was preached, and received in the world: this was as a dagger at their hearts. This compunction of Envy is here meant, which is the cause of such a deadnesse of mind, that as a man in a dead sleep heares, and understands nothing: so a mind possessed with Envy, is not patient to heare or conceive any thing, for its good. Excesse of griefe brings a failing of the mind. Now envy is a gnawing of the heart against our Neighbour. When *Stephen* preached the Jewes gnash their teeth, stop their eares, their hearts being ready to burst for anger and rage. And when *Paul* Preaches at *Antiochia*, the Jewes raile, contradict, and stir up persecution, so that a man had as good to speak to a wall, or a dead man, as unto them. *Chrysostome* expounds it, as a nayling to their passion, whereby they are unmoveable in their perfidiousnesse. Some translate it *Extasie*, for envy makes a man beside himselfe, capable of no good instruction. *Cyprian* calls it Transpunction: As a Vessel having a hole stricken thorow the bottome, holds not the liquor put in it; so whatsoever was preached to the Jewes, their hearts so aked with envy, that they were incapable of good counsel and doctrine, being as senselesse of all good things, as if they were dead.

This Judgement is amplified by foure Arguments:



ments : 1. The cause. 2. The Effect. 3. The Subject. 4. The Adjunct.

1. The cause is two-fold, first, Principall, God the Author of this compunction, not as it is a sin, but as it is a judgement : Secondly, Instrumentall, Satan : therefore Paul saith, *The spirit of slumber* : not as God workes grace in his own, doth hee work this blindness in the Reprobate, but grace by him selfe, blindness by Satan : to whom concerning some reprobate, God speaketh as it were thus : Satan, is such a one, so wretched, that hee envies the Gospel, and spires at it ? Take him to thee, torment him for it, harden him more, that his condemnation may be the greater. God is the Judge : Satan the tormenter. By the *Spirit of judgment*, is also meant the forcible working of Satan upon our corrupt nature, as if a man being upon the top of an hill, and purposing to run down, the Devill should stand at his back and push him forward.

2. The effect, *Eyes that they should not see*, &c. Blindnesse of mind, not to be capable of saving knowledge, is an effect of malice against the truth.

3. The Subject, *The Jewes* ; a wise and learned people in the Law.

4. The Adjunct, *To this day*, which may be referred to the seventh verse, *Hardened, or blinded to this day* : it is all one ; the meaning, not for ever, but to this day. The vail unto this day is laid over their hearts, but it shall be taken away.

*God in his just judgement, gives over such as are enemies to the Gospel, to the devill, to be blinded, that they cannot convert* : Joh. 9. 39. 2 Cor. 4. 3.

Many, in worldly things, are witty and of great apprehension and judgement, and yet as blind as Beetles, very blocks in Religion. Eyes they have, see they doe, they are no fooles, yet yet they perceive not the things belonging to their peace. As Bats and Owles see best in the night, so their chiefest understanding is of worldly matters. As a Moule within the ground is nimble and quick, but above the ground can make little shift to talk or deal with these men of earthly matters, they are cunning ; but speak of Religion, and you pose them as with a strange language. *Achitophel*, a great States-man, goes home in a dudgeon, and in a fullen pet hangs himselfe. Could any Ideot doe more foolishly ? Pray that thy wit may be sanctified, otherwise thou maist prove an enemy, and be beforsed with the worst folly.

Envy and malice toward the Gospel, makes worldly wise men, spiritual fooles : which is the reason, that, when a worldly wise man heares the Word, and receives no benefit, some plaine man that loves it, is edified by it to salvation. He that would grow by the Word, must cast away envy and malice.

It is a fearful estate to envy the Gospel, such are given over to the Devil to be blinded, and what will not the Devill bring such unto ? Needs must he goe whom the Devil drives : as he tumbled the swine into the Sea ; so wil he thrust all such into all iniquity. Tel some Swearer of his swearing, and he will swear the more to spite you : this were not possible, if men were not given over to the Devil ; as the Devil tyrannized over Iob, when God hath given him license ; so wil he rage in the conscience. Pray with David : *Lord, take not thy holy spirit from me, and let thy good spirit lead me into the Land of righteousness*.

To have eyes and not to see ; to know the truth,

and to have no power to apply it to our consciences, is fearefull. It is uncomfortable to be borne bodily blind : much more is spirituall blindness uncomfortable.

When Christ came nigh *Jerusalem*, he wept over it : What was the cause ? Even the blindness of the Jewes : *O that thou hadst known the things belonging to thy peace ! but now they are hid from thine eyes ; thou art blinded*. When he raised *Lazarus*, hee groined in the Spirit : Why ? For the hardness of their hearts. A grievous plague must blindness of mind be, when Christ so wept and groined for them that were stricken with it, when he never cryed *Oh* for all his own bodily sufferings and bitter passions. Repent of thy malice to the Word, that thou maist see.

Vers 9. *And David saith, Let their Table be made a snare, and a trap, and a stumbling block, and a recompence unto them.*

10. *Let their eyes be darkned that they may not see, Psal. 69. 23 and bow down their back away.*

Here is the other testimony, which is Davids : where it is avouched, that the multitude of the Jewes are hardened, and blinded, and by consequence cast off.

David prophesies of this in the 69. *Psalme*, vers. 21, 22, 23. Paul ties not himselfe to the very words of the *Psalme* ; but, being guided by the same Spirit by which David wrote, addes and alters some words, without diminishing of the sense.

David began that *Psalme* with grievous complaints against his own Enemies : but the Spirit turns his meditations upon the enemies of Christ ; whom he curseth foretelling what cruelty and outrage they should commit, and what they should suffer for it.

These two verses containe an imprecation : where we have three things : First, the matter of it : secondly, the persons : thirdly, the cause.

The matter is two-fold : first, he curseth them in good things, verse 9. Secondly, he wishes evil things unto them, verse 10.

Their good things are set downe in this word, *Their Table*. Table signifies all Creatures provided for their nourishment, meat and drinke. Some say, by Table is meant the Scriptures, which are the *Manna* of our soules. Peter calls them the *sincere milk of the word*. Some understand the *Passover*, which was made a snare unto them, when they being assembled to eat it at *Jerusalem*, were there besieged and taken by the Romans. All these are good, and to be comprehended : As if he had said : Let all such things, which it is a blessing to enjoy, turne to their bane, and be their ruine and destruction.

This is delivered by three Metaphors, *a snare, a trap, a stumbling*. As Birds are enticed by a shrape laid for them, and so taken ; or as a Moule is taken in a trap ; or as drunkards stumble at every stone, and fall ; so let them not receive a blessing in any thing they have, but let their good things ensnare them to their destruction.

The imprecation of evil things, is of all evil, temporal and spiritual, set downe in two phrases :

First, *Let their eyes* (not of body, but of mind) *be darkned* : as if he should say : Take away their judgement and understanding, give them a reprobate mind, that they may not discern between good and evil, that so they may run and fall in small impenitency.

Secondly,

Luk. 19. 41.  
Joh. 11. 33.

Anselm.  
Cajetan.  
1 Pet. 2. 2.

Psal. 51. 11  
Psal. 143. 10

Vers 2.

*Piscator.  
Aquin.  
Corael. Corn.  
O curvæ in  
terris ani-  
ma & cal-  
stum ina-  
ne!*

Secondly, *Bow downe their backe*: This is diversly expounded. Some according to the words of the Psalme, *Make their loynes tremble, terrifie and affright their consciences*. Some incline their wils to evil, that they may never be able to doe good, though they discern it. Some let them be always like swine, groveling upon the earth, having no affection to heavenly things. Let their mindes be upon their money, as they are the greatest Vsurers in the world. The mindes of such are bowed and crooked to the Earth. Some understand it of the captivity and slavery they now endure: Let them be in perpetuall captivity, Vagabonds and Slaves over the face of the Earth, a reproach in the world; and as Slaves have their backes made crooked by carrying heavy burdens, so let them suffer extreme bondage. All these expositions are good, and to be comprehended: for *David curses them in body and soule*. Heavy curses are they.

Secondly, the persons are two: First, cursing; *David*, no wicked man, but a Prophet. Secondly, cursed; the people of the Jewes, *Dauids own Nation*.

Thirdly, the cause: *David*, an holy man, curseth his own people in this direfull manner; surely there must be some great cause. The cause is noted, verse 9. to be a recompence unto them. Why? what did they? *David* foresaw that they would persecute Christ, spitting upon him, crowning him with thornes; and (having beaten him with their fists) watching the whole night, making him to carry his Crosse, till he faint under it, pearcing his hands and feet with nailes, his side with a spear, giving him gall and vineger to drinke, dealing worse with him the *Sonne of God*, than with Thieves. Therefore *David* wiseth; Lord, as they will serve my Lord Christ, so let them be served. As when Christ shall come to enlighten them, they will choose darkenesse: so let their eyes be darkened: as they will give him gall and vineger, so let their Table be a snare: as they bowed his backe, so evermore bow downe their backs. This is the Law of retaliation. Just it is with God that it should be so.

*Dott.*

*Persecutors of Christ and his Gospell, are justly accursed of God*: Deut. 18. 19. Jer. 26. 4. Mat. 21. ult. Heb. 2. 1, 2.

*Object.* We are forbidden to curse, by our Saviour Christ: How doth *Dauids* practice agree with Christs precept?

*Answer.* They are not prayers, but prophesies; not that they might be so, but that they shall be so. We must never curse our enemies; but there may be a time when we may curse Gods enemies: (not such as are cureable, for them we must pray, as *Stephen*, whose prayer was effectual for the conversion of *Paul*;) but such as are incurable. If we know any such, though we must condole with them as men, yet we must curse them as the enemies of God. In the generall, every man may and must say, *Let him that loves not the Lord Jesus be accursed*. We must rejoyce in the Judgement of God, and subscribe unto it: *For the Saints shall judge the world*.

1 Cor. 16.

29.

1 Cor. 6. 13

1 Pet. 3. 9.

But here must be two cautions: 1. That we mingle not private spleene and turbulent affections with such imprecations. 2. That we never follow *David*, or any other holy men herein, unless we be sure we have the same spirit. This therefore can be no cloake for wicked men, who use to curse and banne their cattell, neighbours, servants, wife, children, and whatsoever comes in their way; a

most hideous sinne, for we be heyres of blessing, we may not curse.

The Jewes are cast off to this day for the crucifying of Christ; though they be no idolaters, as they were in *Egypt* and *Babylon*, neither have any Prophet, as they had then; yet they are so blinded, that they will not acknowledge it: yea, many of them complaine on their death-beds, that *Our Jesus torments them*: and yet they cannot see the cause of their misery: O Lord open their eyes.

As an ill stomacke turns good meat into a bad humour, so even good things prove hurtfull to wicked men, specially contemners of the Gospell. *I have seene riches referred to the hurt of the owner*, Eccle. 5. 11 (saith *Solomon*) Make a wicked man rich, he will be proud, coverous, prophane. Make *Saul* a King, he will runne from God to the Divell. Make *Judas* an Apostle, it will be a snare, a rope unto him. In prosperity a wicked man will forget God; in adversity he will blaspheme him. Neither envy the prosperity of the wicked, nor be greedy of the riches of the world; unless they are blessed, they are dangerous snares; and it were better to be as poore as *Lazarus*, than to possesse wealth, without wisdom and grace to use it: *Wisdom is good with an Inheritance*, but an inheritance without wisdom, is a snare.

*Esa* saith, *Let them have eyes to see, and not see*. Use 1. They had eyes, and would not see, What then? Eccle. 1. Then put out their eyes, saith *David*, *Let their eyes be darkened*. O remember this, thou that livest in the Church, and hearest the Doctrine of Salvation, and yet wilt neither believe nor obey it.

Wilt thou not see? Well then, thou shalt not. Hast thou a Talent? Occupy to thy Masters advantage, and thou shalt have another: if thou usest it not, it is pitty thou hadst it; take it from him. He that hath the understanding of a man, and yet is as ignorant as a beast; make a beast of him as *Nebuchadnezzar*. Why is there a price in the hand of a foole to buy wisdom, and he hath none heart? If having understanding, thou wilt not believe, God will so smite thee, that from henceforth thou shalt not be able to believe.

The Jewes are recompensed with curses for crucifying Christ; so shalt thou be which contemnest his Gospell, and dishonourest him by thy wicked life: this is even to crucifie Christ againe. Nay, in some respect this sinne is greater than the sinne of the Jewes: for they crucified him when he walked upon earth, appearing in weakenesse, but thou despisest him being now in Heaven, at the right hand of Glory. Leave thy scoffing, and be a reverent hearer, and obey. To scoffe at the Word, is to give Gall and Vineger to Christ, which he will revenge at his second coming with flaming fire: and in the meane time with Vineger and Gall too; that is, horreur and anguish of minde through despaire. When thou lyest upon thy death-bed, and cryest in the bitterness of thy soule, then as thou hast laughed at the Gospell, so wil God mocke and laugh at thy destruction.

Verse 11. *I say then; Have they stumbled that they should fall? God forbid: but rather through their fall, salvation is come to the Gentiles, to provoke them to jealousy.*

IN the former part of this Chapter hitherto, *Paul* hath shewed that the rejection of the Jewes is not totall; now he proves to verse 33. that such their rejection is not finall, but that the

the multitude (I say not every individual) shall be generally called before the end of the world, that Jewes and Gentiles may make one sheep-fold, and one flocke, under one Shepheard, Iesus Christ.

To prove this point, divers arguments are brought by *Paul*, who alone plainly handles this secret; in which he insisteth the longer, (which is our advantage also in the understanding of it) for the comfort of the poore Jewes, and for the admonition of the Gentiles, as was touched in the beginning of the Chapter.

So have we in this passage two things: First, arguments to prove the generall calling of the Jewes before the end of the world: and an admonition to the Gentiles not to insult, interferred at verse 17, to verse 23.

I confesse that a very learned man makes all the verses to the 17. to be arguments of admonition to the Gentiles, and that the Apostile comes not professedly to the point of the calling of the Jewes, till the 23. verse. In effect it is all one. For if the Gentiles out of that reason ought not to insult, then it must be taken for granted, that the Jewes shall be called. But this in my opinion is more naturall and plaine.

The first argument is in this 11. verse. From the end of Gods calling the Jewes, which is set downe two ways: 1 Negatively: 2 Affirmatively.

The negative end is in these words: *I say then; Have they stumbled that they should fall? God forbid. And it is set downe by a Question and an answer to it; the more familiarly to take away all scruple out of the minde of the Jewes, who might have runne madde at the hearing of those direfull curses out of Esay and David. For from thence they might say; If we be thus accursed by those holy Prophets, then there is no hope left for us to recover the favour of God, and be saved. O, saith Paul, despaire not: God hath not cast you off to that end; he hath not made you stumble that you should fall, and never rise againe: (for to fall, is to be understood, finally to fall.) This Negation is set downe with great earnestnesse, as is usuall with Paul, God forbid. God purposed no such thing, but he propounded some other end to himselfe.*

*Quest.* What is that?

*Ans.* (Viz.) *That through their fall, Salvation might come to the Gentiles, to provoke them to Jealousie.*

Here are two ends; one issuing out of another. The first, *That salvation might come to the Gentiles*: amplified by mentioning the occasion of it; which is *The fall of the Jewes.*

*Quest.* God (it seemes) rejects the Jewes, that the Gentiles might be called in: may evill be done, that good may come of it?

*Ans.* No: And the rejection of the Jewes is not evill, but good: an effect of Justice; a punishment of their Rebellion.

*Quest.* Could not God have saved the Gentiles, if the Jewes had not bene cast off?

*Ans.* Doubtlesse he could, but he pleased not so to doe. The Jewes would not themselves receive Christ; nor were they content the Gentiles should; being herein like the dog in the manger; it was fit this dog should be driven away, that the Gentiles might be intromitted, and let in at heaven gates.

The end beyond this: *To provoke them to Jealousie*: that is, to an earnest emulation, to recover the love of God their husband.

The rejection of the Jewes, begets the calling of the Gentiles, and this, the emulation of the Jewes.

*To provoke them to Jealousie*: The Greeke word translated to *provoke to Jealousie*, cannot be expressed in any one English word which I can call to minde. It was before translated, to provoke to follow: both which translations will make up the sense; *Jealousie* being here taken for emulation, as it is rendred, verse 14.

The root from whence the word in the Text is derived, signifies, either envy or emulation: which though they be sometime confounded, yet they differ greatly.

Envy is a griefe of minde, conceived at the good of our neighbour, with a desire and endeavour to diminish it, being perswaded that our excellency is thereby obscured. Thus *Cesar* and *Pompey* envyyed one another. Thus divers Preachers envyy *Paul*, seeking to eclipse his fame. This is not meant here.

Emulation is also a griefe of mind for the good of our neighbour. But here is the difference: not because that good is in him, but because it is not in us; not because he is so good, but because our selves are no better.

When a man beholding the graces in his neighbour, and his own backwardnesse and wants, is grieved at himselfe, and provoked to use means to attaine such graces; This is emulation: And this emulation shal the calling of the Gentiles at length breed in the Jewes, whereby they shall not be grieved that the Gentiles are saved, but that themselves have been such beasts, and are so far behind the Gentiles, whom they shall be stirred up with an holy zeale to overtake.

God dealeth with the Jewes, as a Schoolmaster with some one Scholler, in whom he would faine breed a love of learning, and diligence at his booke; he praiseth another before his face, and advanceth him, to set his teeth on edge, that seeing another praised and preferred, he might be provoked to ply his booke, to obtain the like commendation.

The Argument then you see is most artificially and cunningly framed, thus:

If this be the end of Gods rejecting the Jewes, to call the Gentiles, that themselves might be provoked to follow the Gentiles, then the Jewes shall be called.

But the first is true, as in the Text. Therefore the last.

The Proposition is cleared from this, that the end spoken of, is Gods end. If the Jewes never doe imitate the Gentiles in receiving the Gospell, then God failes of his end.

But this cannot be. Therefore the Jewes shall receive the Gospell.

Here are two generall Doctrines:

*The Jewes are rejected, that the Gentiles might be called*: Mat. 21. 43. Acts 13. 45. experience also proves this.

God delights not in the death of a sinner, neither is that the chiefe end of his Decree, though it follow it. He propoundeth his own glory, which is fit should be set forth in their punishment, who will not glorifie him in their obedience.

God, when the Jewes contemne his favours, doth not refuse to be favourable to any, but then bestowes them on the Gentiles. This is contrary to our practice and words: If we have done

*Consule ep.  
Hieron ad  
lecta de in-  
fusione  
filie.  
Ratio argu-  
issima ad  
Lactantium.*



good to one that hath rewarded us ill, then we vow never to do the like for any. This is corruption, and nothing else but an excuse for the spare of our purses. God doth not so imitate him.

When the Jews refuse the Gospel, God gives it to the Gentiles. He is not tied to any Nation. Think of this, O England, which deservest to be stripped of the sweet blessings thou enjoyest. God hath a Nation in store, to put into possession of the favours thou holdest of him, if thou bringest not forth fruits worthy of the Gospel thou hast. He that useth not his Talent wel, had it taken from him, and given to another before his face. When Saul behaved not himselfe wel in his Kingdom, it is given to David. Hold that thou hast, O England, lest another take thy Crown.

*Doctr.* The vocation of the Gentiles, is the provocation of the Jews, Deut. 32. 20. and verf. 15. following.

*Use 1.* God is infinitely good, who out of the greatest evil, the sin of the Jews, can bring so great good, as the salvation of the Gentiles and Jews. He makes Triacle of our poyson; and never would suffer any evil to be, if he knew not how to bring good out of it. Our very enemies, who seek to mischief us, shall thereby promote our good: as in the example of Joseph. So I have seen some mens reputation shine the more, being envied; for envy diminisheth not, but encreaseth our praises. Some have grieved that they have not been envied, and others have wished this as a great plague unto a man, not to be envied, because envy hath been holden a true mark of vertue in the party who is envied.

*Threnistoc.*  
*Quis ducis*  
*vultus non*  
*& legis ista*  
*libenter.*  
*Omnibus*  
*invidias in*  
*vide nemo*  
*sibi. Martia*

The Jewes shall be provoked to embrace the Gospel, by the faith of the Gentiles. Learn what use to make of the good gifts thou seest in others. Praise God for the virtues of thy neighbour, and pray to have the like in thy selfe. Look upon thy wants by the glasse of his goodnesse, and say, Father, blesse me also. Let it stir thee up to an holy emulation, and strive to doe as wel, nay better; as Peter and John strove to outrun one another to the Sepulchre. Let us consider one another, and provoke to good works.

There are three sorts of men offending herein:

1. Such as never regard good or bad men, all are alike unto them. They after a stupid manner, consider not a mans gifts, but a gay coat, or a gold ring, they walke without observation.

*Use 2.* Some will consider their neighbour and their gifts, how they are qualified and spend their lives; but as the Divell consider the servants of God, to mischief them. There are envious persons, and most grievous sinners.

*Grig. mag.*  
*l. 5. cap. 34.* Envy is noted by the Fathers to be the worst of all finnes: and therefore one of them saith, that indeed, in other finnes the Divell powres his poyson into men: but when he workes upon an envious man, he shakes his bowels; as when we would have dregs and all, we flage and shake the vessel! up and downe: Beware of this sinne, it seldom obtaineth pardon. As it is the worst of finnes, so the justest; as a Viper, eating out the bowels where it is bred.

*Hieron. in*  
*cap. 5. ep. ad*  
*Gal.*

3. Some consider the good, but not those that are better than themselves; onely looking at their inferiours: as the Pharisee pickes out the Publican for comparison. The consideration breeds not a striving unto godlinesse, but a spirituall sloth. If thou be a Magistrate or Minister, or common

Christian, it may be there are some inferiour unto thee in good abilities: but looke thou upon the best, and strive to attaine to them. If benevolence be to be gathered for the poore, follow not him that gives least, but weighting thy ability, proportion them who are most liberall. It is a shame to be in the lag, strive to be foremost: As the light of the sunne draws men out to their labour and businesse; so if thou hast a neighbour shining as a starre in grace, let his light draw thee to please God.

*Occuper*  
*extremum*  
*scabiet.*

*Verse 12.* New if the fall of them be the Riches of the world, and the diminishing of them the riches of the Gentiles: How much more their fulnesse? Or decay, or lse.

In this verse, is the second Argument to prove the calling of the Jewes, taken from the effect of such their calling, namely, the profit and benefit comming thereby to the world.

*If the fall:* The word signifies Fault aswell as Fall, and so read the vulgar and the Ancient: expounding Fall infidelity; and then the meaning is; If their infidelity, much more their faith: there is no difference in the sense, if you say Fault; but Fall or Ruine is better; so is it the same with Diminishing their Fall; that is, from their excellent estate, their Casheering, as you may say.

*The Riches:* Not Temporall, but Spirituall, as the Gospell, Faith, Repentance, &c.

*Of the world:* By world is meant all Nations beside the Jewes: for when the Jewish Church stood, there could no stone be hewed for a spirituall Temple, but in Jewry, nor any Pearle found but at Jerusalem: but now God casts his bounty over all the world, which was before, in comparison of Jewry, a waste wilderness.

*The diminishing:* Not the paucity of believers, meaning the Apostles, as though when they shall be called, they should be all Preachers with Enoch and Elias, for the conversion of the world: for that shall not need, inasmuch as the Jewes shall not be called, till the fulnesse of the Gentiles be come in: but, their inferiority, their abasing, they being thrust, as we may say, into the lowest forme; their lessening in account with God.

*Of the Gentiles:* The same with World, as before.

*Their fulnesse:* That is, abundance, multitude. (in comparison of their present fewnesse receiving the Gospell) as when much of a thing is in a Vessell, we say it is full.

The Argument is thus framed and conceived, as Calvine observeth: Whatsoever is profitable for the world or Church, God will doe: but the conversion of the Jewes Nation will be exceeding profitable.

The Proposition is grounded upon the exceeding goodnesse of God.

The Minor is proved in the Text, from the lesse to the greater, thus:

If their casting out be profitable, much more their calling home: for, if that which is evil and workes by accident, doe good; then that which is good, will much more, working naturally and by it selfe.

But the first is true, as experience hath proved Therefore the second.

*The generall calling of the Jewes, shall be the enriching of the World.* Which so much the more appears

*Pa*  
*U*

*P*  
*for*

*U*  
*3.*

*Pro. 12. 4.*

*U*  
*4.*

peares by *Pauls* manner of setting it downe. *How much more?* As if he admired it, and were not able to expresse or conceive. Some learned men apply hither, *Ezay 24. 21. Ezek. 38. 8. and Rev 21.* I confesse I can bring no plaine place to backe this: But *Pauls* own authority is sufficient, because we know he wrote by the Spirit.

*v/s 1.* God makes all mutations and changes of States and Kingdomes to serve to the good of the Elect: If the Jewes stand, it is good: so is it, if they fall; and shall be in their rising againe. The prosperity of *Egypt* shall serve the good of *Abraham*; the destruction of *Egypt*, the good of his children. *All his wayes are good to such as keepe his Testimonies.*

*Psal. 115. 10.*

*v/s 2.*

The conversion of the Jewes shall be the riches of the world: The more receive of the Treasures of Gods grace, the greater is every ones part: so is it not in the treasure of Princes. If the King bestow a thousand pound upon one man, it is a great gift: if upon two, it is the lesse to each by halfe; if upon a thousand, it is but a small matter to every one. But in Gods Treasures, multitude of partakers diminish not, but increase anothers part. The more drinke of the waters of life, the more floweth the fountaine: the more the merrier. Where two or three are gathered together, there is Christ; but where more, there he is the more graciously. If thou beest alone, thou shalt not want grace; but thou shalt have more, if the number increase. The prayer of one availeth much, how much more the prayers of many righteous? Force united, is the stronger. Many streams make a great River, many drops a great flood, many sparkes a great flame. How might we prevaile with God, if our whole people would joyne with one minde and affection in the service of God!

*v/s united  
force.*

If our Brownists would leave their corners (where some few silly ones of them meet) and joyn with us, we might both be bettered. Grieve not to see the number of Professors and hearers of the Word increase: it is no mans losse, but every mans advantage: Helpe and further the conversion of others: so shall we have the more to give counsell and good example: to pray for one another, and to provoke unto Godliness. Company oft-times draws us on to doe that cheerfully, which alone we have no courage to meddle withall. When we have no stomacke, company oft-times sets us on feeding; even a Jade, which is dull alone, goes cheerefull in company.

*v/s 3.*

The Gospell, Faith, Repentance, &c. are true riches: Gold, silver, &c. but shadows to these: Therefore the man that had his barnes full, and his conscience empty, not being rich in God, is called *Foole*. We say in a Proverbe, He is poore whom God hates: True, none so poore as the wicked, none so rich as the righteous. *The righteous is more excellent than his neighbour*, saith *Solomon*. Hast thou the world at will? But thou hast not Heaven at will. Hast thou silver and gold? But if thou hast not faith and a good conscience thou art miserable: and whatsoever thou thinkest of thy selfe, the poorest man that feareth God, will not change states with thee: for a good conscience is a continuall feast: pray for this, and say as *Abraham* for a sonne: *Lord what wilt thou give mee*, seeing I want the true riches, thy favour, and a good conscience? Lord make me rich in these.

*v/s 4.*

The conversion of the Jewes shall be our riches; it should make us thinke long for their calling: Gaine is pleasing to heare of, but more to

have it; we shall be gainers by their conversion. Knowledge shall then encrease upon us, as the waters that cover the Sea, the light of the Moone shall be as the Sonne, and the light of the Sonne seven fold. Zeale and all good graces shall encrease: A great light is now risen, but a greater shall arise.

Blessed are the eyes of them which shall behold that time, blessed shall our posterity be, in whose dayes these things shall come to passe: Let us pray and long for the revealing of such riches, and in the meane time, mourne for the hardnesse of the Jewes, and cry unto God in their behalfe, saying, O Lord how long? Returne, O Lord; and visite thy Ancient people with thy Salvation.

The casting off of the Jewes, was our Calling; *v/s 5.* but the Calling of the Jewes shall not be our casting off, but our greater enriching in grace, and that two wayes: First, in regard of the company of believers, when the thousand of *Israel* shall come in, which shall doubtlesse cause many Gentiles, which now lie in ignorance, error, and doubt, receive the Gospell, and joyn with them. The world shall then be a golden world, rich in golden men, saith *Ambrose*. Secondly, in respect of the graces, which shall then in more abundance be rained down upon the Church. There shall be more good, and they shall be also more good.

Verf. 13. For I speak to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office.

14. If by any means I may provoke to emulation them which are my flesh, and might save some of them.

**A** Third Argument is in these words taken from *Pauls* intention in preaching the Gospell, as if he should say, I do cheerfully travell over all the world to teach the Gentiles; as for other reasons, so also for this, because I know the state of the Jewes is not desperate, but that they shall be brought home again.

For the attaining of the meaning of these two verses, *Calvin* hath supplied some words, which indeed hath involved them in more obscurity. *Beza* reads a great part of the thirteenth verse in a Parenthesis, but his Majesties Translation using no insertion of words, or Parenthesis, is plainest and best.

In these words we have two parts, the Argument, and the confirmation of it.

The Argument is in these words, *I magnifie mine Office, if by any means, &c.* The Confirmation is the precedent words of the 13 verse.

*I magnifie mine office.* I make my Apostleship (that is, his office) honourable and famous; that is, I preach diligently, the effect being put for the cause. For that which makes a Preacher famous, is his painfulnesse and diligence in his office. *Pauls* preaching is not to be understood of his preaching to the Jewes, which he was not bound to doe, as some expound; (performing therein a work of supererogation, which might be a sign of the conversion of the Jewes, or else *Paul* would not preach unto them,) but of his preaching to the Gentiles, because the faith of the Gentiles should be by Gods appointment, the occasion or a means to bring the Jewes forward to Christ. The end of *Pauls* preaching is *verf. 14.* which is double. The nearer, *To provoke them of his flesh*, that is, the Jew, to follow them, that is, the Gentiles. The more end, *That some of the Jewes might be saved*; that

*Psal. 3. 8.  
1 Cor. 3. 9.  
1 Tim. 4. 16*

that I might save some of them. Salvation belongeth to the Lord, as to the Author: but he hath given us Ministers to be instruments of it; from whence we are called,  *fellow-workers with God*; so Paul exhorts Timothy to ply his booke, and follow his study,  *That he may save himselfe, and his hearers.*

The Argument may be thus framed. One end of Pauls diligent preaching to the Gentiles, is, that the Jewes may be called and saved, therefore they shall be converted and saved. Or thus, The end of Paul in his preaching, shall obtaine or come to passe; but the calling of the Jewes is Pauls end. Therefore the Jewes shall be called.

The Confirmation of the Major, is in the 13. verse, in these words;  *I speake to you Gentiles, in as much as I am the Apostle of the Gentiles*; which words containe a solemne avouchment, that Pauls end in preaching to the Gentiles is the calling of the Jewes; as if he should say, In the word of an Apostle, or, as I am an Apostle to you Gentiles, I doe solemnly testifie, that the end of my great labours in preaching over the world, is not only my obedience to God, and to save you, but to save the Jewes also. This confirmation may be put into forme thus:

The end which Paul intends as an Apostle, shall come to passe: But the end before named, he avoucheth in the word of an Apostle. Ergo, &c.

Also it might be confirmed out of the eleventh verse, thus; Gods end cannot faile, but Pauls end is the same with Gods end. Ergo, &c. If such a calling were not to come, Pauls labour in a great part were lost.

*Doftr.* The way for a Minister to make his office glorious, is to be diligent in Preaching. So Paul speaketh for himselfe, 1 Cor. 15. 10. and commendeth himselfe for this, 2 Cor. 11. 22. and so to the end of the Chapter.

*Use 1.* Paul challengeth Credit to that he speaketh, because of his calling: it is very materiall that hearers should have a reverent opinion of the calling and office of their Teachers. Let a man esteeme us, as the Ministers of Christ? Then will the word worke in us; when we heare it not as the word of man, but as indeed it is, the Word of the living God. Heare thy Teacher Preaching the truth, with such reverence as thou wouldest heare Christ, if he were upon the earth.

*Use 2.* Our principall Office is to save men: which reproveth them which intrude themselves, being no way fit to save men; and those which being fit, by their silence and negligence suffer men to perish.

*Use 3.* Paul hath a great desire to save them of his own flesh; ordinate charity first regarded ones own. So every man, first for his own family: and every Minister, first for the flocke committed unto him.

*Use 4.* The glory of a Minister is principally in his learned and painefull preaching; Maintenance, degrees, dignities, make not a Minister honourable, but are badges of such: our Church and State appointing these as rewards of them who deserve to be honoured for their learning and worthinesse; being a part of that double honour allotted for them by the Spirit of God.

*1 Tim. 5. 17.* There is a great deale of contempt cast upon the Ministry, and every base fellow can be eloquent enough in disgracing the Clergy. The way to redeeme our function from the scorne of men, is painefulnesse in our calling, and sufficiency of holy gifts for ministeriall employments: without these, preferments will not doe it. As a gold Ring in a swines snout, and beauty in a woman without dis-

cretion, so is dignity conferred upon a man, unlearned and negligent.

Paul was, both for person and meanes, very meane, yet when the Galatians heard him preach, they esteemed him as an Angell, and held him so deare, that they would have pluckt out their eyes to have done him good. As the honour of a King is in the multitude of his Subjects, so the glory of a Minister in the multitude of them he converts. As the credit of a Schoolemaster is to send many to the Universities, and of a Physician to heale many Patients, so is it in the same of a Minister spiritually to cure many, and to send them to heaven.

Let us therefore spend the candle of our life, for the enlightning of others, this will credit us; for we ought to be had in singular estimation for our workes sake.

There are three ends of a Minister in his preaching: first, to obey Gods commandement and the Churches, who have called him forth to preach. Secondly, to save the foules of his hearers. Thirdly, that their hearers thriving under their labours in faith and godly life, may be a provocation to others to follow them. In aiming at, and attaining these three, we glorifie God.

These also must be the ends of hearers in hearing, that they may set forth Gods glory: first, to obey Gods Commandement: secondly, to save their foules: thirdly, to provoke others by their example, and so to save them. Art thou seasoned with grace by hearing? Live so, that thou maist relish and season others, that those which will not be won by the Word, may be won to the word by thy good conversation.

Examine thy conscience, hast thou done thus? Or rather when thou hast come from a Sermon, hast thou not by swearing, lying, backbiting, false dealing, quarrelling, drinking, &c. caused profane men and women to blaspheme Christ and his Gospell, and to wound them through the sides? If it be thus, it were better that a Millstone were hanged about thy necke, and thou throwne into the bottome of the Sea. Is this to gaine Jewes and other profane men to the faith? Nay, it is to make Jewes, Turkes, and Infidels to renounce Christianity; and those which are profane among us, to hate the profession and preaching of the Gospell the more. What a blessing shall it be to thy soule, if thy godly, just and good conversation, living according to thy profession, bring others on to love and heare the Word, and so to be saved! I testifie to thee in the word of a Minister, that thou oughtest so to live, as thou maist bring credit to the Gospell, and provoke others to the faith.

*Verse 15.* For if the casting away of them, be the reconciling of the World; what shall the receiving of them be, but life from the dead?

IN this Verse also is contained an Argument, to prove the generall calling of the Jewes to come, not a new one, but that in the 12. verse repeated. The substance is the same, onely the termes differ.

*If the casting away:* Before we had fall, diminishing; here we have another Word, which signifies a hurling away with dislike, as loth it should touch us.

*The reconciling of the world:* Properly Christ is the reconciling of the world. The casting off of the Jewes, onely the occasion; and yet not given, but taken: for the Jewes had no intent to refuse the

Use 5.

Ad



the Gospell, that they might be cast away, and the Gentiles received into their roomes. But God wrought it so, who can bring light out of darknesse.

*Of the World:* In opposition to the Jewish nation: before God confined himselfe to Jewry, but now he enlargeth his goodnesse to all the world.

*What shall their receiving be?* Their calling, their assumption to grace and mercy. The word is very significant, signifying such a receiving as a man performeth in the entertaining of a speciall friend. The word is used by the *Septuagint*, *Psalm* 65.4. So *Paul* desires *Philemon* to receive his servant *Onesimus*, that is, with kindnesse, forgiving his fault. The same word is used of the receiving of them which are weake in faith, *Rom.* 14.1,3.

*But life from the dead:* Some understand these words of the Resurrection at the last day: as if the Apostle should say, that the Jewes should be called, at or immediately before the resurrection. This exposition is pressed by some, who deny that ever there shall be a more glorious face of the Church, than is now at this present: This can be by no means admitted. First, the generall resurrection is not here meant, because the termes wherein *Paul* expresth that mystery, are different from these; and if the same phrase should be used, yet the scope of the place would not suffer it here to be taken.

Secondly, I would thus argue: The calling of the Jewes shall be either before, after, or at the instant of the resurrection. If it be said before, as *Aquinas* holdeth; then it must be granted, that the Church for that time, though short, shall be the better for them. If it be said, after, it is absurd, and affirmed of none. If at the same instant, then it is to be understood either of such as are before dead, or of such as are living at the coming of Christ. But neither of these can hold: because it implies a saving of men impenitent and unbelieving. For though God can save men in an instant, yet he hath appointed means, which means cease at the resurrection, and therefore no calling to be then expected: for that is the time of revealing Judgement, not of preaching Mercy.

Also whereas they deny any other calling of the Jewes to be expected, than in these dayes, now and then one: the very reading of the words of the 11, 12, and this verse, make the contrary manifest: *If the casting away of them:* Of whom? Of the Nation, say learned men: What shall the receiving of them? Of Whom? Of them which are cast away: that is the Nation: or else we make the Apostle say he knowes not what: not that the same individuals of the Nation which are cast away, shall be received, but the body of the people to be understood.

Some understand these words metaphorically, thus: The calling of the Jewes seemes to be a thing impossible; but yet it is not so to God, who can as easily call them to Christ, as raise the dead; or enlive *Ezekiels* dry bones, which some interpreter of the calling of the Jewes yet to come, as also the first resurrection, spoken of, *Rev.* 20.

I confesse it is a metaphor, or proverbiall speech, but after another manner; namely, that the calling of the Jewes shall bring such an addition of happinesse to the world, that it shall seem to be revived, or to have more life, spirit, vigour, vivacity put into it, both in regard of Jewes and Gentiles.

The world is now like a man taken with the

falsie on the one side; for though it live on the side of the Gentile, yet it is dead on the side of the Jew: and therefore in that regard their calling shall be as life from the dead.

Also on the side of the Gentile; not (as some expound) that the Gentiles shall fall away, and at the conversion of the Jewes they shall returne, for the Gentiles shall provoke the Jewes to emulation, not by their iniquity, but by their faith. But thus, partly because that upon the conversion of the Jewes, many that are now seduced by the Papiists and Mahometans, shall then embrace the Gospell in truth. And partly because those that doe believe, shall so be confirmed and increased, that in comparison their former life shall not come into remembrance, they shall live more. And all this is delivered by an Interrogation, to shew that such happinesse and beauty shall then come to the world, as we cannot imagine.

*The calling of the Jewes shall be a new life and Doctr. happinesse to the world.* So before, *vers.* 12.

It is the judgement of *Peter Martyr*: a very learned man, besides others, that many things are spoken by the Prophets of the calling of the Jewes, and of the happinesse of the Church, which are not yet fulfilled, and therefore are to be expected at that time.

Fellowship in grace is no hinderance to them *Use 1.* which have received grace, as before.

Again, here we are to be put in mind, to pray *Use 2.* for the calling of the Jewes, which shall bring so much good to the world. As the sisters sent to Christ in the behalfe of their brother *Lazarus*, so let us Gentiles importune the Lord for our brethren the Jewes. My spirit rejoyceth at the remembrance of that day. Oh how wil the Jew put on, as being ashamed to be overgone by the Gentile? How eagerly wil he follow? Not a snails pace, which is the fashion now, but even flying with the wings of knowledge and zeale; we have now the start of them, let us put the best foot forward and keep it.

Till we be converted, we are enemies and in open hostility with God: the regenerate are Gods friends, he wil save his friends, but as for his enemies, they shall be slain before his face.

Nay, till we be called we are dead, stark dead. The Father said of the Prodigall childe, being returned, *This my sonne was dead, but now is alive;* *Luke* 15.29. Dead, though not bodily, yet spiritually, which is the very Suburbs of Hell. Such as live in pleasure, are dead. So much difference between unconver- *Tim.* 5.6, ted men and converted, as between dead and living men. As the countenance of a dead man is gaffly, and his carcas proves soon unfavoury, so unregenerate men are odious in the sight of God and men; notwithstanding their outward ornaments and odours, which is nothing else but the perfuming of a piece of Carrion. He that keeps company with the wicked, is like the spirit that haunted the Graves; as thou hopest to be separated from them at the day of judgement, so now stand up from the dead, that thou mayst receive light.

The Ministry of the Word is the voyce of God calling us from death to life, from hell to heaven; those which contemne it must needs be swallowed up by death. If God hath breathed into thee the life here spoken of, by this means, manifest it by thy love to the word, and by thy actions of life. Drunkenesse, uncleannesse, &c. are dead works; so called,

Heb. 9. 14. called, because they bring death, and are performed by them which are spiritually dead: But  
1 Tim. 4. 8. godliness hath the promises of this life, and of that which is to come.

Verse 16. For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches.

**H**ere is another Argument, taken from the relation of the Jewes, to the covenant made with their fathers, thus:

An holy people shall not be finally rejected.

But the Jewes are an holy people. *Ergo*, &c.

The Minor is proved by the likeness of the effect with the procreant cause, thus:

That whose procreant cause is holy, is holy.

But the procreant cause of the Jewes is holy: namely, Abraham, Isaac, and Jacob. *Ergo*, &c.

The Proposition of the last Syllogisme is here avouched by Paul, under two elegant similitudes. First, from the Law of Ceremonies, in the first part of the verse. Secondly, from the Law of Nature, in the last.

The Patriarkes are compared to the first fruits and root: the people of the Jewes, to the lump and branches. The Jewes then descending from those Patriarkes, to whom and their seed for ever the Covenant is made, are still in the Covenant, and therefore their state not desperate.

If the first fruits: This hath commonly been rendered by a word which signifieth an Assay or Taste: as when a Cook by tasting a spoonful of his prepared broth, knowes how the whole messe tasteth. This Taste they make to be the Apostles: but this doth not enervate the Argument, and is not the purpose. It is better translated first fruits, having reference to the Patriarkes, to whom the Covenant was made.

Concerning these first fruits, the Law is set down, *Levit. 23.* where the people may not put sickle into their Corne, til they have offered a sheaf to the Lord, and then it was lawful for them to reap it, and hereby they had assurance, safely to Inne their whole crop. Hence by allusion is our Saviour called the first fruits of them that sleep because our Resurrection depends upon, and is assured by his. Also when they had their Corn in, and made ready of it for their use, they might not eat of it, til they had offered two loaves to the Lord, and then was their whole lump sanctified and made lawful for them to eat.

Quest. why did God command these ceremonies?

Ans. To teach the Jewes hereby, that they received all blessings of the Lord. So that as Princes and Nobles, when they bestow Mannors on deserving servants, make reservation of some fealty, service, rent, or such like; only to shew that they hold of them. So God required this of the Jewes, that they might know they held in chiefe of him. This Law in regard of the Ceremony is abolished, but the moral part is perpetual, namely, that we ought to be thankful to God for his benefits: A thing that the wisest Heathens observed, which may the more shame many of us, who day and night partake of Gods good blessings, and yet make none or a slender acknowledgement for the same.

But to return to our matter: The sanctification of Abraham, Isaac, and Jacob, to be the people of God, sanctifieth outwardly all their posterity: As when the two loaves were offered, not onely that

lump or batch of dough, from whence they were taken: but every kernel was sanctified to the nourishment of them and theirs: so the very last man, that shall be born of that Nation, hath right to the Covenant.

The same is the sense of the other similitude: The branches follow the Nature of the root, so doe the Jewes the state of those holy Patriarkes in regard of the outward things of the Covenant.

Object. Is the next generation.

Ans. Nay, even as not onely the lowest boughs which are next the root, partake of the Nature of the root, but the highest twig that is farthest off from the same; so not onely the next generation partake of the benefit of Covenant to be the people of God; or those which returned out of Egyptian or Babylonian bondage; or those which lived in Christs time; but every Jew to the end of the World. They are still to be acknowledged an holy people, and in the Covenant in regard of right, though not in regard of possession. For the Covenant was not limited for any terme, but is everlasting.

Concerning the holiness here spoken of: some distinguish it into actual, and potential, denying the first, and granting the second: But potentially any Nation is holy as well as the Jewes; God can make them so: But here is meant a present holiness, which is onely in regard of the Covenant, and their right unto the promises by the same.

The Jewes are still an holy people. This appeares by their evidence and their letters parents, the tenor of the first grant running thus: *The God of Abraham, and of his seed after him, in their generations by an everlasting Covenant, Gen. 17. 7.* So read Acts 2. 38. 39. & 3. 25. They are called the children of the Covenant, being for ever separated in the loyns of their Fathers, unto the Lord. And though some of them, for their particular, have forfeited their Estate, yet some particulars cannot forfeit the privilege granted to the whole Nation.

Object. The Nation of the Jewes is before called Rebellious: how then can it now be called holy?

Ans. There is a double holiness: First, of Regeneration. Secondly, of the Covenant: in regard of the first they are rebellious: in regard of the second, they are holy.

Object. We are by nature the children of wrath, as Paul acknowledgeth of himselfe, being a Jew. How then can the Jewes be holy by nature or birth?

Ans. Both these may be in one subject, because they are not in the same respect: The former distinction of holiness makes it plaine. In regard of the first, children of wrath: in regard of the second, Holy by nature. The first cannot be conveyed by parents to posterity. The second is, as for example, a Gentleman is chosen to some great office, whereby he is a great Lord; he begets a sonne; this sonne is a Gentleman by birth, but not a Lord: because the honour of his Father was not invested in his blood, but a special grace conferred on his person. Individuall and personal accidents, are never derived, but common are; as to be the people of God: So we beget children, who though they are born in original sin, yet also within the Covenant. As a son of a Free-man of London is borne free, though lame or deformed: so are our children free of the Church, though originally polluted. The same person may be the child of wrath by the common condition of Nature in Adam. And yet holy

holy by the common condition of the Covenant in Abraham.

*v/1.* The Children of Christians are borne Christians and holy : by vertue of the Covenant having right to the initiating seale of the Covenant, which is Baptisme, which right, if they were not borne Christians, they could not have. Before Baptisme our Children are either Heathen or Christians ; but not Heathens : for then they might not bee baptized til they had made confession of Christ with their own mouth. Therefore they are borne Christians, Baptisme maketh nota Christian, but signifyeth. As there are Jewes by nature, so Christians. If any alledge that of *Hierome*, we are not born, but re-born Christians : the answer is ready ; we are not borne regenerate Christians, but to be regenerate. The saying must be so understood, or else it is false : we beget Christians, not beleevers.

*v/2.* The Children of Christians dying before Baptisme, dye not as Heathens and Turkes, but as Christians, therefore they have hope, and their parents may be comforted over them. The Doctrine of the Papists, teaching that children dying unbaptized are damned, is a cruel doctrine, without ground in the Scripture.

*Quest.* But what is to be thought of such children which dye unbaptized, whose parents dye without repentance.

*Ans.* The sin of the next parents cannot barre the privilege of the childe : who makes claime from some others of his Ancestors who have beleeved. And by such parents making profession outwardly, such a child may have a right to the outward things of the Covenant ; yet parents would be admonished, to deliver over their evidence and charter to their children as faire as they have received the same. For though the title of children whose parents are wicked, is good to the Sacrament ; yet it is more comfortably derived from the next parents beleeving.

*v/3.* Thou shalt never have comfort that thou art borne a Christian til thou beleevest as a Christian should doe. He that is free-born, and wil use his freedome, must observe some ceremony, and receive some instrument testifying the same ; so though we be born of Christian parents, yet there is something to be done on our parts, we must beleeve and repent, the sinne of the Father prejudiceth not the beleeving ; nor the righteousness of the Father saveth the unbelieving Child.

It is a credit to be born of religious parents, if we be religious. If a man hath a thousand pound land a yeer left him, and spend it all in riotous living, what credit is it for him to bragge that his friends left him such an estate ? nay, it is a shame to him ; so if the vertues of our parents live in us, its a grace to us, otherwise, the contrary. It is better to be religious, and the son of wicked parents, than being the son of godly parents to be wicked. He is truly noble, that is good, but a wicked and vicious man, though he came of a worthier Father than *Abraham*, is to be accounted base. Walk in the steps of thy godly Parents, and if they were not godly, redeem the baseness of thy family, by thy holiness and vertues.

*v/4.* Art thou born a Christian ? Why then livest thou like a Turk or Heathen, in all manner of viciousnesse and prophanenesse ? If thou beest Free-born, why becomest thou by thy wickednesse the Devils slave ? As thou bearest the Name of

Christ, so live like him. When yong *Tobie* married her whose seven former husbands were slaine for their viciousnesse ; he speakes to her the first night, being in the bed-chamber, after this manner : Sister, let us pray unto God ; for we may not come together as the Heathen, for we are the children of the Saints. So, when thou art tempted to evil, think and say thus : I am a Christian born ; God forbid that I should defile my selfe with heathenish and wicked manners.

Verse. 17. And if some of the branches be broken off, and thou being a wilde Olive-tree, wert grafted in amongst them ; and with them partakest of the root and fatnesse of the Olive tree :

18. Boast not thy selfe against the branches : but if thou boast, thou bearest not the root, but the root thee.

**I**N these verses, and so to the 23. *Paul* digresseth, stepping aside to call unto the Gentiles, admonishing them not to despise and insult over the Jewes, notwithstanding their rejection, and their endowment with their privileges : for as the Jewes hated the Christians for their admittance to the grace of the Gospel ; so the Gentiles specially of these times contemne the Jewes. So that the very name of a Jew is of odious account, though indeed we ought to account it a name of honour.

*Paul* falls into this discourse purposely ; but takes occasion from the 16. verse ; from whence some Gentile might or did say : We acknowledge the root of the Jewish Nation to be holy ; but what good doth the holiness of the root to them : they being reprobated of God, forlorne vagabonds, Rebels, having crucified the Lord of life ?

Unto this *Paul* answers, verses 17, 18. As if hee should say ; I grant that some of the branches be broken off, and thou being a wilde Olive art grafted into that stocke and root : yet (remembering thine own original) boast not thy self, despise not nor vex the branches : for if thou beest puffed up, thou bearest not the root, but the root thee.

Here are two parts : 1. An Admonition. 2. The Reason.

The Admonition, in these words : Boast not thy selfe against the branches.

*Boast not thy selfe* : The word signifyeth such a carriage, whereby we shew disdain, in scornful looks and words.

*Against the branches* : That is, the Jewes, whether remaining in the Olive, or broken off.

The reason is twofold : The first, verse 17. the other, verse 18.

The first reason is from a comparison of the Estate of the Gentiles before their calling, with their present. Their former estate was an estate of wrath : their present estate of mercy. The force of the reason is this : Those which being in a forlorne estate, are of meere grace advanced, may not boast themselves against others. But the Gentiles being in such estate, were of meere grace advanced : *Ergo*, &c.

This estate of the Gentiles past, and present, is set downe under a most elegant similitude.

In their first estate, they are compared to a wilde Olive, which is a tree growing in the wast Wildernesse, unfruitful, with exceeding bitter leaves, which the Husbandman makes little reckoning of, but to hew down and lay at the fires back. This estate is amplified by the Antithesis of the



the natural estate of the Jewes, which is compared to a sweet or garden Olive, faire, green and flourishing.

Their present estate is that they are grafted into the natural and sweet Olive, which is the Church of the Jewes: they are not made Jewes, but brought into the fellowship of that Church by the calling of the Gospel: for grafting in, signifies effectual calling, and conversion to God.

Rom. 6. 5.

The grafting in is amplified two wayes: First, from the occasion of it, which is the breaking off some of the branches; that is, casting away some of the Jewes for their unbelief: all were not cast away; for all were not unbelievers: we are graft in among them which remained; or *for them* (as some read) which were cut off.

Psa. 63. 6.  
Ioh. 1. 16.

Heb. 1. 9.

Secondly, from the effect of this ingrafting: which is a partaking of the juyce and fatnesse of the natural Olive. An Olive is of a juyce and oily nature. The grace promised in the Covenant, is called fatnesse: because it is as wholesome to the soule, as Oyle is to the body. A like phrase is in the Psalmes: *My soule* (saith David) *shall be satisfied with marrow and fatnesse*. The favour of God shall be to David, as marrow and fatnesse to an Epicure. The grace also which we receive from Christ (for of *his* fulnesse we receive) is called *oyle of gladnes*, because it gladdeth the conscience of sinners. We partake of this fatnes by infusion into the stock, which is the Church of the Jewes. This effect is set forth by an adjunct: we partake, not alone, but with them, that is, the Jewes remaining unbroken off: so that by what grace the Jew is nourished and saved, by the same grace are we.

The summe: The Church of the Jewes is the stock or body of a sweet Olive. The root is *Abraham, Isaac and Jacob*, with relation to Christ, who fits both root and body with oyle and fatnesse. Out of this body sprout many natural branches: some prove unfruitful, which the Husbandman, which is God, breakes off: and because he hath respect to the beauty of his Tree, not delighting to see it mangled, he goes into the Wildernesse (the rest of the world out of the pale of Jewry) and gathereth of the wild Olive tree (that is, the Gentiles) impes, which he grafteth in the roome of them which are broken off, and among them which stand: whereby these wild impes grow into the natural Olive, and partake of her fatnesse with the rest of the natural branches.

The second reason is, verse 18. taken from the relation betwene the root and the branches, as if he should say: Despise not a Jew, for he is a branch of that body and root which beares thee: he is a natural child of *Abraham*, who in some degree is despised (which is unreasonable, in as much as he is the root that beares thee) when his children are despised.

Doff.

The Gentiles may not despise the Jewes. They which are advanced by Grace, are not to boast against them which are in misery: *Psalms* 41. 1. *Exodus* 22. 9. *Deuteronomie* 10. 19. *1 Corinthians* 13. 4. 5. The Pharisee disdaineth the Publican, as a varlet or base fellow, with, *This Publican*. But the Publican disdaineth not him, nor is disdaineth of God, as the Pharisee was.

The use of this is either in respect of the Jew, or of the Gentile.

Pse 1.

In respect of the Jew:

Some of the Jewes are broken off; some, not at all. The Church of the Jewes was never cast away;

only the unbelievers are broken. The Olive Tree is pruned, but not stocked up. The body and some of the branches remaine, into which and among whom we are grafted.

Thou art made partaker of the fatnesse with them. The Church of the Jewes, not of Rome, is properly our Mother Church. We must be the seed of Abraham, if we will have the promises, and therefore believing Gentiles are called the children of Abraham; not natural, but by infusion. We bring nothing to the Jewes, but receive all from them: for salvation is of the Jewes. The Gentiles are not called to make a several Church by themselves, neither doe they so: for there is but one Church. But they are called to be members of the Church of the Jewes, as Christ saith: *I have other sheep* (saith he) *which are not of this fold*. What sheepe? What fold? *Sheep* that is Elect among the Gentiles. *This fold*; that is, the Church of the Jewes. *Them must I also bring*. Whither? To the fold of the Jewes, that there may be one fold or Church, and one Shepherd.

In regard of the Gentiles:

Thou art made partaker of the fatnesse. The same fatnesse nourisheth the natural and ingrafted branches. The Jew is saved by faith in Christ, so are we. There is no difference between the way of salvation in the old and new Testament, but as this: In grafting, there is clay, and binding about: The Jew is bound about with a red ligature, in regard of Circumcision; wee with a white, in regard of Baptisme, and the white garments then used.

Let us not then boast our selves against the branches; for though they deserve the contempt that is cast upon them, yet woe be to them which are instruments to vex them. *Assur*, the rod of Gods wrath to the people, is cast into the fire; and shame covereth *Edom* for ever, for his cruelty to the captived Jewes. Let us love them, as we have good cause for the roots sake. There is no name of any Nation that is named under Heaven so honourable as the name of a Jew: take heed thou thou use it not in contempt. The life of this application we want, because the wisdom of our Lawes hath for their outrages long agoe banished them out of this Kingdome. But whensoever thou thinkest of them, think honourably, pity and pray for them.

We are here taught also three things to consider of: First, What we were before this grace received, wherein we stand. 2. How to carry our selves in this state of Grace. 3. How to know whether we have received true grace, be ingrafted into the natural Olive or no.

1. We were before our ingrafting, wild Olives: even as the cursed Heath in the wildernesse, without Christ, without God, strangers from the common-wealth of *Israel*, from the promises, and from the life of God, very caytives: this *Paul* bids all Gentiles to remember, that we may praise God for his mercy.

Jer. 17. 6  
Eph. 2. 11

2. Having received Grace, carry thy self without boasting against them that want grace: when thou seest a prophane wretch, disdain him not, but mourn for him, and say, Lord, look mercifully upon him, and turne his heart. Considering thy selfe, and remembering thy former estate, have compassion on thy neighbour.

3. Those which partake of the fatnesse of the Olive, are ingrafted; this fatnesse is the grace given to the root, which is double: the grace of justification

Flowers  
we have  
riders  
Prayer  
a S. George  
man  
qui  
vegetal  
in  
tu. 3. 7

Tu. 3. 1

Crispian  
prebend  
fratificat  
Ioh. 8. 12  
Per. Nea  
vill. 6. c.

ification and Sanctification. If justified and sanctified : then ingrafted.

Psa. 104. 15

1. For Justification : Oyle is good for medicine, healing wounds, and asswaging paine ; also it makes the countenance cheerful : so the grace of our Lord Jesus, which is called the Oyle of gladnesse, maketh the righteous merry and joyful. Feelest thou the mercy of God in the pardon of thy sins, and hast peace with God ? This is the fatnelle of the Olive ; thou art ingrafted, and become the child of Abraham, the child of God.

2. Sanctification may be known by effects and properties of it. The effects are three ; First, in the heart. Secondly, in the tongue. Thirdly, in the life.

1. If thou beest ingrafted in ; then thou hast the heart of Abraham : thou lovest goodnesse, and hatest evil : thou art upright and sincere : The wood of the Olive wil not rot, this notes soundnesse. The nature also of the Oyle is, not to be mixed with other things : if you mix it with wine or water, it wil be uppermost : you may as soone mix light and darknesse, as grace and sin. An Hypocrite is no branch of this tree. Further, the nature of Oyle is to keep metals from rusting : so the vertue of this Grace preserves the conscience from sin, which otherwise would eat in and perish the soul. If thou hast a canker'd heart, rusted with the love of sinne, and of the vanities of the world, thou hast none of this fatnelle, and by consequence art not grafted in.

2. Thy words wil be sutable to thy ingrafting. The blossome of the Olive is wonderful sweet ; so if thou beest of this tree, thy speech wil be savoury and gracious to the hearers. If thou be a blasphemer, a lyer, &c. thou art not grafted into this Olive : The sweet Olive yeelds another manner of sent : A dead mans grave dorth not more annoy men, than thy filthy and rotten communication. It is a vaine thing for a man to seeme religious, if he refraine not his tongue.

3. If thou beest ingrafted, thou wilt bring forth much fruit : for the Olive is exceeding fruitful. The fruit of the Olive is both for God and man : First, for God ; Oyle was consecrate to the Lord, was used in Sacrifice, and for the holy Lamps ; for it is a nourisher of light : so thou wilt be religious, a keeper of the Sabbath, a worshipper of God, a favourer of the Gospel. Secondly, for man ; It is both for medicine and meat : Kings, Priests and Prophets were annoynted with it : Our lives must be fruitful and profitable to the Church ; we must not be for nothing, or onely to spend stover, as they say. Let ours, saith Paul, learn to shew forth good works, for necessary uses, that they be not unfruitful : If we live without doing good, we are no Olive branches. Our obedience must be to God and man : to the first and second Table of the Law.

The properties of our obedience are foure, according to such properties of the Olive : that is : 1. Speedy. 2. Peaceable. 3. Continual. 4. Cheerful.

Civ. com. prebendis & fructificas. 10. 2ap. Per. Nea. will. 6. 5.

1. The Olive is a quick bearer : so must we bring forth fruit quickly, like the Almond Rod of Aaron, that presently budded and brought forth ripe Almonds. The Theefe upon the Crosse presently shewed the fatnelle he had received, by confession, prayer, &c.

2. Our fruit must be peaceable. An Olive branch was a token of peace, as a Palme of victory.

James saith, that the fruit of righteousnesse is sown in peace : pride, dissaine, quarrelling and contending with our neighbours, is a note of a bramble, not of an Olive branch. If you powre out water, it maketh a noise, dasheth and sprinkleth you. But the powring out of oyle, is without noyse, falling down softly, and with great silence. So the servants of God must be peaceable.

3. Our obedience must be continual, once and alwayes to bear fruit. The Olive alwayes flourisheth, is alwayes green, and never casts the leaves : noting the constant tenour we should keep in our obedience : David saith, That they which be planted in Gods house, stil bring forth fruit, and flourish in their age. If thy obedience be not continual, it is not found.

4. Our obedience must be cheerful, thy love to thy neighbour must be free. Anointing with oyle makes us lithe and nimble : so if we have received hereof, we wil not come to the Church as if we were stiffe in the joynts, like a Bear to the stake ; but with David, we wil runne in the wayes of the Commandements. The olive requires no great cost to make it fruitful : nor a man truly sanctified, great intreaty to perswade him to do good. As the Sun naturally gives light, so a true Christian ingrafted into the natural Olive, willingly and cheerfully is exercised in Gods service.

Verse 19. Thou wilt say then, The branches were broken off, that I might be grafted in.

20. Well, because of unbelief they were broken off, and thou standest by faith : Be not high-minded, but feare.

**T**HE Admonition is here repeated in other words, upon the occasion of an insolent objection of a Christian Gentile, which objection is set down verse 19. and is the first part of these words. The second part is Pauls answer, verse 20.

The Gentile taking in some scorn, that Paul in the 17. verse, had avouched the Jew to be the natural Olive, and the Gentile, a wilde Olive, objecteth, as if he had said, Tel not me, Paul, of these things, let the Jew be what he wil, I am as I am ; yet ( by your leave ) he is broken off, that I might be grafted in ; which shewes that God saw more worthinesse in me than in the Jew : The Merchant parteth not with his present freight, but for better lading ; neither wil any man suffer an incision or scarrifying in his armes or feet, but for preservation of a more noble member, as the eye or head.

His Argument may be framed in an *Enthymeme*, thus : They are broken off, that I might be grafted in ; Therefore I may boast.

To this Paul answers, verse 20. which his answer is either to the Antecedent : well, because of unbelief they are broken off, thou standest by faith : or to the consequence, Be not high-minded, but feare.

His answer to the Antecedent hath two parts : 1. A Concession, *Well*. 2. A correction, in the rest of the words.

*well*. Some take this word ironically, and by way of increpation, as we must use it in our English tongue, saying *well, well*, when we mean that it is not *well*. But here it is taken for a Concession, Paul grants the thing, *viz*. That the Jewes are broken off, that the Gentiles might come in : But he addes a *Proviso*, alwayes remembered, that the proper cause of the breaking off of the Jew, was his infidelity,

*Answer.*

infidelity, not the coming in of the Gentile: For this came to passe by a second and accidental consideration: and the proper cause of the coming in and standing of the Gentiles, is Faith; that is, the grace of God. The Gentile then understood not himself, being like a foolish servant that runs away without his errand: for if he had taken all with him, he would have discerned cause of humiliation, not of boasting herein.

The Gentiles argument is a meere Paralogisme, alleaging that which is not the cause, for that which is. The unbelieve of the Jew, being the cause of their breaking off, not the letting in of the Gentiles. So that *Paul* answers, as if he should say, Learn (thou Gentile) to distinguish between the cause and the event. It fell out, that the Jew being cast out, thou wert received in: but this was not the cause of that, neither is thy goodnesse the cause of thy standing in the Olive, which wert wont to stand among the bryars in the wilderness. God could have brought thee in, without breaking off the Jews, but he would not; but hath done good out of their evil, & hath brought thee in, that thou mightest be the cause of their bringing in againe.

The proper cause of the breaking off of the Jew, his infidelity: of the standing of the Gentile, Gods grace.

Faith is the gift of God, whereby we know, apprehend and apply the promises, relying upon them. Infidelity is a fruit of corruption, whereby we know not the promises, or knowing, beleeve them not; or believing them to be true, make them not our confidence.

Standing, notes an estate wherein a man hath the favour of God to justification and salvation: Breaking off, the contrary.

Standing is a manifestation of Election, by Faith, here: by salvation hereafter.

Breaking off, is a manifestation of Gods Judgement; in this world, by taking away from a people, the Word and Sacraments, the tokens of his love, and cognizance of his people, so are the Jewes, and also those famous Churches of *Affra*, broken off; and by giving particular persons to hardnesse of heart. After this world, by separating such from Angels and Saints, and by throwing them into hel.

Object. *It seemes then that a man may be a branch, and yet broken off.*

Ans. Similitudes are not to be pressed too far: Branches are to be distinguished; some that have onely an outward fellowship with the Olive, these may be broken off; some that have an inward partaking of the sap and fatnesse of the Olive, these cannot. So that there are Infidels in the Church. The first Infidel is called Negative, the second Privative.

Yet it is so to be understood, that faith is not so the cause of standing, as infidelity is of breaking off; for infidelity is the meritorious cause of breaking off, and faith but the instrument or stasse whereby we stand.

Doct.

Our standing is by faith, our breaking off by infidelity: 2 Cor. 1. 24. Heb. 3. 12. In this place to the Hebrewes, there is the same name given to an unbelieving heart, which is given to that naughty pack the Devil. And Heb. 11. 1. Faith is the ground of things hoped for: or (as Saint *Augustine*) of persons hoping. God hath given faith to uphold us, not as a reed, that may deceive; but as a pillar, well translated ground, being as the unmoveable earth

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Iob.

which we stand on we have good footing by faith: The *Israelites* were destroyed for their infidelity, Jude 5.

Believers are truly happy, unbelievers truly miserable; He stands in Gods favour, this is thrown away as a withered branch into unquenchable fire. *Cain* sins, believes not, hence he is tormented in conscience, afraid of his own shadow, thinking the Devil should meet him in every corner, a picture of the misery of an unbeliever.

He that believeth, is the son of God; what a prerogative is this? What is he then that believes not? Even the child of the Devil. Can there be any thing worse?

He that believes, saies God is true: He that believes not, sayes God is a lyer: Should not this be plagued?

Christ dwells in the heart of a believer, as in his Temple; But the heart of an unbeliever is the Devils shop, in which he forgeth, and his anvil, on which he hammereth all villanies; his sty, his stable, and whatsoever can be said that is more base.

Nay, an unbeliever is a Devil. Have not I (saith *Job* 6. 69. *Christ*) chosen twelve, and one of you is a Devil? 70. See how *Christ* accounts of *Judas* for his Infidelity and treason.

Did I say a Devil? Nay, worse than a Devil: The Devils beleeve and tremble: but many among us believe not; and many that believe that there is a God, and that he is an hater and revenger of iniquity; yet when they are admonished of their pride, drunkennesse, breaking of the Sabbath, move no more than the stones in the Wall.

What shal I say to make thee sensible of thy misery? If thou believest not, the wrath of God dwelleth upon thee. The Devil worketh effectually in thy heart: as he possesseth thee here, so thou shalt possess him hereafter for ever.

This consideration should move us to three things: First, to seek faith: Secondly, to examine whether we believe or no: Thirdly, to mourn for infidelity.

1. Above all things, labour for faith, set all for this; Let the foolles of the World drudge and droyle for a penny; let us seek for faith; and whatsoever we want, let us not want this, by which we stand, & without which we fall eternally.

2. Many perswade themselves that they have faith, which will be found Infidels at the day of Judgement: Be thou of good ground that thou believest. The five foolish Virgins thought they should do as well as the other five, but they were deceived. Thou shalt know whether thy perswasion be true saving faith or no, by three things.

1. By the means whereby it is wrought, which is the Preaching of the Gospel. If it arise from a conceit of thine own brain: it is but a mock faith, and wil not stand thee.

2. By the manner how it is wrought: First, there is in every true believer, a sight of sin: Secondly, Humiliation for it: Thirdly, a change of the heart: Fourthly, a hungering after righteousness, then comes faith.

3. By the fruits: faith works by love: as the fruit shewes the tree, so obedience shewes faith. Many shew plainly they have no faith, for when prosperity comes, they fear not God, and when adversity, they runne from God to the Creature, to Wizards, to the Devil for help, as if there were no God in Israel. Herein they are like a dog; hold up a crust, he comes fawning; hold up a cudgel,

176.

Job. 1. 12.

Job 3.

Job 5. 12.

Gal. 3. 17.

Job 6. 69.

70.

Heb.

Iam. 1. 19.

Mar.

Doct.

176.

Jan. 4. 6.

Gal. 25.



gell, and he runs away; so many, let them thrive, then God is a good God; but let God lay his hand upon them, then they are gone, seek a new master, the Devil; yea, if it be but for the saving of a Pig or a Cow. What are such but Infidels?

Faith purifieth the heart, it wil not suffer a man to be an Hypocrite, to be one thing without, and another within; one thing before men, and another in secret. He that believeth Christ died and shed his blood for him, cannot but die in sinne, and delight to live righteously.

3. Mourn for infidelity, even for the least motion to it; and the rather because it is the fashion of most, to mourn for other things, and not for this. If a man be robb'd, or his house be burnt, he cries out, I am undone. But who is heard to cry, woe is me for want of faith, I am undone for my unbelief? If we hear of a Thiefe, we cry, hang him, and perhaps we wil cry shame on a drunkard; but there are few cry shame of themselves for infidelity, that main mother sin.

Infidelity is the barre of all goodnesse; if a man heare the Word without faith, it profits him not; as a bottle being stoppt, though it be thrown into the midst of the Sea, remains empty; so an unbeliever, under the best means, remains unblest for the want of faith. Labour to be sensible of this want. Think what weeping and gnashing of teeth it wil work in thee at the day of judgement, when thou shalt see many who have heard the Word with thee, to be received into heaven because they believed, and thy selfe thrust down to Hel, for thy infidelity; Remember that good man in the Gospel, who cried with watery checks, Lord, I believe, helpe my unbelief: pray thou in like manner.

Verse 20 — Be not high minded, but feare.

**H**ere Paul answers to the consequence of the Gentiles objection: because the Jew is broken off, that they may be received in; therefore they thought they might boast: it follows now faith Paul, shewing in these words, both what should not follow, viz. High-mindednesse; and what should, namely, feare.

Be not high-minded. The word is significant; think not, conceive not highly of your selfe. He said before, *boast not*, here he useth another word of purpose, by which he strikes at the root of pride, pointing at the padder, where the mystery of this iniquity is couched.

Faith shuts out boasting. Rom. 3. 27. Ephes. 4. 1. 2 John 5. 44. Phil. 2. 3. Hab. 2. 4, 5.

At every turn remember this saying, Be not High-minded. Hath God given thee a liberall portion of riches, wit, beauty, &c. Let this sentence alway sound in thine eares? hast thou knowledge and utterance? Hearest thou any say, few have the knowledge you have, or can speak as you doe? Let this sentence stand sentinel to keep thee from pride. Let no grace pousse thee up. God loves we should acknowledge his gifts, and give him the praise.

God resists the proud. All other sins fly from God. The proud man, as though he were of the race of the old Giants resists him. God gives grace to the lowly. The rain staves not on the tops of the mountains, but the vallies are watered and made fruitful.

God teacheth the humble. The proud man is empty, there's little grace in him. Height weakens

a thing, and an empty vessel makes the loudest sound. They which brag most have least in them. In the Fanne, the good Corn goes to the hosome and bottom; the slighty to the mouth, and is up permost. The Chaite is above the Corn, not because tis best, but because it is lightest. There's nothing in a proud man, or if any good, it is married by pride, as the Prophets portage was by the bitter hearb, or the precious Oyntment by the dead Fly. The grace of our graces is humility. There's no difference between a mad man and a proud man, but this: we pity him that is mad, we hate (any God hareth) him that is proud. If thou wouldst have comfort of thy gifts, be humble.

Observe: First, the signes. Secondly, the remedy of high-mindednesse.

1. The signes of pride are many. *Esay* notes *17e 2.* the daughters of *jerusalem* for pride, because of their fantasticall apparel, but we are to enquire the signes of spirituall pride, which are specially foure.

1. Impatience of admonition; to be deafe on that eare is a plain token of pride. The Pharisees who were proud take it in great scorn that Christ reproved them of blindness, when indeed they were beetle blind. Proud *Zakab* cannot endure *Micah* his admonition. He that swelleth when he is told of his fault, hath a proud heart.

2. Disgracing and diminishing the gifts of others with boasting of our own, declares a high mind. The proud Pharisee abased the Publican and exalted himselfe. Doest thou impute unto others that they are cold and covetous, &c. saying thou wouldst be ashamed if thou wert not better then they never looking at thine own infidelity, pride, hypocrisie, &c. Verily thou hast a proud heart.

3. Medling with things above our understanding or measure, notes pride also: many presently upon their supposed conversion, enter into controversies, censure particular men, yea whole Churches, as if they were ignorant of nothing, when indeed they know nothing as they ought to know: they rush into matters beyond the age of their Christianity. *David* approved his humility by not medling with things which were too high for him.

4. Contention also argues pride, as *Salomon* saith, *Pro. 13. 10.* What is the cause that in our Church many pick quarrels, and urge with violence their own conceits, as if they were undoubted Articles of the Faith? Surely it is our pride that makes our good *Rebecca* complain of our striving.

2. The second part of this use is for remedy, where we have three things: First, the place to which the remedy is to be applied. Secondly, the remedy it selfe. Thirdly, the persons that need it.

1. The place is the heart, as *Peter* adviseth, *Deck your selves inwardly with lowliness of minde.* There may be an abatement of pride outwardly, and yet nevertheless within; according to our saying, There may be as much pride under a Leather Jacket, as under a Velvet Gown. Who seemed more humble than *Diogenes* in his tub? And yet there was scarce any thing more proud, as wise *Plato* could observe. A man would think that nothing could be more lowly and meek than a Monk or a Frier in his Cell, and under his Cowle, but the lesse pride is in their habit, the more is in their heart; Their Masters Title is a very lowly one, *Servus servorum*, but if a man should say, that he were proud, he need never to come under confession for it.

*Alitudo non est valida Chrys. hom. 20. in Epist. ad Rom.*

*Joh. 9. 39, 40. 2 Chron. 18. 23.*

*Psal. 131.*

2. The remedy consists of many particulars (we cannot have too much against this foule evill) which used with prayer will be of force to keepe our hearts from swelling.

1. The first thing I commend to be used : is a continuall remembrance of these and the like Scriptures : *Be not high minded : God resisteth the proud*, &c. Draw forth these as a sword to take downe this Peacocke.

2. Remember the example and monition of Christ ; *Learn of me*, (not to walke upon the Sea, or to make a world) but to be *humble*, and *lowly in Spirit* : Is Christ humble, then be thou ashamed to be proud?

3. Consider how God hath judged the proud. Pride thrust Angels out of heaven; our first Parents out of Paradise; hanged up *Haman* upon his own gallows, made *Nabuccadnezzar* a beast, &c. Take heed by these examples.

4. Consider, that if thou hast any excellency, it is the gift of God : *what hast thou which thou hast not received* ? It is an Asse that will be proud of a Lions skin, which is not his own. And God can take away thy knowledge, and make thee an Ideot, or strike thee with madnesse ; and if thou beest rich, in the turning of an hand, he can make thee as poore as *Lazarus*.

5. Doth thy heart tickle thee, because of thy knowledge, faith, patience, &c ? Sit downe and cast thy account, thou shalt finde upon thy reckoning, that thy wants are more than thy receipts : for one thing thou knowest, thou art ignorant of ten : If thou hast one good thought, thou hast a thousand ill ones, which arise out of thy heart, as the smoke out of the bottomlesse pit. As *Goliath* is bigger than *David*, so for the terme of this life, corruption is more than grace. Looke upon thy dulnesse in prayer, thy wandering thoughts, thy hypocrisie, &c. Hold thy selfe to this taske, and thou shalt find more cause of mourning than of pride. As ballast is to the Ship, so will this meditation be to thee, that thou shalt not be turned about with the waves of selfe conceit. *Pliny* records a secret of the Bee, that in a storme, it getteth up a little stone, by the weight of it to flye the more steadily, and to get home in safety. If thou be in danger to be blowne away with pride, let the thoughts of thy wants be to thee as this little stone.

*Plin. Nat. hist. lib. 11. cap. 10.*

*Themi. Rocks.*

3. The parties that stand in need of these remedies, are all men, specially those which are extraordinarily graced by God, even such as are truly sanctified : all other sinnes are in evill, this is in that which is good, and therefore the harder to be avoided. We are all of his minde, who being asked what song he delighted most to heare, said, that wherein his praises were set forth : When we passe the streets, how doth it please to heare the people say, There he goes, a very worthy man ; it is incredible, how this steales upon Gods best and most sanctified children. Even *Paul* having received extraordinary revelations, must be taken downe with the buffetings of *Satan*, lest he be proud. *Hierome* that lived a retired and mortified life, said, That he could hardlier be brought to want arrogance, than gold or silver. Study and pray for Humility, the honour of a Christian. It is the first, second, and third thing to be sought for of a Christian, as pronounciation is of *Demosthenes* his Orator. *Moses* face shone when he had talked with God, and he wist not. An excellent degree of grace is it, to be excellent, and not to take notice

*Exod. 34. 29.*

of it. As boughes the more laden with fruit, are the more lowly, and as when the Sunne is at the highest, our shadows are at the shortest ; so the more grace would be adorned with the more humility.

The Divell will tempt thee to all viciousnesse ; if he cannot prevaile that way, he will tempt thee to be proud of thy goodnesse : yea, to be proud, because thou art not proud. In the midst of grace, pray for an humble heart.

Verse 20. — *But feare.*

There is a worldly feare, and a feare that hath respect to God, which is Servile, or Filiall : this, Initiall or more perfect. The filiall feare is here meant, which makes us carefull not to displease God our Father.

*Feare* : That is, looke to thy standing : for feare bringeth forth care : and they that feare not, are careless.

He that believeth, feareth God, 1 Pet. 1. 17. If you call him Father (*there is faith*) then as it followes, passe our time in feare, 1 Cor. 10. 12. He that thinketh he standeth (*there is faith*) let him take heed he fall not (*there is feare*) Phil. 2. 12.

The Papiits from this and the like places teach, that we are uncertaine, and must doubt of our salvation. He that feareth, doubteth (say they) but he that believeth, feareth, *Ergo*, &c. We deny the Major, being understood of filiall feare, as it must be in this place, for filiall feare causeth no doubting, but more fure standing.

Blessed is the man that alwayes feareth, saith the Spirit, but alwaies to doubt were no blessing, but a rocke to the conscience. I will put my feare in their hearts, saith God, that they shall never depart from me. So then there is a feare of assurance, (this is filiall) : as well as a feare of doubting, (this is slavish) : He that is at the top of a tree, if he feare to fall, will clasp the better hold. He that is careless hath no firme security, but he that feareth, may be secure. This feare manifesteth faith ; for where there is faith, there is a grace whereby we are afraid to doe any thing which may offend God, and weaken our faith. Art not afraid of drunkennesse, whoredome, blasphemy, &c ? Then thou hast no faith.

*Pro. 28. 1 Jer. 32. 21*

He that hath a charge of money upon the way, how carefull is he ? How often is his hand upon his sword ? His eye is busie at every corner and crosse way, to discern dangers ; and when he comes home, is carefull to locke it up, and the more his treasure is, the more is his care : But a man that hath no treasure in his house, leaves open his doores, and feares nothing. So the want of feare argues the want of faith. Remember the preciousnesse of Gods favour, and of the blood of Christ, whereby thou art redeemed, and be ashamed of thy carelesnesse, whereby thou squanderest away that which is so dearly bought.

Ver. 21. If God spared not the naturall branches, take heed also that be spare not thee.

In the 20. verse the Apostle admonisheth the Gentile, thus, *Be not high minded, but feare*. In this verse is a reason of that admonition, and in the 22 verse the conclusion of this whole Digression.

The reason is taken from the effect of the contrary. If they be high minded, and fear not, God will punish them ; as if he should say, Thou standest on the top, thou must not have high conceits lest thou

thou come tumbling down. A man that is on the top of a tree, brags not of his height, but looks to his hold: so doe thou, faith *Paul*, or else thou shalt fall.

This is confirmed by an argument *a Majori*, thus: If God spared not the naturall branches, much lesse wil he spare thee. This is doubly amplified. First, from a caution, *Take heed*. Secondly, by an *Antithesis* between the naturall branches (the Jew) and the ingrafted (the Gentile.) That which is naturall, is surer then that which is ingrafted. As a naturall child is more affectionately beloved than an adopted. If the Jews were cast off, which were born of *Abraham, Isaac, and Jacob*, and who had many privileges; much more the Gentiles, if they take not heed, which are sublimed with no commendation.

*Nulla commendatione sublimati. Amb.*

*Doctr.* All, without respect, which continue not in grace, shall be broken off, Luke 13. 3, 5. Rev. 2.

*Use 1.* God is not moved with outward privileges to spare any, or to tolerate in his Orchard those which are fruitlesse, and onely cumber the ground. Thou art planted in the Church, which is Paradise, and art warrted with those rivers of God, the Word and Sacraments: If thou bringest forth no fruit, though Christ himselfe had come of thy stocke, thou shalt be broken off, and thrown away.

Here is good *Take heed*, or *Item* for many.

*Use 2.* 1. For *England, Germany*, all reformed Churches. The Jews were the famous people of God, and yet cast away for their faithlesse. Where are those renowned Churches of *Asia, of Greece*? Let us be warned by their harmes; If we continue not to bring forth fruit, we must look for the same measure which God hath meted out to them.

2. For prophane persons. If judgement begin at Gods own house, how shall the wicked escape? If an *Israelite* goe to the pot, what should a *Canaanite*, an Hypocrite, a Rebel look for? The Scribes and Pharisees, the great observers of the Law, whom the world could not challenge of drunkenesse, whoredome, &c. are for all that damned in hell, because they received not the Gospell; if thou, besides horrible irreligious prophannesse, beest opplete with all unrighteousnesse, how shalt thou escape damnation?

3. For the children of God; Art thou one of these? Walk according to thy profession; if thou growest cold as others, take heed. Hast thou faith? Keep it. Hast thou a good conscience? Better the peace of it every day, by righteous living. Hold that thou hast. It is worth thy care, and thou hast a dangerous enemy.

Remember what is come to the Jews; when thou seest thy neighbours house on fire, it is time to provide water to save thine own. When two Ships set forth, if the foremost runne upon a Rock and split, her comfort that follows wil be warned. Thou seest covetousnesse to be the destruction of this man, pride of that, whoredome of another; pray thou against these sins, and all other, and be carefull.

He that is the child of God cannot be damned, but he may so wound his conscience, that he shall think the torments of Hell not equal to that which he feels; though we cannot lose true Grace totally, yet it may be so abated, that it may breed in us woe unspeakable. *David* ceased not to be the child of God by his sin, but he received such a wound, and was so shaken, that he lost for a time all feeling of Gods favour; and I make question whe-

ther he received his former glorious feelings to his dying day. Thou knowest when *David* failed, where *Demas* fell, why the Jews were broken off; warch and pray lest thou also fall into temptation; and approve thy selfe a fruitfull branch, lest thou be broken off.

*Vers. 22.* Behold therefore the goodnesse and severity of God; on them which fell, severity: but towards thee, goodnesse, if thou continue in his goodnesse: otherwise thou also shalt be cut off.

This verse is the conclusion of the former Admonition, shewing to us Gentiles, the use we should make of the judgements of God to the Jew, and his mercy to us. This he propounded by way of counsell and advice, directing us how to spel out a good lesson for our selves out of these things.

In this verse are two things. First, an Exhortation. Secondly, an Amplification.

The Exhortation, in these words, *Behold the goodnesse and severity of God; on them which fell, severity; but towards thee, goodnesse*. The Amplification, in the rest of the words.

In the Exhortation are two things to be considered. First, the manner. Secondly, the matter of it.

The manner is in this word, *Behold*; which is not the Adverb, but the Verb, to note a narrow looking into the point: as in that, *Behold the Lamb of God*; as if *John* should have said, Look wel on him, eye him, mark him wel.

The matter to be considered, *Goodnesse* and *Severity*; both these determined by their proper subjects. *Severity*, generally to all, personally to the Jew. *Goodnesse*, personally to the Gentile. To thee, speaking to us face to face, and generally to all.

*Goodnesse*. The word signifies the propensity of God to doe good. Taste and see how good and gracious the Lord is; taste the sweetnesse of his nature. If so be you have tasted, faith *Peter*, how gracious the Lord is. The sweetnesse of the nature of our God, who is not froward and tyrannous, but most ready to bestow grace and goodnesse, and to receive sinners.

This sweetnesse if you please so to call it, is to be distinguished from the effects of it, which are *Love, Mercy, Salvation*. Salvation is the effect of Gods mercy; mercy, of his love; love, of his special goodnesse.

*Severity*. The word signifies such a severity as notes a cutting off: which word *Paul* useth, the more to set forth Gods goodnesse to us. Most sweetly hath God dealt with us, and most bitterly with the Jews, searching and sifting out all their ungodlinesse. As a Judge cuts the matter in pieces, pondering all reasons and circumstances before he gives sentence: Or as a Justice strictly examineth and presseth the suspected malefactor brought before him. Or as in an Anatomy, every sinew and vein is laid open. Or as *Paul* bade *Titus* to reprove the *Cretians* sharply; as if one should say, Rippe up their consciences, speak home to them, touch them to the quick. So God dealt with the Jew.

These two are attributed to God; whence the Fathers confuted the dotage of the *Manichees* concerning two beginnings.

These are not opposite in God, who is a simple essence. They are not two things in God, much lesse two opposite things: they are the same in God,



God opposed not formally, but in regard of the effect; as is the same heat of the Sunne which hardens the Clay, and softens the Wax.

*Doffy.* It is the duty of all, for their better stirring up to thankfulness and humility, diligently to keepe a note-booke of the mercies of God to themselves, and his judgements to others. Concerning Judgements, 1 Cor. 13. 6, 11. 2 Pet. 2. 6. And for his goodnesse David had his Table or booke of remembrance, Psal. 66. 16. And so had Paul, 1 Tim. 1.

*Vse 1.* He saith not, behold thy goodnesse, but Gods: if thou be saved, the praise is Gods: if thou be damned, the fault is thine own.

*Vse 2.* His goodnesse and severity: separate not these things which God hath joynd: he hath revealed himselfe to be both mercifull and just. Joyntly consider of them, and it will helpe against two dangerous tentations, namely, despaire and presumption, which are as the two armes of the Divell whereby he gathers us up for himselfe.

1. For despaire. Sinners despaire, because they cannot be perswaded of mercy, onely viewing the severity of God, and poring upon that: hast thou offended God, and therefore art afflicted in conscience? Alas, thou hast deserved to be a fire-brand of hell; but yet consider the sweet goodnesse of God: he is just to damne stubborn sinners that repent not: but to such as humble themselves, and with penitent hearts beg for mercy, he is a sweet God. Witnesse *Manasses*, *Mary Magdalen*, *Paul* these upon their repentance were pardoned their odious finnes: whatsoever therefore thy finnes have been, despaire not; there is mercy with the Lord, who is more mercifull than thou art sinfull, and can pardon more finnes than thou canst commit. Onely believe it, and repent.

2. For presumption. As the act of seeing, is hindered both by no light, and by too much: so the light and comfort of conscience is hindered either by not feeling of mercy, which causeth despaire; or by seeing nothing else but mercy, which causeth presumption. Satan will tell thee, thou maist take thy liberty, follow thy pleasures, needst not to be so precise, for God is mercifull. Thy remedy is to consider, not onely the mercy, but the severity of God also. He is as just as mercifull. Remember how severely he hath dealt with the Jewes; they have been almost this 1600. yeeres vagabonds for their rebellion against Christ and his Gospell. Forget not his severity to *David* for the matter of *Uriah*: how he not onely visited *David*'s conscience, but tooke him up, and made him an example to all the world, plaguing him in his *Amnon*, *Abolon*, *Adoniah*. Thinke of *Moses* that meeke man, whom God calls his friend, yet for one fault, (and that so secret, as by reading the story we can scarce finde it out) for striking the rocke, when he should onely have onely spoken to it in confidence, was barred entrance into the land of *Canaan*. O severity.

How darest thou then dreame of mercy under many finnes, when thou remembrest how severely God hath dealt with his own children, for some one weakenesse which they have shewed? If therefore the divell tell thee that God is mercifull: tell him againe, that he is most just and severe also. The rather consider seriously hereof, because a thousand perish this way, to one that perisheth by desperation. Desperation is a course that Satan takes but with a few, because it is tedious to flesh and blood, and often proves the occasion of a mans

conversion, and so the divell is overhot in his own bow. But presumption is pleasing. To live as we list, to enjoy our pleasures, and then goe to heaven when we have done, what can be more pleasing to flesh and blood? By this baite the divell catcheth most: let us therefore be the more wary, praying with *David*, Lord keepe me from presumptuous finnes.

*Goodnesse and severity* Who have goodnesse? And who have severity? I will tell thee: If thou repentest and obeyest the Gospell, goe thy way, thou art a happy man. The sweetnesse of God and his goodnesse is to thee. But if thou beest a profane, unbelieving, impenitent wretch, and diest in this estate, the most just God will in his great severity hurle thee into hell, as out of the middle of a sling.

That thou maist value the mercy and the goodnesse of God to thee the more, consider the judgements that fall upon the wicked. See thy happiness O *England*: looke upon *Turkie*, where *Ma* homey; upon *Italy*, where the Pope tyrannizeth; looke upon *France* and the Low-countries, how they are fired with contentions, swimme in blood, while thou singest of Peace. Long mayst thou sing: and shalt, if thou canst thankfully say, God hath not dealt so with any Nation: Blessed be his Name.

Let every one in particular apply this. Wouldst thou see the blessing of health, liberty, competency of maintenance? Looke upon the diseased, the prisoners, the poore, who cry in the streets and high wayes for reliefe. Thou in regard of nature, art no better than they, not a haire to chuse betweene thee and them. Why is it then thus? Because of the goodnesse of God to thee, and his severity to them. *Cain* and *ludas* despaire, but thou believest, and hast assurance of Heaven. Feare God for his severity, and love and praise him for his sweetnesse to thee, which thou hast not deserved.

2. The amplification of these two properties thus determined, is by a severall correction to either of them. Concerning the Gentile, in the latter end of this verse, concerning the Jew in the next verse, where *Paul* cunningly retumes his former businesse, from the which he hath thus digressed.

The first correction: To thee bountifullnesse, if thou continuest in his bountifullnesse, that is, Faith, the cause for the effect, as mercy is taken verse 31. This is confirmed by a reason: Else thou shalt be cut off. Some observe the change of the word: The Jew is broken off: the Gentile cut off. To the Jew remaineth a hope of re-ingrafting; but if the Gentiles continue not, they shall be stocked up by the roots. As the famous Churches of the East; the very seed of these ancient Christians is utterly extirpated: so is it not with the Jewes. Continue O *England* in his goodnesse.

*Perseverance is a necessary condition of true saving Faith.* Heb. 3. 14. John 2. 9.

The Papists from this conditionall (If thou continuest) collect, that none can be sure to continue. We deny the collection or consequence. 1. *Paul* speakes to the whole Church of the Gentiles, among whom were many Hypocrites, at whom he aymes. 2. He speakes thus to the elect, not that they can finally fall away, but to provoke them carefully to looke over their evidence that they may be sure. 3. It is absurd to inferre an absolute proposition, from a conditionall. As if one should thus collect in another case, if the Sunne rise not to morrow, it will be darke: therefore it will be darke

darke to morrow. The course of nature appointed by God, holding, the Sunne shall rise; and so the power and truth of God holding, (which cannot faile) the elect shall continue: so *Arminius* but weakly concludes, that there needs nothing to the conversion of men, but the bare propounding of the Scripture, because it is said: that the Tyrians and Sydonians would long agoe have repented, if the great workes which Christ did among the Jewes, had beene done amongst them. Which manner of reasoning is as if one should collect a power of speaking to be in stones, because our Saviour Luke 19. 40 somewhere saith, that if these hold their peace, the very stones would cry out.

Ufe 2. See thou continue, or else thou shalt not taste of the sweetmeat of God in the salvation of thy soule. Be not like a waning, but like a new Moone that is increasing: like the morning light, which groweth brighter and brighter to perfect day. Be not like *Nabuchadnezzars* image, whose head was of gold, and whose feet were of dirt. Many begin gloriously, but end shamefully: our end must be best.

Faith saith if it be kept to the end: if with *Paul* thou canst say, I have kept the faith, thou shalt wear an immortall crowne with *Paul*. The end tries all, before which a man cannot be said and knowne to others to be happy. Flowers that are fresh and sweet, we delight to wear, but when they fade and wither, we throw them away. So fading Professors shall be cut off. If thou returnest with the dog and swine, to the vomit and mire of thy former sinnes, it had been better thou hadst never knowne the way of righteousness, for as the Lord liveth who cast off the Jewes, to he shall also cast off thee. Pray for perseverance, and looke to thy selfe, that thou losest not the things which thou hast done, but that thou maist receive a full reward.

Vers. 23. *And they also, if they bide not still in unbelief, shall be grafted in, for God is able to graft them in againe.*

**H**ere is the other correction, on the part of the Jew, by which *Paul* mitigates and allayes the severity of his speech which he used of them, *vers. 22*. The speech was, that Gods severity is on the Jew, the correction is here, *if they continue in their unbelief*; but, *if they continue not in it, they shall be grafted in againe*. This is proved by a reason from the power of God: God is able to doe it.

Thus these words pertaine to the former exhortation, and withall the Apostle in them falls into his former argument, to prove the rejection of the Jewes not to be final: and so we will consider of this *vers. (vñ.)* as it belongeth to those things which follow.

In this *vers* and those which follow, the Apostle sheweth three things concerning the generall calling of the Jewes before the end of the world. First, that it is possible. Secondly, that it is probable. Thirdly, that it is certaine. The first in this *vers*. the second in *vers. 24*, the third from *vers. 25*, to the 33. In this *vers* we have two things: first, a proposition. *The Jew, if he continue not in his unbelief, shall be grafted in*. Secondly, a reason, from the power of God, *for God is able to graft him in againe*.

The Apostle here speaketh of the multitude of the Jewes, of whose calling the Gentiles despaired, as a thing impossible: but *Paul* tells them it is possible, by the almighty power of God.

*Object.* But from the possibility to the being of a thing, is no certaine conclusion.

*Ans.* *Paul* proves not here directly it shall be so, but that it is possible, which is enough against the Gentiles in this, that they held it not to be impossible. But if we be certaine of the will of God, then from his power is a certaine Argument. Now a *Quere* may be here made, whether that there be not alwayes in things of this nature, a secret supposal of the will of God; as where *Paul* exhorts the *Corinthians* to almes-giving lest any man should grudge, and say, Here is such calling for Almes, such Taxes, and Collections every Sabbath, that if we should give to every one, we and ours must want: lest, I say, any man should thus oppose; O, saith *Paul*, let no man argue thus: for God is able to make you abound in all sufficiency. Where *Paul* reasoneth not onely from Gods power, (as I take it) but from his will also supposed; for else, me thinks, *Pauls* Argument should not be perswasive. But howsoever, it is most safe to follow Interpreters, which say, that here *Paul* proves onely that the calling of the Jewes is possible.

*Quest.* But cannot God doe more than he will?

*Ans.* In regard of us, there is a difference betweene the Will, and the Power of God. The first being the directing; the second, the commanding; the third, the executing beginning of things: but in God these differ not. And yet it is true, he can doe more than he will doe, but not than he can will to doe. He actually doth no more than he actually will doe: but whatsoever he can doe, he can also will to doe, if he please.

The power and will of God are of equall latitude and extent, if we evenly examine them, viz. his actual will, with his actual power; and his potential will, as I may so terme it, with the power answerable thereto.

Yet here observe a difference betweene the Creator and the Creature: Man cannot doe all that he actually willet; God can doe more than he actually willet. It is not fit that the power of man should be equall to his will, because he is evil: but it is fit that Gods will should be more than his actual power; because he is infinitely good.

*The Jewes, if they continue not in their unbelief, shall be grafted in againe*, Luke 1. 37. Mat. 19. 26. *The Doct.*

*Whatsoever sinner believeth and repenteth, it is possible he should be saved*, Ezek. 18. 21. *in the Hy-pothesis. The Doct.*

If they continue not in their unbelief: The chiefest barre to a mans salvation, is an unbelieving heart. Many will say of our civill men and women; if they goe not to heaven, Lord have mercy upon us: and yet our Saviour told the Pharisees, who exceeded all men in civill Justice, that Publicans and Harlots should goe before them into the Kingdome of Heaven: Why? Because they believed not. Civill righteousness is not in it selfe evil, but good; but not good enough to save a man. It may be without faith, but faith cannot be without it. Moralities without faith, are like a goodly picture, which is faire to looke upon but a man can have no society with it, because it wants life; so a civill man is good to live by, but his Justice is but painting. Consider a Jew, he lives civilly, yet is he accounted an odious Creature, and thou wouldest not be in his estate. What makes him odious? His infidelity. Labour therefore for faith, which is the soule of obedience, and will save thy soule.

Here is a singular comfort to poore afflicted consciences.

consciences, distressed for their abominable sinnes committed. Art thou such an one? Thus farre thou maist be comforted: God is able to save thee, and will, if thou continuest not in thy sinnes and unbeliefe. It is a comfort for a sicke man, if the Physician tell him, his disease, though dangerous, is yet curable, if it be not driven too long before remedies be appointed. So God is able to save thee, if thou deferrest not thy repentance.

If we looke onely to our selves, there is nothing but impossibilities and desperation: but if we look up to Heaven, to see what God can and is ready to doe: (onely staying for our believing and repenting) there is great hope. Even thou Jew: which hast crucified and blasphemed Christ, if thou canst cease from unbeliefe, thou shalt be saved. For as all the promises in the word, so the threatnings are conditionall. The King of Nineveh said, *Let us repent, for who can tell if God will turne away his fierce wrath?* but if thou repentest, I can tell thee one good assurance, that God will turne his wrath from thee, though thou wert one of them which crucified his Sonne. How should this breake our hearts, and move us to repentance?

*Use 3.* Despaire not of the salvation of any, neither finally censure any, though never so wicked: for God is able to turne the heart of a Jew: He that converted thee, can convert thy neighbour also.

But say not when thou art reproved for thy lewdnesse; Why, I may be saved aswell as you: True, thou mayest: But yet I can say this unto thee, (be it spoken with reverence) that if thou continuest in thy wickednesse, and repentest not, God cannot save thee; because he cannot deny his Word, wherein he hath revealed that he will save none but such as believe and repent. Vse the meanes therefore, that thou mayest have experience of the power of God in thy salvation.

*Use 4.* God is able to save, so is he able to destroy. Let his power make thee wary how thou livest: Art thou stronger than he, that thou shouldest dare by thine abominable sinnes daily to provoke him? Can any man carry it away from God? Our God is to be feared more than all Gods.

Verse 24. *For if thou wert cut out of the Olive tree which is wild by nature, and wert grafted contrary to nature into a good Olive tree: how much more shall these which be the naturall branches be grafted into their tree?*

**I**N this verse, Paul shewes that the calling of the Jewes is probable: the Argument is *a fortiori*, from the comparison of the lesse likely to the more likely.

This is not to be referred to the last clause of the former verse, but to the first, that the Jewes shall be grafted in, if they continue not in unbeliefe. This is probable. Why? Because he hath grafted in the Gentiles, which is lesse likely to be done: therefore it is probable that he will re-ingraffe the Jewes, which is more likely.

He proves that it is more likely for the Jewes, than it was for us, from the naturall condition of both.

We are branches of the wilde Olive, they of the right Olive: it is contrary to nature, to graft a wilde Olive branch into a right Olive: but naturall to graft into it a naturall branch. A man cuts off the boughes of a tree in his Orchard, purposing

to graft it: he goes not to the field to gather imps of a crab; but rather, if he have no choice, he will take an impe of his own, which is more likely to bear good fruit. There is a neerer disposition, sympathy, proportion, affinity of the naturall branch to the stock, than of a wilde one. The Jew is naturall in regard of us, and we against nature *Contrary to nature.*

*Quest.* Doth God any thing contrary to nature?

*Ans.* No. Gods creation is the nature of things. *Aquin.* Whatsoever he doth in the creature is naturall; though contrary to the present nature of the thing, yet according to the nature of God. For that is naturall, which is done by an Agent, to whom the patient is naturally subject, as all creatures are to God.

*Quest.* Is not a Jew a child of wrath by nature, as well as a Gentile?

*Ans.* Yes. But Paul here speaks of Gentiles, as comming from Adam; Jews, as comming from Abraham. Consider a Jew, as comming from Adam, and he is all one with the Gentile; but as comming from Abraham, and then he hath the start of us, by reason of the covenant made with Abraham and his seed, they being chosen to be Gods people, and the rest of the world neglected: The speciall grace of the Covenant, and the common condition of nature are to be distinguished.

That the Gentile then is saved, is by the King of Kings prerogative, as we may say.

This Doctrine is double. First, on the part of the Jew. Secondly, on the part of the Gentile.

1. On the part of the Jew. *It is probable the Jewes Doctrine shall be called,* 2 Sam. 7. 24.

Absolutely to deny the calling of the Jewes, is rashnesse; when Paul saith it is probable. A tree is not dead, because it buds not in Winter. This is the Jewes Winter, there is yet a hope of a Summer wherein they may yield fruit. The Jew is often compared to a Fig-tree, wherein may be a mystery; It is the nature of a Fig-tree to bud first. but it is the last whose fruit is ripe. The Jewes budded before us; the time of their ripe fruit is at hand.

Speak honourably of a Jew; for whatsoever he is in regard of unbeliefe, yet Paul calls him a naturall branch.

The Church is called the Jewes own Olive. There is but one Church, and that is the Jewes, into whom we are grafted; and when they shall be called, they shall not be grafted into vs, but into their own stock.

2. On the part of the Gentile. *The Gentile hath not so great (though as sure) a prerogative and right to the promise as the Jew,* Acts 3. 25. Rom. 1. 16. *Salvation is to the Jew first, and also to the Grecian.* So Rom. 2. 10.

Our naturall condition, being Gentiles, is most miserable; we should have been even as Turks, Infidels, worshipping *Mabomet*, yea the divel, and as savage as they, if God had not given us his speciall grace. It is contrary to our nature to be in the right Olive, to be worshippers of God, to please him. We had rather in our corrupt nature, please and serve the Divel in an hundred things, than God in one. We delight in good, as a Fish to be out of the water. To be at a Sermon, at prayer amongst good company, is tedious to us, we hang down our heads, we are out of our element; but amongst evil company, we can be joviall, and passe



pass the time in as much merriment and glee as may be.

If any think I speak too hardly of our nature, let him descend into his own heart, and note the vile motions, the pride, covetousness, hypocrisy: and though regenerate he will be ashamed, and cry out with Paul, *O wretch that I am, who shall deliver me from this abominable corruption.* If the remainder of corruption, in the Regenerate, who daily mortifie it, and in whom it is abated, be so strong, O how filthy is the heart of him, that is wholly in his naturall corrupt estate! Bewaile thy corruption, and pray with David, *Lord, create in me a new heart.*

*Vse 2.* The error of the Papists, in advancing so much the power of free-wil, is hereby confuted: for goodnesse is contrary to our nature, with therefore the self cooperation of nature and grace, which they dream of, is a Fable. Also *Arminius*, who held that we are born in the state of grace, and that originall corruption in Infants hath not the nature of sin, but of a punishment (as though God punisheth them that have no sin) and that we are able to believe as much and when we wil, is hereby overthrowed. Goodnesse, and to be converted to God, is contrary to our nature and desire, as Paul here reacheth; and therefore *Arminius* is in this a false Teacher.

*Vse 3.* By Creation goodnesse was as naturall to us, as now evil is naturall, and goodnesse supernaturall. We delight to possesse the ancient Inheritance of our Progenitors; if there be any dram of spiritual wisdom and courage in us, let us strive to recover that stock of grace which our first parents spent by the subtilty of the Devil.

*Vse 4.* Our conversion is contrary to our present nature. God wil invert the nature and course of things for the salvation of his Elect: this also sheweth, that we are converted by the omnipotent power of God, which *Arminius* fustly denieth.

*Vse 5.* The state of nature and grace is easily discerned; he that despiseth the Gospel, and liveth wickedly, is a naturall wretch; but to believe and repent, is a state of grace.

*Vse 6.* *Contrary to nature.* Keep diligent watch over thine heart, which is not as yet wholly and perfectly changed. Be daily renewing thy repentance, or else nature wil soon run after her old course and byas. Naturall inclinations are forcible. Bend the bough of a tree downward, when thou lettest it goe, it wil strive upward by and by. Water-fowles hatched under a Land fowle, wil quickly to the water by nature. So though by the warmth of the Spirit, we be hatched under the Word, and become Gods Chickens, as Christ compareth us, yet we wil be drawing to corruption, if we daily mortifie it not.

*Mat. 23:37* By nature boats go down the stream, but by the force of wind and oares they be got up the stream; and if such means cease, they goe faster downward than they were forced upward; so to proceed in grace, is against the stream of nature. If Gods Spirit, like a good winde, blow not a prosperous gale upon us, and we labour in the means of grace, we are easily carried down the stream of our corruption, into the pit of perdition, as the fishes of Jordan into the dead Sea.

*Vers. 25.* For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits, that blindness in part is hapned to Israel, until the fulnesse of the Gentiles be come in.

Or hardness.

26. And so all Israel shall be saved.

**I**N these words the Apostle proves the certainty of the calling of the Jews; and he takes his argument from a revelation of this secret unto him by the Spirit of God, to be made known to the Gentiles; so that this Scripture is a Prophecy, and is of the nature of a demonstration.

Here, and so to the 33 verse, are three things. First, the Preface. Secondly, the Prophecy. Thirdly, the proofe.

The Preface is in these words, *I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits.* Where are two things: first, the nature of this prophecy. Secondly, an admonition concerning it. The nature of it is set down in this word *mystery*. Mysteries are of two sorts: First, when some spiritual thing is shadowed under visible signes; so the Sacraments are called mysteries, improperly. Secondly, when some secret thing is revealed by speciall illumination, or by the event, which could never be understood by study, but by the Spirit of God. So the Doctrine of the Trinity, of persons in the unity of the God-head; and the personall union of the two natures in Christ, the mysticall union of Christ and his Church, the resurrection of the dead, the calling of the Gentiles, the recalling of the Jews, of which we speak. This is a great secret, and in Pauls time more secret to the Gentile than to the Jew: for these had a glimmering of a deliverance to come, but how, what, and when, they knew not.

In the admonition are three things. First, the persons admonished, which are the Gentiles, whom Paul, a Jew, calleth *brethren*. The profession of the Gospel makes all Professors, brethren. Therefore we should all live in unity.

Secondly, the admonition, which is, that the Gentiles should not be ignorant of this secret. How wel doe they follow Paul, who contradict this as false. Again, this mysterie is necessary to be known, much more other mysteries.

Thirdly, the use of the knowledge of this secret, that the Gentiles should not be arrogant in themselves, that their pride in which they contemned the Jews, might be curbed. Paul touched them for this before, *vers. 18, 20.* here also he meets with them for it; so profitable is it for us, often to be admonished of that vice, to which we are most inclined.

The second generall thing is the Prophecie it selfe, in these words, *Blindnesse is partly come to Israel until the fulnesse of the Gentiles be come in, and so all Israel shall be saved.* Here are two things: first, a description of the present estate of the Jews, *Blindnesse in part is hapned to Israel.* Secondly, a revealing of some secret things concerning this estate, which are two: first, how long this blindness is to endure, namely, *Till the fulnesse of the Gentiles be come in.* This is one secret, Secondly, what shall become of them when this fulnesse is come in, then *all Israel shall be saved, vers. 26.*

In the description of their present estate, are four things. First, the persons, *Israel.* Secondly, the thing, *blindnesse.* Thirdly, the manner, *is hapned.* Fourthly, the degree, *in part.*

1. The persons, *Israel*: this terme is three wayes taken: first, for a name of *Jacob* the Patriarke; not so here. Secondly, figuratively for all the Elect; not so here; because of the opposition between *Israel* and the Gentiles. Thirdly, for the people of the Jews, which are the carnall seed of *Abraham*, *Isaac* and *Jacob*; so it is here to be taken, which is confirmed from the thing it selfe, which speaketh as much; namely, the present blindness of that people.

2. The thing, *blindnesse of minde*, which is the cause of their rejection, the cause put for the effect.

3. The manner, *is hapned*: not at adventure, but is cast upon them by the just judgement of God: a iudiciall hardnesse besides their naturall.

4. The degree *in part*: this word either notes the time, or is added to the thing or to the persons. *Ambrose* referres it to the time, which (and may be very well) is received of many. *Calvin* referres it to the thing; as if *Paul* should say, mitigating the matter; They are become blinde after a sort, or in some part. But this, I take it, cannot be: First, because *Paul* hath before aggravated their hardnesse; and here to unlay it, agrees not with the Spirit by which *Paul* wrote. Secondly, all experience shewes, that the Jewes are not after a sort, in a small measure, but in a wonderfull high degree hardened, still rayling at and blaspheming Christ and his Gospel; neither is their punishment light, which for such blindness is inflicted. The best (in my opinion) is to attribute it to the persons: *In part*: that is, not all, not to every individuall amongst them; but to some; and so it agrees with the sense of the first part of the Chapter, that the rejection of the Jewes is not totall: also with verse 17, *Some of the branches are broken off*: and with verse 26. *And so all Israel shall be saved*. *Israel* in part, and all *Israel*, seeme to be termes aptly opposing themselves.

The two secrets follow; the first, how long this blindness shall continue, viz. *Till the fulnesse of the Gentiles be come in*.

*Unill*: Not, that the fulnesse of the Gentiles might come in, as some: for first, it agreeth not with the words: secondly, it was no secret to the Gentiles, neither were they ignorant that the Jewes were cast off, that they might enter: thirdly, the word is to be taken in its proper sense, in as much as it agrees with the place, and with other Scriptures.

*Fulnesse of the Gentiles*: A full and plentifull propagation of the Gospel, whereby many of all nations shall be converted to God.

*Quest.* Is this fulnesse past, or to come?

*Ans.* Some thinke it past, because of the decay of the love of the Gospel among the Gentiles, quarrels arise, zeale is cooled, &c. which deserve, that as when the Gentiles came in, but few of the Jewes believed; so when the Jewes returne, but few of the Gentiles should believe. The state of the Gentiles being now like a vessell at the tilt, and therefore their goodnesse greatly sayling: and so for this, the conversion of the Jewes not to be farre off.

But I take it that this fulnesse is to come; and that the Gentiles shall more zealously professe the Gospel than heretofore. My reason: first, because the faith of the Gentiles shall provoke the Jewes, verse 11. Secondly, if it were come, the Jewes should cease to be obstinate and blinde: but yet they are as obstinate and blinde as ever: there-

fore, &c. Some thinke that the Nations now professing the Gospel should fall away, though others be added: but hereof I see no reason; rather the contrary: for the conversion of the Jewes shall bring riches to the Gentiles.

The second secret: what shall become of the Jewes when the fulnesse of the Gentiles is come in: namely, *All Israel shall be saved*. Where we have, first, the thing: secondly, the persons.

The thing, *shall be saved*: that is, converted by the preaching of the Gospel; the effect put for the instrumentall cause, or the consequent for the antecedent; unless some should say, that the Jewes should be saved and not converted, which were absurd.

The persons are set downe by name, *Israel*; with a note of universality, *all Israel*: and so the secret is this; that when the fulnesse of the Gentiles is come in, there shall be a famous, notorious, universal calling of the Jewes.

Some oppose this, averring that *Israel* is here taken for the Elect of the Jewes and Gentiles. I confesse that *Israel* is sometimes so taken, but here it cannot: and they which affirme it, bring no shadow of reason for their saying, but their bare word. But many things make it plaine, that by *Israel* must be understood onely the Nation of the Jewes.

1. It is to be taken here, as it is before throughout this Argument; but it is to be taken for the Nation, verses 1, 2, 3. Against these doe *David* and *Ezra* denounce the curses, verses 8, 9, 10. and not against the Elect: and verse 14. *Paul* expounds *Israel* to be them of his own flesh.

2. The perpetuall opposition so often iterated from verse 11. to the 33. doth evince, that here also it is to be taken oppositively to the Gentiles, and to the Jewes.

3. Many things in the Text plainly shew it.

First, *Paul* saith, that he would not have the Gentiles ignorant: of what? That all the elect should be saved. Who ever doubted of it? But of the calling of the Jewes there was a doubt.

Secondly, he calls it a secret or mystery; but, that all the Elect shall be saved, is no secret.

Thirdly, that you should not be wise in your own conceits. But if he here had onely declared that the fulnesse of the Gentiles should come in, and that all the Elect among them should be saved, this would have made them more conceited: but *Pauls* drift is here to commend the Jewes, not the Gentiles.

Fourthly, and so the coherence bindeth, that *Israel* is to be understood as before, verse 25.

Fifthly, *Israel* is called *Jacob*, verse 26. which terme I remember not so much as once to be certainly taken for the Elect of Jew and Gentile.

Sixthly, the prophecies, vers. 26, 27. are necessarily to be understood of the Jewes, as the opposition continued in the verses following, plainly sheweth.

*Quest.* But there is no mention of this terme *Jewes* in this Chapter.

*Ans.* The Jewes are called *Israelites*, as by the more ancient, generall, and honourable name; and also because the prophecies in the ninth, tenth, and this Chapter, runne in this terme *Israel*. And by *Israel* there is nothing more evident, than that the Jewes are understood, as *Mat.* 10. 5. so also chap. 9. verse 24. there is mention made of Jewes, who,

who *verf. 27.* are called *Israel*. So in this Chapter, *Paul* saith that he is an *Israelite*, and in another place he saith he is a Jew. So *Aët. 2. 14.* & 22. Jews and *Israelites* are taken for the same people.

Therefore there is no colour that any man should avouch *all Israel* to be taken otherwise than for the Nation of the Jews.

*Doct.* Before the end of the world, the Jews, in regard of their multitude, shall be called. It is *Peter Martyrs* opinion, that many places in *Esay* ayme at this. *Beza* saith, it is very often delivered in the Prophets. *Origen* proves it out of *Hosea*, *Aquinas* out of *Hos. 1. 4.* and *Micah 7.* from the 15 Verse to the end of the Chapter. *Oleuian*, out of *Esay 27. 9.* *Ezek. 11. 17.* and 37. 22. which place *Beza* also alleged, *Matth. 1. 27.* *Luke 1. 33.* *Paccus*, out of *Rev. 7.*

To these I think may be added two pregnant places of the New Testament, as *Luke 23. 2.* where Christ is called *The glory of his people Israel*, which must be understood of their salvation. He is not the glory onely of a few, but of the people and multitude. But as yet *Simeons* prophetic hath not taken effect, for the people have not glorified Christ.

Also *Aët. 1. 5, 7.* the Apostles expected the restoring of *Israel*, they aske our Saviour of the time, who answers, that it is not for them to know the times which the Father hath put in his own hand. In which answer, Christ denies not that there should be such a time, but as to me appeares, secretly confesse it.

Besides, they wonderfully encrease in all places where they are suffered, as Writers and Travellers report. Wherein is yet fulfilled that part of the promise to *Abraham*, that his seed should be as the Stars in Heaven. If this promise be yet of force to them, why not the principal promise, that God should be their God?

Farther, the providence of God wonderfully appears in preserving them to be a distinct people, known in all places from other Nations, continuing a Nation, though they be hated and oppressed in all Kingdoms, and kept under by most severe Laws. It is not for nothing that God thus preserves them, whereas in much shorter time, many other Nations are quite extirpated.

*7/1 3.* The calling of the Jews is a mystrie: seek not further than is revealed, and believe that. If thou askest how and when? I know not, because I finde not revealed. God knows, which satisfies me. It was the opinion of *Lyra* in his Commentary upon this Chapter, and so generally of the Papists, that the Jews shall be called presently, upon the discovery of the falsity of Antichrist; which (if you understand of a more notorious discovery than yet hath been) may have some correspondence with the truth: alwaies provided, that you seek not for Antichrist at *Rome*, lest you finde him with a triple crown on his head. And therefore the Jesuits direct us to seek for Antichrist among the Jews, in the Tribe of *Dan*, at *Jerusalem*; wherein they art like such birds, who commonly draw us away from their nests, by their fluttering and noise, for the safety of their young. For their fable of Antichrist, and of *Enoch* and *Elias* his preaching and death, as the occasion of the calling of the Jews, cannot stand with this of *Paul*, who affirms that the faith of the Gentiles shall occasion their conversion. But it is not safe to be too bold in things not revealed. He that too earnestly looks

upon the Sun, comes in the end to see nothing, and he that stands too neer fire, may burn himselfe instead of warming him. Secret things are for the Lord, but things revealed, for us and our children for ever.

The end of this world shall not be till the Jews *7/1 2.* are called, and how long after that none can tel. There are certain foolish Prophecies dispersed, that the world shall end within these twenty yeers; count such like the drunken prophecies of *Mertin*; in all ages of the Church there have been such fantastical people; in *Pauls* time there were such, *1 Thes. 2. 1, 2.* and they would have fathered their brainlesse royes upon *Paul*. So also from *Pauls* time to this day, many have attempted to finde out (not the day and hour) but the yeer of the last judgement, which must needs be a note of great folly and rashnesse. First, because there are no plaine Scriptures for it, but against it. Secondly, because the grounds of their conceit are uncertain, idle, and frivolous; as from *Peter*, that a thousand yeers is but as one day, and from the collection of one *Elias* (not the Prophet) concerning the division of the term of the world, two thousand yeers before the Law, two thousand yeers under the Law, and two thousand yeers after the Law, and from divers mysticall numbers in *Daniel*, and the *Revelation*. At these *St. Augustine* laughs, saying, That the place in the *Aët. 1. 5, 7.* hath bred the Gout in the fingers of our Pythagorean Count-casters. Thirdly, if the last day be unknown (as all acknowledge) then the day before the last, and so by consequence the last week, month, yeer, age. Fourthly, all the Diviners and conjecturers about this point have bin hitherto shamed; such therefore that shall yet attempt it, must expect the same measure *1 John 20.* which their fellows have had, as a just recompence of their madnesse.

It is not possible to know, nor lawful to enquire; if it had been for the Churches profit to have known it, I am out of doubt, that God would have revealed it before now; for no reason can be alleged why it should be now more necessary to be known, than forty yeers agoe.

Whensoever the time comes it shall come well for Gods children; prepare for it that it may be a joyfull, and not a black and dismal time unto thee. If God should now this very day come to judgement: How ready art thou? Set thy selfe as before the Judge. If thou hast not repented, in what a miserable case wert thou, if this were the day; and though this be not that day, yet it may be the day of thy death; which as it leaves thee, so shall the last judgement finde thee.

Wait for the coming of thy Master. To live in drunkennesse and riotousnesse, is to deny his coming at all. What shall become of thee at that day, when at the voyce of the Trumpet thou shalt peep out of thy grave, and see the world on fire, the Judge coming in glory in the clouds, and the Diel ready to torment thee? Repent, Repent, that at that day when the Judge shall appeare, thou mayst not hide thy head for shame, but have boldnesse before him.

Till the fulnesse of the Gentiles be come in; yet there is an emptinesse among the Gentiles; both in regard of number, and in respect of grace, which last emptinesse is a great impediment to the calling of the Jews. The great Idolatry of the Romanists, and profanenesse amongst other Christians, are as a stumbling-block unto them. Let us remove

*Aug. 1. 18. de Civit. Dei, cap. 53. 54.*

*7/1 3.*



remove it, so behaving our selves according to our profession, that we may make a passage for their calling.

Use 4.

Come in, whither? into the Church, which is the house of the living God. All they which believe are within; without are unbelievers. It is our fathers house, where is bread enough; without is nothing but hogges meat. Out of the circle of the Church raines nothing but fire and brimstone. Examine how thou art within, whether as *Cham* in the Arke, as *Judas* among the Apostles, as chaffe in the floore; for in respect of the dies many are within, who in respect of faith and obedience are without. It is all one to be without, and to deserve to be without.

Use 5.

Blindnesse or obstinacy is in part come to *Israel*, but in the end all *Israel* shall be saved. The comparing of these together, Obstinacy and Salvation, shew that an obstinate man, *qua talis*, is not in the state of grace and salvation. Who have this obstinate heart? Surely the Jewes, as we see, but we need not seeke a Jew to finde it; among our selves is this judgement fallen: Concerning which, we will at this time note these foure things: First, the misery of an obstinate heart: Secondly, the meanes whereby we come into such an estate: Thirdly, the effects of it: Fourthly, the signes of it.

1. *Iobs* estate was miserable, when he underwent all the misery the Divell could devise; yet all that is nothing to a blind obstinate heart, this is worse, onely hell worse than it. There are two estates of the heart most fearefull: To feele sinne too much; and to be past feeling. In the first were *Cain* and *Judas*, whose ends were desperate: But the second estate is more fearefull, pray against it: If you say, a damnable, divellish, hellish heart, of any heart, it is true of the obstinate heart. The soft repenting heart is a heavenly heart: there is a naturall hardnesse which is in all, but the Judiciall is a fore-runner of damnation.

2. A man comes not to the height of his obstinacy at the first, but it is sometime a working by certaine meanes: The meanes cooperating with the Divell in our hardning are two: First, Custome in sinning: even as a path is hardned by the continuall trampling of the passengers, so by custome in evill, is the conscience by little and little cruised and made insensible. At the first there is shame and trembling; but being habited in evill, men scorne reprooves, as the *Leviathan* laughed at the shaking of the speare. Stories record of one who through custome, made poyson so familiar to him, that he dranke it without danger; so wicked men by custome, make blasphemies, whoredomes, drunkennesse, and all prophanenesse so familiar, that their stomachs are never offended with them. The second meanes, is neglect of the meanes of grace offered. This shut up the Jewes in obstinacy; and ordinarily for this, is this judgement of God inflicted upon men.

1 Tim. 4. 1,  
2, 3.  
Ephes. 4. 8;

3. The effects of this hardnesse are two: 1. A departing from the faith, broaching the doctrines of divels, denying manifest truth, and holding and seeming any thing to obtaine our own ends. As when men will be Papists, Protestants, neuters, any thing, nothing, as they see it best serve their politicke plots.

2. Committing uncleannesse, and other abominable sins with greedinesse, delighting in nothing but in besotting voluptuousnesse.

4. This hardnesse is two wayes discerned: 1.

When no Judgement. 2. When no Mercy can move to remorse. When the Word, which is a hammer, a sword, and water, can neither by thundring of Judgement, bruise, or make any dint into our hearts, nor by the pleasing found of mercy, mollifie us and make us relent; there is hardnesse unspeakeable. The Divell trembles at Judgement: the hard heart trembleth not. He that can read the bitter passion of our blessed saviour for us wretches, and can confider, how by his precious bleeding heart, he intreateth us to be reconciled, offering us mercy; and relents not, must needs have a heart as hard as the nether Millstone.

Verse 26. As it is written, then shall come out of *Sion* the deliverer, and shall turne away ungodlinesse from *Jacob*.

27. For this is my Covenant unto them, when *Esay* says, I shall take away their sinner.

**P**aul had this doctrine of the calling of the Jewes by revelation, which is sufficient for our faith: but yet he farther proves it, both by Scripture in these words, and by undeniable reasons, in the other verse to 33.

As it is written. Obf. Who so obtrudes any opinion to the Church without warrant from the Scripture, is a deceiver.

This Scripture is taken out of *Esay*, who prophesies of deliverance to the Jewes, which Paul interprets of this deliverance we speake of.

In this testimony are five things: 1. The person delivering. 2. The person delivered. 3. The deliverance. 4. The confirmation. 5. The meanes.

1. The deliverer shall come out of *Sion*. The person delivering, is Christ, described here by his office, and by his originall.

His office, *The deliverer*. The word which Paul useth, signifies delivering by strong hand, to rescue by force, as *David* delivered the Lambe out of the Lions paw.

This word is used in the Lords Prayer, But deliver us from evill. And in other places. *Esay's* word signifies a kinsman, and hath respect to the law mentioned, *Levit.* 25. 25. Of which is an example about the marriage of *Booz* and *Ruth*. So Christ is our *Gael* or next kinsman, to whom belongs the right of our redemption, and therefore *Job* calles Christ by that name, I know my redeemer liveth. In Christ there is lawfull redemption. He hath right, as *Esay's* word; and power, as *Paul's* word imports; and both these are needfull; for the prisoner that wrongfully escapes, is in more danger.

The Divell is the strong man; Christ the stronger: we the spoyle, recovered and redeemed.

His originall: shall come out of *Sion*: *Sion* the Church of the Jewes, the meaning, shall come in the flesh of the Jewes: The Septuagint, for *Sions* sake: *Esay* to *Sion*. But Paul out of *Sion*, writing by the same spirit, to shew the greater probability of the Jewes deliverance: for if we have comfort because he tooke the nature of man; the Jewes must have more, because he tooke the feed of *Abraham*.

2. The person delivered; *Jacob*: that is, *Jacob's* posterity, the Jewes.

3. The deliverance, shall come and turn away iniquity: so is their conversion described; for when God forgives sin, he gives the grace of true conversion.

4, 5. The confirmation is *vers.* 27. That this is Gods

Ruth 4

Joh 19. 4

De Vrie  
bunam.  
Aga

Rom. 6.

Gods covenant ; which is then fulfilled when God calls them, of which *EJay* speaks. Or this latter part is taken out of *Jeremy* : and then it is the substance of the covenant.

Howsoever, the Argument strongly convinceth the calling of the Jewes, thus :

Those who shall be pardoned their sins, shall be effectually called.

But the Jewes shall be pardoned : therefore, &c.

The minor is proved ; because that God hath covenanteth to pardon them : *This is my covenant unto them.* This covenant concerning the pardon of their sins, and deliverance by Christ, is not yet fulfilled ; therefore for the truth of God, certainly to be expected.

*Object.* Christ shall come, saith the Prophet : and he came in his incarnation.

*Answ.* Christs coming is to be according to his covenant : which implieth a coming in regard of his merit and efficacy. In regard of his merit, he came, when he took flesh of the Virgin *Mary* : but in regard of his efficacy, effecting that by his spirit in their hearts, which he hath effected by his merit on the crosse, he is not yet come. For then we are said to reap the benefit of the covenant, when we feel the efficacy of it, sealing to our consciences, the pardon of sinne, and turning our hearts to serve God according to his Gospel. Both these are comprehended by *Peter* when hee said, that the Jewes are the children of the covenant, for whose blessing, and turning away from their sins, God sent and raised up Jesus Christ : which is not yet performed, but must be, for the covenant.

*Object.* Some of the Jewes are converted.

*Answ.* But the covenant runs to the people, Nation, house of *Jacob* : if two or three English men get much wealth ; we say not, the whole Nation is enriched, this implies the multitude and body of that Nation.

Not only some now and then, but the people of the Jewes shall be called. Christ shall raigne in the house of *Jacob* for ever *Luke* 1. 33. which yet he doth not : for they yet acknowledge him not, but despise him. But this much comes to passe, because Scripture cannot be looked.

Will Christ yet come, and forgive the Jewes ? What the Jewes ? Who fill up the measure of their fathers iniquity by blaspheming him daily ? Will he come to these ? O infinite proportion of mercy, who shall now despair ? Whatsoever thy sins are, if thou canst repent, doubt not of his mercy, who will graciously receive a Jew.

Redemption is a taking away of sin, by justification and sanctification. Such as are in their sins, are unredeemed, and remaine under the power of the devil, who holds them, though not by a visible possession, which is fearful, yet by an invisible operation, which is worse.

Many say, they despise the devil, who by consenting to his suggestions, worship him in their lives : for as true obedience is a worshipping of God, so sin and disobedience is the worship of the devil, as

*Rom. 6. 10.* *Paul* sheweth, saying, His servants ye are to whom ye obey. God saith, swear not ; the devil saith ; swear, and ease thy stomach. God saith, be sober ; the devil saith ; be drunken. To whom dost thou yeeld ? If thou refusest to doe Gods wil, and obeyest the fiend, thou art Gods enemy, and the devils slave.

Verse 28. As concerning the Gospel, they are enemies for your sake : but as touching the election, they are beloved for the Fathers sake.

Here *Paul* proves by reason, that the Jewes shall be pardoned, and so called. The reason is taken from the love of God ; and follows thus :

Those whom God loves, he will pardon and call. But God loves the Jewes. *Ergo*, &c.

The argument is brought in by a prolepsis. What, the Jewes (might some say) pardoned and called ? Gods enemies ? whom God hates ? Ye, (saith *Paul*) even the Jewes : for though in some respect they are hated, yet in other they are beloved of God.

Here are two things avouched of the Jewes : first, that they are enemies : secondly, that they are beloved.

They are enemies : whose ? *Pauls* ; but not so here : but Gods enemies, hated of God. This is amplified two wayes ; first, from the meritorious cause, for the Gospel, namely, because they refuse and persecute it ; secondly, from the end, for your sake, for your benefit, that is, the Gentiles.

The hatred of the Jewes to the Gospel, is deadly ; as appeared in the crucifying of Christ, in their persecuting the Apostles, and their extreme malice to Christians of all times ; being a chiefe cause, and principal agents in the tormenting of poor Christians, as *Tertullian* reports of his times ; and their dealings with *Polycarpus* do testifie, mentioned by *Eusebius*.

*Hierome* reports, that in his time the Jewes used to curse Christ and Christians, under the name of *Nazarens*.

In the dayes of *Philip* the Long, a King of *France*, they hyred certaine Lepers to poyson all the Fountaines in that Kingdome.

In this our Land they committed many outrage, by crucifying children to death on Good Friday ; for which as they deservedly (many of them) suffered, so they were at length wholly banished out of this Kingdome.

They were also for such like things expelled *Spaine*, giving occasion of the beginning of the bloody Inquisition, which afterwards was turned against the Protestants.

In two Councils it was provided, that at *Easter*, two dayes before, and two after, they should not be permitted to come abroad, because of their insolencies offered to Christians at that time ; which is yet observed in all Christian Cities where they are suffered.

For this hatred of the Gospel, they are hated of God, and that for our good, as verse 11. It is in the power of wicked men to sin ; but by their sin to effect this or that good, is not in their power, but in his who divides the darknesse and orders it.

2. They are beloved. They are hated, and yet beloved : which may wel be, because they are not in the same respect, time, or particular subject. These to be understood of the Nation (as *Austen* saith) of whom some belong to *Jacobs* halting, some to the blessing he received.

Beloved of God : in two respects, first of election ; secondly, of the Fathers.

Election signifies the grace whereby they were chosen to be the people of God ; by which it comes to passe that many of them belong to Gods secret election. For where God hath his Church, there is the treasury of his Election.

Fathers sake : *Abraham*, *Isaac*, and *Jacob* ; not because

*Judeorum Synagoga semper persecutans.*  
*Tertul. scilicet adversus Gentes.*

*Roberts. Gag. nanus lib 7. hist. France.*

*Civ. an. 1190. Civ. an. 1493. Austria. nensis 3. & Mantua. nensis 1. Civ. an. 1537. & 75. Aug. lib. 1. de prae. cap. 16.*

*Loco Aug. modo citat.*

because of their merits, but of the covenant made with them.

*Doct.* The Jewes are beloved of God; Esay 1.1, &c. They were beloved; and Gods love is to the end.

*Vse 1.* The certainty of the calling of the Jewes, hereby is manifest, yet some have gone about (absurdly) to take away the subject of the question, denying there are any Jewes in the world, because there are none in England; or because they live not in a Country by themselves; which are silly shifts to alleage against so manifest a truth.

Have all learned men agreed to befoole the World? Doe Christian Magistrates make Lawes against shadows? Do all Travellers consent together to belye themselves, who say they have seen and talked with Jewes? What Country-men are they, which in Italy, Venice, and divers free Cities, are upon penalties distinguished by their habit from other Christians? themselves say they are Jewes: Are they not? Is the profession of a Jew in such account and esteeme, that men should counterfeit themselves Jewes, which are not? Surely this is not worth the answering.

*1 Theſſ. 1. 14.* There is a place to the *Thessalonians*, which these acute disputers have not observed, which hath more validity against the calling of the Jewes, than all which they have alleaged. *Paul* saith; That the wrath of God is come on the Jewes: *his* *wrath*, which some have translated, for ever; but it is better translated, to the uttermost, noting the extremity of punishment, not of time; or if of time, then to be applied to *Pauls* persecuters, and those of that time, which wrath they endured at the destruction of *Jerusalem*.

*Vse 2.* Many speak and account basely of the Gospel; but for such doing God hated the Jewes.

*Vse 3.* Thou knowest a Papist or prophane person, though thou beest an enemy to him for his sin, yet thou must love him for the Election, because for ought thou knowest he may be the elect childe of God.

*Vse 4.* Good Fathers are a great blessing to their children. *Solomon* continues Prince all his dayes, and one Tribe is reserved for his son, for *David*s sake: let us fear God even for our childrens sake, that the blessing of God do not determine in us.

*Vse 5.* Thou lovest the remembrance of *Abraham*; then love a Jew; as many times we shew favour to one that is lewd, for his good Fathers sake; nay, though we be glad for our own sakes, yet we must love them for Gods sake: we must love them whom God loves: wee unto them who have no other cause of hating their Neighbour, but because he is religious and beloved of God: such are of the line of *Cain*, who hated his brother for his goodnesse: or rather of the seed of the Serpent, who hates them most, whom God loves most.

*Vse 6.* The Elect are beloved, the reprobate are hated of God, and the tokens of Gods love, are putting away and pardoning iniquity, and effectual calling. Examine thy selfe, doth God love thee? Then wil he give thee faith and repentance, which are Gods love tokens, as we give tokens to them we love. Art thou prophane, and thinkest God loves thee? Thou art deceived, for if Christ love his Church, it is to cleanse it from sin, and all spots and wrinkles. If thou lovest thy house, thou wilt be repairing and beautifying it; If thou hast a garden, thou wilt be weeding it, and planting it with the best hearbs and flowers. So if God love thee, and delight in thee, he wil not suffer the stinking weeds of sin to overgrow thy heart, but wil give

thee repentance and grace to a holy life.

If thou lovest thy childe, wilt thou suffer it to starve for want of bread? or if it fall into the water or fire, wilt thou let it lie and perish? No, no, we need not to be bidden run if our beloved child be in danger. So if God suffer thee to be in want of saving knowledge, and to run on into abominable sins, whereby thou art in danger to fall into hel, he loves thee not.

Verse 29. For the gifts and calling of God, are without repentance.

**T**He Jewes shall be pardoned their obstinacy, verse 26, 27. because they are beloved of God, verse 28 and they are beloved, because of Election, and for their Fathers sake, verse 28. for the Nature of Gods love is unchangeable: once loved, and ever loved.

Some of the Gentiles might say; what if their Fathers were beloved? What is that to stubborn and obstinate children, that walk not in their Fathers wayes? Unto this *Paul* answers, that whatsoever they are; yet the gifts and calling of God are without repentance.

*The gifts.* That is, of Gods special love, not ordinary or common gifts, but choice ones, which come of special grace, and make us gracious.

*And calling.* That is, to saving knowledge, to obedience, and that both outward and inward.

*The gifts and calling.* Not the gifts of calling, but distinguished, concluding election and calling, with all the effects of both.

*The gifts and calling.* That is, those gifts, and that calling are without repentance, for some gifts are with repentance.

*Without repentance.* Usually repentance is taken for that grace whereby our hearts are changed, and we turn from our sins to God: but not so here. It is not spoken here as a thing in us, but in God for our understanding: the sained cause being put for the true effect. It is spoken after the manner of men, but must be understood after the manner of God.

Repentance is not properly in God: it is attributed to him *secundum modum*, according to the manner, but not *secundum rem*, according to the thing. When God seemes to do that which men do indeed: then that which is the cause of such doing in men, is attributed to God; and so on the contrary.

Men use to revenge when they are angry: Therefore when God avengeth himselfe upon sinners, Anger is attributed to him; not indeed, but by similitude: for that which in men proceeds of anger, in God comes from his most quiet Justice: so when men change that which they have done, they are said to repent, and when they change not, they are said not to repent of their doing. So the constancy and truth of God is called not repenting; and when he alters that which he hath done, repentance is attributed unto him, as of making man, and of making *Saul* King. Yet this is to be remembered, that when God changeth things, the change is in the things, not in God, who determined the change of such things, before the foundation of the world.

The meaning then is, that God never repents him of the giving of saving grace to them whom he loves, and of electing them at the first; he holds his gifts wel bestowed, he gives not to day, and takes away to morrow. According to this is that



that of *Eſau*, who ſought repentance with teares, but found no place for it: which is not meant of his own repentance for ſin, but of his Fathers repentance concerning the bleſſing: He would have had his Father have changed his mind, and made a new Will, but his Father would not.

There are three things which cauſe men to repent of their doings, and to alter their purpoſes, none of which are in God.

1. Mutability of mind: but there is no variability with God, but he is ever the ſame.

2. Error through ignorance, which cauſeth new conſultations, ſome things being miſtaken, or ſome impediments happening not foreſeen: but in God is neither error nor ignorance.

3. Impotency, when we are not able to bring to effect our purpoſed intendments: but God is almighty, therefore his gifts and calling are without repentance; and by conſequence, having Elected and called the Jewes to be his people, ſalvation and a time of converſion muſt needs be laid up in ſtore for them.

*Doſt.* God repenteth not of his gifts and calling: 1 Sam. 15. 29. Num. 23. 19. Eſay 46. 10. Mat. 3. 6.

*Vſe 1.* The Jewes ſhal be called.

*Object.* But they have continued long in their unbelief.

*Anſw.* True; yet this excludeth not their hope: as the continuance of ſome particular man in his ſin, twenty, or forty, or threeſcore yeers, abſolutely excludes him not from Grace. God never yet ſaid of the Jewes, It repenteth me of their Election and calling; therefore they have hope.

*Vſe 2.* The graces of Vocation and Election, are not debts, but free gifts, both in their firſt beſtowing, and alſo in their increaſe and continuance.

*Vſe 3.* The Covenant of God, expreſſed verſe 17. and Election, verſe 18. are expreſſed here by gifts and calling. By our effectually calling then, we may diſcerne of our being in the Covenant, and of our Election. Examine then: thou heareſt what the Miniſters of God ſay to thee, calling upon thee to repent, believe and obey. What ſayeſt thou to them? Doeſt thou ſo? If when thou art called to come out of thy ſins, thou yet liveſt in them, thou art not in the eye of any mortal creature elected.

Alas, wil ſome ſay, what then ſhal become of me, who have heard the Word a long time, and my ſelfe called to repentance, but I have not repented? Is not my eſtate fearful? Yes indeed; but yet I adviſe thee to heare ſtill; if thou belongeſt to God, thou ſhalt hear ſomething at laſt which wil do thee good on thy death-bed.

*Vſe 4.* We love to day, and hate to morrow; uſing friends as flowers, which when they are freſh, we wear them, but when they fade, we throw them on the duaghil. But the ſtrength of Iſrael is not as a man, variable; but he is the unchangeable God; if he once wear us, he wil never caſt us away, but renew our freſhneſſe. This is our comfort againſt our great guiltineſſe and manifold infirmities, he repents not of his love to us, but keeps us with watch and ward, as under lock and key, to ſalvation. He finiſheth the good work he begins. If he keepeth not the City, the watchman watcheth in vaine; if he keep the City, the enemy watcheth in vaine.

*Vſe 5.* There are three ſorts of men go to Hel: 1. Such as continue in ſin; a man need no great ſkil to read their doome. 2. The ſecond are ſuch, who

have onely a ſhew of Religion, theſe are Hypocrites. 3. Such who have true grace, but it is temporary and continues not. A man may have true grace without ſalvation, but no true ſaving grace. True grace is then ſaving, when it continues.

This diſtinction of grace is gathered out of the Heb. 6. *Hebrewes*, where *Paul* ſaith, That a man may be enlightened, partake of the holy Ghoſt, and taſte of the good Word of God, and of the powers of the life to come, and yet be a caſt away. Now ſuch graces were true, but temporary: So the ſtony and thorny ground had true grace, but not continuing, which is the note of good ground.

Examine then the grace thou haſt. Thou haſt true joy and ſorrow: as at a Sermon thou art truly affected with that which thou heareſt, being moved to joy at the hearing of the promiſſes, and it may be to mourning at the hearing of the threatenings againſt thy ſins. Do theſe things continue? Or art thou Sermon-tick, as a man is Sea-sick: ſick at Sea, and wel at ſhore? A penitent within the Church, and prophane without? If theſe continue not, they are no ſaving graces.

Thou haſt true feare: as in the time of Thunder, or other danger: but it may be thy feare is overblowne with the Cloud: thou wert truly afraid; but it muſt continue, if a ſaving grace.

In proſperity many believe in God, and in adverſity flye to the Devil. This may be true faith, but is not ſaving. Saving faith is like a true friend, who failes not in adverſity, which makes a man ſay, *Though he kill me, I will truſt in him.*

Thou haſt true love, as to the Word, and to godlineſſe in godly folke: but it may be thou loveſt theſe, as *Saul* loved *David*: *David* muſt bee ſent for, and who but *David*? How long? Til the evil Spirit come upon *Saul*. So many love theſe things til the il Spirit come upon them, and then they ſhew that they have no ſaving grace.

Many have true reſolution, as in time of ſickneſſe, to amend their lives: they wil ſpeak ſo wel then, as a man would think they ſpeak as they meant; and ſo they do, as they meane then: but their meaning changes, and when they are recovered, their mind is altered, therefore ſuch reſolutions, though true, yet are not ſaving. We love ſtuffe in our garments that wil laſt, and meral in a horſe that wil laſt: ſome horſe wil at firſt ſetting out, ſtand upon no ground, and yet be ſtark tyred before noon; we like not ſuch a horſe; nor doth God like ſuch Profeſſors, whole graces do not continue.

Verſe 30. For as ye in times paſt have not believed God, yet have now obtained mercy through their unbelief: Or obeyed.

31. Even ſo have theſe alſo now not believed, that through your mercy, they alſo may obtaine mercy. Or obeyed.

**H**ere is the laſt Argument to prove the converſion and general calling of the Jewes, which is further confirmed, verſe 32.

The Argument is taken from the like dealing of God with the Gentiles; God, after a long time of infidelity, received the Gentiles to mercy: therefore wil he alſo at laſt receive the Jewes; for (according to the rule) of things like, there is the ſame judgement. The impiety of the Gentiles was no impediment to their mercy: neither ſhal the infidelity of the Jewes to theirs.

One

because of their merits; but of the covenant made with them.

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*V/c 6.* The Elect are beloved, the reprobate are hated of God, and the tokens of Gods love, are putting away and pardoning iniquity, and effectual calling. Examine thy selfe, doth God love thee? Then wil he give thee faith and repentance, which are Gods love tokens, as we give tokens to them we love. Art thou prophane, and thinkest God loves thee? Thou art deceived, for if Christ love his Church, it is to cleanse it from sin, and all spots and wrinkles. If thou lovest thy house, thou wilt be repairing and beautifying it; If thou hast a garden, thou wilt be weeding it, and planting it with the best herbs and flowers. So if God love thee, and delight in thee, he wil not suffer the stinking weeds of sin to overgrow thy heart, but wil give

thee repentance and grace to a holy life.

If thou lovest thy childe, wilt thou suffer it to starve for want of bread? or if it fall into the water or fire, wilt thou let it lie and perish? No, no, we need not to be bidden run if our beloved child be in danger. So if God suffer thee to be in want of saving knowledge, and to run on into abominable sins, whereby thou art in danger to fall into hel, he loves thee not.

Verse 29. For the gifts and calling of God, are without repentance.

**T**he Jewes shal be pardoned their obstinacy, verse 26, 27. because they are beloved of God, verse 28 and they are beloved, because of Election, and for their Fathers sake, verse 28. for the Nature of Gods love is unchangeable: once loved, and ever loved.

Some of the Gentiles might say; what if their Fathers were beloved? What is that to stubborn and obstinate children, that walk not in their Fathers wayes? Unto this *Paul* answers, that whatsoever they are; yet the gifts and calling of God are without repentance.

*The gifts.* That is, of Gods special love, not ordinary or common gifts, but choice ones, which come of special grace, and make us gracious.

*And calling.* That is, to saving knowledge, to obedience, and that both outward and inward.

*The gifts and calling.* Not the gifts of calling, but distinguished, concluding election and calling, with all the effects of both.

*The gifts and calling.* That is, those gifts, and that calling are without repentance, for some gifts are with repentance.

*Without repentance.* Usually repentance is taken for that grace whereby our hearts are changed, and we turn from our sins to God: but not so here. It is not spoken here as a thing in us, but in God for our understanding: the fained cause being put for the true effect. It is spoken after the manner of men, but must be understood after the manner of God.

Repentance is not properly in God: it is attributed to him *secundum modum*, according to the manner, but not *secundum rem*, according to the thing. When God seemes to do that which men do indeed: then that which is the cause of such doing in men, is attributed to God; and so on the contrary.

Men use to revenge when they are angry: Therefore when God avengeth himselfe upon sinners, Anger is attributed to him; not indeed, but by similitude: for that which in men proceeds of anger, in God comes from his most quiet Justice: so when men change that which they have done, they are said to repent, and when they change not, they are said not to repent of their doing. So the constancy and truth of God is called not repenting; and when he alters that which he hath done, repentance is attributed unto him, as of making man, and of making *Saul* King. Yet this is to be remembered, that when God changeth things, the change is in the things, not in God, who determined the change of such things, before the foundation of the world.

The meaning then is, that God never repents him of the giving of saving grace to them whom he loves, and of electing them at the first; he holds his gifts wel bestowed, he gives not to day, and takes away to morrow. According to this is that

that of *Eſau*, who fought repentance with teares, but found no place for it: which is not meant of his own repentance for ſin, but of his Fathers repentance concerning the bleſſing: He would have had his Father have changed his mind, and made a new Will, but his Father would not.

There are three things which cauſe men to repent of their doings, and to alter their purpoſes; none of which are in God.

1. Mutability of mind: but there is no variability with God, but he is ever the ſame.

2. Errour through ignorance, which cauſeth new conſultations, ſome things being miſtaken, or ſome impediments happening not foreſcene: but in God is neither errour nor ignorance.

3. Impotency, when we are not able to bring to effect our purpoſed intendments: but God is almighty, therefore his gifts and calling are without repentance; and by conſequence, having Elected and called the Jewes to be his people, ſalvation and a time of converſion muſt needs be laid up in ſtore for them.

*Doſt.* God repenteth not of his gifts and calling: 1 Sam. 15. 29. Num. 23. 19. Eſay 46. 10. Mat. 3. 6.

*Uſe 1.* The Jewes ſhall be called.

*Objeſt.* But they have continued long in their unbelief.

*Anſw.* True; yet this excludeth not their hope: as the continuance of ſome particular man in his ſin, twenty, or forty, or threeſcore yeers, abſolutely excludes him not from Grace. God never yet ſaid of the Jewes, It repenteth me of their Election and calling; therefore they have hope.

*Uſe 2.* The graces of Vocation and Election, are not debts, but free gifts, both in their firſt beſtowing, and alſo in their increaſe and continuance.

*Uſe 3.* The Covenant of God, expreſſed verſe 27. and Election, verſe 28. are expreſſed here by gifts and calling. By our effectually calling then, we may diſcerne of our being in the Covenant, and of our Election. Examine then: thou heareſt what the Miniſters of God ſay to thee, calling upon thee to repent, believe and obey. What ſayeſt thou to them? Doeſt thou ſo? If when thou art called to come out of thy ſins, thou yet liſteſt in them, thou art not in the eye of any mortal creature elected.

Alas, wil ſome ſay, what then ſhall become of me, who have heard the Word a long time, and my ſelfe called to repentance, but I have not repented? Is not my eſtate fearful? Yes indeed; but yet I adviſe thee to heare ſtil; if thou belongeſt to God, thou ſhalt hear ſomething at laſt which wil do thee good on thy death-bed.

*Uſe 4.* We love to day, and hate to morrow; uſing friends as flowers, which when they are freſh, we wear them, but when they fade, we throw them on the dunghil. But the ſtrength of *Iſrael* is not as a man, variable; but he is the unchangeable God; if he once weare us, he wil never caſt us away, but renew our freſhneſſe. This is our comfort againſt our great guiltineſſe and manifold infirmities, he repents not of his love to us, but keeps us with watch and ward, as under lock and key, to ſalvation. He finiſheth the good work he begins. If he keepeth not the City, the watchman watcheth in vaine; if he keep the City, the enemy watcheth in vaine.

*Uſe 5.* There are three ſorts of men go to Hel: 1. Such as continue in ſin; a man need no great ſkil to read their doome. 2. The ſecond are ſuch, who

have onely a ſhew of Religion, theſe are Hypocrites. 3. Such who have true grace, but it is temporary and continues not. A man may have true grace without ſalvation, but no true ſaving grace. True grace is then ſaving, when it continues.

This diſtinction of grace is gathered out of the Heb. 6. *Hebrewes*, where *Paul* ſaith, That a man may bee inlightned, partake of the holy Ghoſt, and taſte of the good Word of God, and of the powers of the life to come, and yet be caſt away. Now ſuch graces were true, but temporary: So the ſtony and thorny ground had true grace, but not continuing, which is the note of good ground.

Examine then the grace thou haſt. Thou haſt true joy and ſorrow: as at a Sermon thou art truly affected with that which thou heareſt, being moved to joy at the hearing of the promiſes, and it may be to mourning at the hearing of the threatenings againſt thy ſins. Do theſe things continue? Or art thou Sermon-ſick, as a man is Sea-ſick: ſick at Sea, and wel at ſhore? A penitent within the Church, and prophane without? If theſe continue not, they are no ſaving graces.

Thou haſt true feare: as in the time of Thunder, or other danger: but it may be thy feare is overblowne with the Cloud: thou wert truly afraid; but it muſt continue, if a ſaving grace.

In proſperity many believe in God, and in adverſity flye to the Devil. This may be true faith, but is not ſaving. Saving faith is like a true friend, who failes not in adverſity, which makes a man ſay, *Though he kill me, I will truſt in him.*

Thou haſt true love, as to the Word, and to godlineſſe in godly folke: but it may be thou loveſt theſe, as *Saul* loved *David*: *David* muſt bee ſent for, and who but *David*? How long? Til the evil Spirit come upon *Saul*. So many love theſe things til the ill Spirit come upon them, and then they ſhew that they have no ſaving grace.

Many have true reſolution, as in time of ſickneſſe, to amend their lives: they wil ſpeak to wel then, as a man would think they ſpeak as they meant; and ſo they do, as they meane then: but their meaning changes, and when they are recovered, their mind is altered, therefore ſuch reſolutions, though true, yet are not ſaving. We love ſluſſe in our garments that wil laſt, and metal in a horſe that wil laſt: ſome horſe wil at firſt ſetting out, ſtand upon no ground, and yet be ſtark tyred before noon; we like not ſuch a horſe; nor doth God like ſuch Profeſſors, whoſe graces do not continue.

Verſe 30. *For as ye in times paſt have not believed God, yet have now obtained mercy through their unbelief:* Or obeyed.

31. *Even ſo have theſe alſo now not believed, that through your mercy, they alſo may obtaine mercy.* Or obeyed.

**H**ere is the laſt Argument to prove the converſion and general calling of the Jewes, which is further confirmed, verſe 32.

The Argument is taken from the like dealing of God with the Gentiles; God, after a long time of infidelity, received the Gentiles to mercy: therefore wil he alſo at laſt receive the Jewes; for (according to the rule) of things like, there is the ſame judgement. The impiety of the Gentiles was no impediment to their mercy: neither ſhall the infidelity of the Jewes to theirs.

One



*Diſcour.* One accounts this Argument probable, not neceſſary : but the Confirmation, verſe 32. makes it very neceſſary.

In theſe verſes, as in all ſimilitudes, are two parts : firſt, a Propoſition, verſe 30. Secondly, a Redition or Amplification, verſe 31.

In the Propoſition are three things : 1. The ſtate the Gentiles were in times paſt, *They have not believed God.* There is a double infidelity ; Naturall, Judiciall : the Gentiles were under both. Infidelity may alſo be conſidered as oppoſed to Chriſtianity : ſo we Chriſtians are not unbelievers : or as oppoſed to faith, and ſo we are borne unbelievers.

2. Their preſent eſtate, *Terminus ad quem: They have now obtained mercy* : that is, Faith, which he ſhould have ſpoken, but he rather choſe to ſay mercy : both <sup>we</sup> becauſe faith is of mercy, as of the cauſe; and alſo becauſe the proper act of faith is to receive mercy.

3. The meanes whereby we come out of an unbelieving eſtate to a believing ; namely, the *unbelief of the Jewes.* Which was *medium occaſionale*, the occaſion, not given, but taken by the goodneſſe of God.

*Doct.* *The Gentiles were Infidels:* Eph. 2. 12. but by the unbelief of the Jewes, they are received to mercy, and converted, as appears in our experience.

*Verſe 1.* Forget not what thou wert in times paſt, an unbeliever, a prophane wretch: for we have all runne the race of the Prodigall Sonne. It is Gods grace if it be otherwiſe with thee now, be thankfull. It may be within theſe few yeeres thou wert a drunkard, a blaſphemer, an uncleane perſon : How if God had taken thee away in thy finnes, who hath ſuffered other, not ſo grievous ſinners as thy ſelfe to periſh in their iniquities? Let this binde thee to thy good behaviour for ever, and ſpurre thee on to more godlineſſe. If now thou ſhouldeſt live as thoſe which have received no mercy, it muſt be a ſoule ſhame to thee.

*1 Tim. 1. 15* Saint Paul ſaith, *This is a faithfull ſaying, and worthy of all men to be received, that Jeſus Chriſt came into the World to ſave ſinners.* O, it is a ſweet ſaying indeed ! for elſe we had been all damned. This is picked out to be read at the receiving of the Lords Supper, for the comfort of penitent ſinners : a ſentence worthy to be written in letters of gold: write it up in thy heart. And remember that Paul ſaith alſo, *This is a faithfull ſaying, and worthy of all affirmation, that they which believe in God ſhould be careful to ſhew forth good workes.* As that is a faithfull ſaying, ſo is this a faithfull. As thou deſireſt the ſweetneſſe of the former, ſo ſee thou performeſt the duty of the later : for as the former comforts the conſcience, ſo this later directs the life.

*Tit. 3. 8.* Faith is a ſweet mercy, ſo is the Word of God, the meanes of that faith : Alas for the poore Indians, who know not God in Chriſt, who are without the Word, who worſhip the Divell ; How wretchedly doe they live, how deſperately doe they dye ! We account them miſerable, as they are indeed. But doe you thinke that we may not finde ſome among our ſelves, for whom we may ſay ten thouſand times more, Alas ? Yes certainly ; namely for them which having the meanes of faith, which is the Word, yet contemne the ſame: Alas, alas for them, for their eſtate is more deſperate. Turne not this grace into wantonneſſe, it will increaſe thy torments.

*Verſe 3.* Sinne breeds ſorrow, and many times ſorrow kills the ſinne which bred it ; as a worme breeding in

Timber, conſumes it. So the ſinne of the Jewes workes to the good of the Gentiles, by the goodneſſe of God. One calls the ſinne of Adam happy, becauſe it was an occaſion of the revealing of Chriſt; ſo in ſome ſort may we ſay of the ſinne and unbelief of the Jewes.

*Queſt.* But are not men excuſed, if good come of their finnes ?

*Anſw.* No, becauſe they intend not the good ; neither are our actions to be cenſured by the good coming of them, but by the Law of God. Therefore it was a vile part of that ſtrumpet Nunne, who was the Mother of *Lambard*, the Maſter of the Sentences, and of *Gratian*, the Compiler of the Decrees, that being admoniſhed to repent of her uncleanneſſe, answered, ſhe would not; affirming that ſhe had merited thereby much, in bringing two ſuch lights into the world as they were.

The Jewes are in a miſerable ſtate for our ſakes: *Verſe 4.*

God forbid that we ſhould lightly eſteeme of the grace God offers us, it coming to us at ſo deare a rate, as is the caſting off of Gods deare people the Jewes. A heathen King cauſed a corrupt Judge to be ſlaine, and the Seat of Juſtice to be covered with the ſkinne, that the ſight thereof might admoniſh ſucceeding Judges to beware of bribes. So me thinks we ſhould never ſee, heare, read, meditate of a Jew, but we ſhould lay our hand upon our heart, and ſay, Thus are theſe poore wretches dealt withall for my ſake ; what manner of perſon ought I therefore to be ?

When we were infidels, God ſhewed us mercy, much more will he be mercifull to us now we believe.

*Verſe 31. Even ſo have theſe alſo now not believed, that through your mercy, they alſo might obtaine mercy.* Or obeyd

**T**HERE have beene many queſtions about the meaning of theſe words, ariſing from the differing pointing of it : as whether the *ſuſcipim* be to follow believed, or your mercy, and whether (*through your mercy*) be to be read to the firſt claule of the verſe, or to the ſecond.

They that have read it to the firſt, have ſome of them expounded your mercy, of Chriſt, called our mercy, as he is our peace, becauſe the Author of theſe things : but this cannot be the meaning, becauſe of the termes of the ſimilitude ; and it agrees not with the words.

Others expound, that becauſe God ſhewed the Gentiles mercy, therefore the Jewes believed not, but this is falſe ; for firſt they reſuſd to believe : and then the Gentiles were called.

Others give this meaning, that the Jewes believed not, that the Gentiles might obtaine mercy : but this was ſaid before, verſe 30. and therefore not the ſame muſt here be meant, but ſomething to answer unto it.

To avoid theſe impertinent expoſitions, the right is, to read it according to His Maſtieſties Tranſlation, where there is a neceſſary tranſjection of this word (*That* :) which word, if it be referred to the Jewes, notes the event : but if to the counſell of God, as is beſt, here it notes the end.

Here are three things of the Jewes, answerable to the three things ſpoken of the Gentiles, verſe 3. 1. The Gentiles were in an eſtate of unbelief, the Jewes are in ſuch an eſtate. 2. The Gentiles have received mercy ; the Jewes ſhall. 3. The Gentiles received mercy by the unbelief of the Jewes : the Jewes

Jews shall receive mercy by the mercy shewed to the Gentiles.

So the Argument is, that as God hath dealt with the Gentile, so wil he deale with the Jew; and this is brought in to abate the pride of the Gentiles, who despised the Jews, as if there were no mercy for such wretches. Now (saith Paul) consider thy selfe, thou Gentile, What wert thou before thou wert called? Wert thou not a worshipper of Idols, in a grievous estate of sinne? If then there were mercy for thee, why not for them? Why should their infidelity be a greater impediment to them, than thine was to thee? Nay, there was more likelihood of their calling than was of thine, in regard of the occasionall means; for thou camest in by their unbelief; they shall come in by thy faith, which is more effectually for the bringing of such a thing to passe.

*Doct.* The Jews are now in an estate of unbelieve, but they shall be received to mercy. Esay 36. and Jer. 24. 6, 7. If the rejection of the Jews be final, how are they carried to old age, and not rooted out and destroyed, contrary to these Prophecies? And their receiving shall be occasioned by the mercy shewed to the Gentiles, *verf. 11.*

*Vt 1.* There is yet mercy for the Jews, by the example of the like mercy to the Gentiles.

*Object.* But it is now almost sixteen hundred years agoe, since they were cast off; is it likely that after so long time they should be called?

*Answer.* Yes: for the Gentiles lay longer under their infidelity, and yet at last received grace, and were called; for from the time of *Abrahams* calling to the destruction of *Jerusalem*, is about two thousand yeers. Therefore the Jews may be yet called, notwithstanding this long time, though it were not this hundred or two hundred yeers. Surely the preservation of that people in the providence of God (notwithstanding all their affliction) to be a people distinguished, not onely in name and apparell, but in customs, ceremonies, religion, from all other Nations, argues, that God hath some good purpose to them; because we see the *Trojans*, *Vandalas*, *Hunnes*, and divers other Nations, to be quite extinguished, specially for their distinction from other people. Therefore if thy authorities and reasons against the generall calling of the Jews, be not of more force than the authorities and reasons alleaged for such calling from the 11 verse hitherto; at least cease to contradict it, whosoever thou art.

*Vt 2.* Faith is not in the power of man, nor can any means effect it without Gods blessing: one would thinke that this long affliction of the Jews, might make them cry *peccavi*, beside other means God hath afforded them; but yet they are obstinate. When therefore thou art visited with trouble, pray it may be sanctified to thy profit. When thou comest to the Word, pray also for a blessing, else it wil be unprofitable, though the Preacher were a sonne of Thunder.

*Vt 3.* Carry thy selfe meekly toward a Jew, and toward unbelievers among our selves; and that considering thy selfe, who wert sometime in the same condemnation. Judge not thy neighbour for damned, though he be now a wretch; he that converted thee, can in his good time

convert him also. Remember how thou hadst thy time of infidelity, and it may be accompanied with whoredome, drunkenesse, blaspheming Gods Name, &c. which God hath winked at, and pardoned.

In the sense of this, step to thy wicked neighbour, be severe against his sin, but have compassion on his person; and as when thou visitest thy friend, lick of a disease, out of which thou hast recovered, thou art prescribing medicines upon thy experience: so play the physician to thy neighbours soule, shew him of the mercy thou hast received, that he also may be stirred up to seek to him who is mercifull.

The conversion of the Gentiles shall occasion the conversion of the Jews; so doe thou use the grace thou hast received to win others to grace. God gave Paul consolation in distresse, that he might comfort others; so if he give thee knowledge, faith, &c. use them in like manner.

Who then is the better for thy gifts? hast thou occupied them to thy masters advantage? The Jew compasseth Sea and Land to make a Proselyte. The Jesuits winde themselves like Serpents into every place to make a Papist. Drunkards and other ungodly persons seek to draw others to their practices. Labour thou much more to gain others to become zealous and true Christians, else thou shalt be called an unprofitable servant; how much more all such which are causes and occasions, by their wicked examples and counsels, to pervert men, and to make them worse by their acquaintance.

Let the Jew follow the faith of the Gentile; so do thou the example of good Christians among whom thou livest. It is a great furtherance to godlinesse, to have an example to the rule. It is a help to the Scholer to have a Copy to write by; but a greater furtherance to his profiting to see his Master make the Letters.

By Gods providence it comes to passe, that good men and women dwell not all in one Town; but God hath scattered them, some in one Town, some in another, setting them up as lights, that by the light of their lives, we might be directed in the way of godlinesse. Hast thou a godly man dwelling by thee? Why hath God given thee such a neighbour? Not that thou shouldst wrong him, but that thou shouldst be bettered by his example. Look thou profitest by him; for as the contempt of the Word, so by proportion the contempt of good examples makes us subject to Gods wrath.

*Verf. 32.* For God hath concluded them all in unbelief, that he might have mercy on all.

*Or* shut them all up together.

**S**aint Paul in the two former Verses brought a similitude to prove the calling of the Jews; now, because similitudes doe more illustrate than prove, therefore he in this verse confirms the parity of Gods dealing with the Jew, as with the Gentile, from the end of Gods purpose in the same.

The end of Gods concluding Gentiles and Jews in Infidelity, was not to destroy them, but to shew mercy on them. Therefore if the Gentiles obtaine this end, so also shall the Jew. And thus he concludes this matter as he began it, that Gods end in casting off the Jews, is not their destruction,

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on,

on, but the falvation both of Gentile, and alfo of Jew, as *verf. 11.*

In this verfe are two things: 1. A propofition, *God hath concluded all in unbeliefe.*

2. The Amplification from their end: *That he might have mercy on all.*

In the Propofition are, Firft, the Action: fecondly, the Perfons.

The Action; *Concluding in unbeliefe*: a metaphorically speaking, where unbeliefe is compared to a chaine: or rather a prifon, in the which men are concluded, till it pleafe God to have mercy on them, giving them Faith.

The perfons are twofold: firft, committing; fecondly, committed:

The perfon committing, or concluding, is God, moft juft, and moft mercifull.

*Queft.* But is not God hereby made guilty of their Infidelity?

*Ans.* No: No more than a Judge committing a Malefactor to prifon, is guilty of his fault. God makes them not unbelievers, but finding them fo, punifheth them with continuance in that eftate during his pleasure.

The parties committed: *Them all*: that is, Jewes and Gentiles: Jewes as well as Gentiles, and Gentiles as well as Jewes.

Here is an elegant fimilitude: Men unconverted, are prifoners; God the Judge; Unbeliefe the prifon; the Divell the Gaoler; the Law the Sergeant, or the Mittimus; and naturall corruption the Fetters, in regard of our indifpofition to goodnelle, and difpofition onely to evill.

*Doctr.* *God hath shut up all in unbeliefe: this is the common condition of all men.* Rom. 3.9. 19, 23. Gal. 3.22.

*V/c. 1.* Saint Paul hath in the paffage of this bufineffe, ten times told us of our miserable condition by nature: Here we are poore prifoners, it is our part to take knowledge of our corrupt nature.

*V/c. 2.* Great is the misery that accompanies imprifonment; restraint of liberty, hunger, cold, bafenefle, fhame, chaines, fetters, &c. But no dungeon more lothfome than an unbelieving heart, though a man fhould ftand up to the knees in myre among Toads and Snakes. O that we could be fenfible of it, that we might figh to God for deliverance, as once did the *Israelites* from their bondage in *Egypt*. When a man is arrefted, and to be carried to the Goale, what lamenting among his friends! But our very foules are imprifoned in the worft of prifons, under the worft of goalors, and yet we are merry and jocund, as though it were but a triffe.

Alas, what heart can a condemned wretch have to be merry, that carries but for the difmall houre, wherein he is to be made a ruefull example? So, if unbelievers knew their prefent misery, and the damnation following, they would furely cry for mercy to be reprieved, that they might repent and believe.

*V/c. 3.* We may know whether we be yet in this prifon, by two things: Firft, by faith in God: Secondly, by faith in his Word.

1. Doeft thou believe there is a God? If thou doeft not, there needs no jury to goe on thee, to finde thee guilty or not guilty: thou art in the very bottome of the dungeon. But thou fayeft there is a God: Doeft thou believe alfo, that he is juft, almighty, prefent every where, knowing

all things? For as good to fay there is no God, as not fuch a God.

Thou art indicted of unbeliefe; How wilt thou be tryed? Even by thy life fhalt thou, the beft tryall in the world. What is thy life? Thou doeft not openly fteale, commit whoredome, fo that all the world fhall fee thee: but if it be in fecret, thou wilt make no confcience: Loe thou art an unbeliever; for if thou dideft believe as thou fhouldeft, thou wouldeft be as afraid to commit thefe things in thy fecret chamber, as in the Market-place, in the dark as in the light; becaufe the eye of God pierceth into every place, and thorow all impediments. It muft needs argue extream impudency, for a wife to prostitute her felfe in the eye of her hufband.

2. He is an Infidel that believes not the Scriptures. Are there any fo vile (wilt thou fay) that believes not the Bible? Yea, thoufands in the Church; for the Scripture threatens ungodly men with the plagues of God, and promifeth eternal life to the godly. Did men believe this, durft they fo runne on in all prophanefle? No verily, hereby they proclaime to the world, that they believe not the Word of God.

Verfe 32. — *That he might have mercy on all,*

This is the Amplification, from the end (not infidelity, but) of the counfel of God, in concluding men therein.

The full meaning of this wil appeare in answering two or three Queftions.

*Queft. 1.* Doth Infidelity move God to fhew Mercy?

*Ans.* No. There is no finne that doth more provoke him. God is not moved hereby to be mercifull, but he fo difpenfeth falvation, that he awhile detaineth men in unbeliefe, for the more manifeftation of his mercy in their falvation.

God could have faved both Gentile and Jew, without this long imprifonment: but then had not his mercy fo clearly been manifefted, as now it is, by the coming between of fuch a time of unbeliefe. The Jew hath thefe 1600 years been working his juftification by his own righteoufneffe, and cannot attain it, therefore it wil appeare when they are called, that it is of meere mercy.

*Queft. 2.* Shall none be damned? for he wil have mercy upon all.

*Ans.* The greateft part fhall be damned: for there are but few (in comparifon) that finde the way of life. All is not to be understood of particular men, but in generall of Jew and Gentile.

*Queft. 3.* But doth not the generall (all) fhew that it is Gods purpose to fave all, as other Scriptures alfe import?

*Ans.* Indeed fo held the *Pelagians*; fo doe the *Papifts* partly, fo doe the *Lutherians* and *Arminians*; but God never purpofed to fave all, and therefore to this Scripture, and others of like found, may be answered divers waies:

1. That (all) is to be understood of the Kinds of fingulars, not of the fingulars of every kind.

2. That



*Aug. leone  
1st cap. 12.* 2. That God wils all should be saved, *ver.* that shall be saved, as we say, *All* goe into this house by the doore; not that all the world goe that way, or into the house; but all that goe into the house, goe that way.

3. *All*. That is, all the Elect.

*Aug. resp.  
adur. fald  
fin impof.* 4. *All*. That is, in regard of the sufficiency, not efficiency of the sufferings of Christ, which are of an infinit price to save all; but onely such are saved by them, for whom it was appointed. In regard of the greatnesse of the price, not in regard of the propriety of Redemption, saith Saint *Augustine*.

5. Or God will that *All* shall be saved, by his revealed will, in regard of offering and giving the meanes, and inviting and commanding all to believe, but not in regard of his secret will.

*Aug. tract.  
16m lob.* 6. He taketh away the finnes of the world: that is, of the reconciled world, not of the damned, as Saint *Augustine* distinguisheth; nor of Jewes and Gentiles, into which the world is usually distributed.

7. He is the propitiation, not for our finnes onely, but for the finnes of the whole world; that is, not of the finnes of the Apostles onely, or of such as lived in those times, but of all to the end of the world, which believe in Christ.

*Dist.* *God hath concluded all in unbelieve, that he might have mercy on all: Gal. 3. 22.*

*Vse 1.* Our salvation is of mere mercy, but it is a hard thing to be brought to acknowledge it. The Gentiles were two thousand yeeres before they could take forth this Lesson; and the Jewes have bene sixteen hundred yeeres about it, and yet have not learned it: yea, there are many amongst us that cannot say this Lesson right.

If a man that hath lived an honest civill life, be on his death-bed, fooles will be ready to flatter him, that he shall be one of the first that shall be saved; or else (say they) we were all in a poore case. Most men hope to be saved by their prayers and good serving God: we are loth to lose the commendation of our own goodnesse; and sure the praise that many have of their civill carriage, is a very Judgement of God upon them, whereby they are kept from the acknowledgement of their unworthinesse, and from seeking to Christ for the salvation of their soules.

Could all the World have driven *Paul* from the opinion of his Pharisaicall righteounesse? No I warrant you: Christ is faine to take him in hand, shewing him his sinfull estate by the Commandement, and giving him power to believe, and then he accounts basely of his own righteounesse, and himselfe onely happy in the knowledge and faith of Jesus Christ.

*Vse 2.* Jewes and Gentiles should love together, seeing they are both prisoners in one prison, for one end, and set free by one and the same Mercy.

*Vse 3.* If any be set free, it is by the Mercy of God, who hath the key of our unbelieving hearts, doth open and shut them at his pleasure. As a man committed by the King, can be set free by none but the King: So God committed us, and none can set us free but himselfe.

*Vse 4.* Cry therefore to the Lord for mercy, and say; O the Iron is entered even into my soule, have mercy, Lord, have mercy.

Our freedome in this life is not absolute, but we carry about us, not the prison it selfe: but

the Kings Irons, as a token of the remainder of unbelieve in our hearts, to humble us for our spirituall pride, and to call still unto him for mercy, who in the end (being onely able) will knock off our Irons, and quite set us free.

There are two notes whereby we may discern whether we be released out of the prison or no.

1. Our joy. A man that hath been long in prison, so soon as he can get out of the doores, he leaps and dances, so as no ground will hold him; so birds and beasts, escaping from their restraint, skuddle and fly about, as sensible of the sweetnesse of liberty. How cheertfully doth *David* praise God for this liberty, *My soule praise thou the Lord, and all that is within me, praise his holy Name; and my soule praise the Lord,* as if he knew not when to make an end, such was his joy for the mercy of God in forgiving and delivering him. *Psalm 103. 1*

2. If a man be delivered from the misery of imprisonment, he wil ever be carefull not to commit any thing that may bring him into such bondage. So he that believeth the pardon of sin, wil for ever hate sin and iniquity. For the most part prisoners are of wicked behaviour; so if thy conversation be lewd it is a manifest signe, thou art not yet delivered.

*Verf. 33.* *O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgements, and his waies past finding out!* *Esay 40. 13*  
*Wit. 9. 13.*

34. *For who hath known the minde of the Lord? or who hath been his Counsellor?* *1 Cor 2. 16*

35. *Or who hath first given him, and it shall be recompensed him again?*

**I**N these three Verses, and in the last, is a solemn conclusion of the things before delivered, in the ninth, tenth, and this Chapter.

He hath spoken of many difficult points, as Election, Reprobation, Rejection of the Jewes, Calling of the Gentiles, Recalling of the Jewes; he hath answered many questions, prevented many cavils, satisfied many doubts; here he religiously maketh a stop, admiring the wisdom of God.

And high time was it for *Paul* so to doe; for in the 32 *verse* he had delivered a secret enough to have swallowed up any creatures understanding; and therefore there he breaks off, putting in a barre against all further *Quæres* which might be made, falling into admiration of the infinite wisdom of God in the administration of things. As a man wading into the Sea, when he comes up to the neck, and fees the water begin to heave him up, and his feet to faile him, cries out, O the depth, and goes back; so it fares with *Paul* in this place, and it is as if he should have said thus:

O you *Romanes*, and my Countrey-men the Jewes, I have writ unto you of these things as farre as I can; for the rest I am swallowed up, being more unable to passe further into this bottomlesse, than to wade through the depth of the Sea. Cease therefore to put more questions, and admire with me the depth of the wisdom of God.

In these words are two things : 1. A proposition. 2. A reason. The proposition is in the latter end of the 33. *verse*. *How unsearchable are his Judgements, and his wayes past finding out*, set down with admiration, *How unsearchable*, which being plainly delivered is this. The judgements and wayes of God are most unsearchable. The words are significant as can be ; but because the matter cannot be conteined in any words, therefore he admires, *How unsearchable*. A greater depth than can be fathomed with mans reason, or expressed in any words.

*The Judgements* : Judgements are usually taken for the workes of Gods vindicative Justice, and severity, whereby he punissheth sinners : but here for Gods whole providence, ruling or ordering the affaires of the world, called Judgements, because to judge, is a principall action of a Ruler. The administration of things, whether God shew Justice or Mercy, is thus often called in the *Psalms*.

*Unsearchable*. That is, so deeply hid, that no man can finde out, or understand, farther than God reveales, and then to comprehend the reason unpossible. As it is not possible for us to finde those things which are about the Center of the earth, so a thousand times farther are these things from us.

*His wayes* ; Sometimes his commandments are so called, but such are found out in his Word. Wayes therefore of God, are not the wayes the creature walks towards the Creator, but the wayes of the Creator towards the creature. Here the same thing I take is meant by wayes, which before by judgements, by an Ingemination familiar to the Hebrewes, though some (and that diversly) doe curiously distinguish them.

*Past finding out*. A metaphor from quick-sented Hounds, who are at a losse, having neither foot-step, nor sent left, of the game they pursue. None can trace the Lord, and find out the way and reason of his doings. As none can line out the way of a Serpent over a stone, or of a Ship on the waves, or of an arrow in the ayre : so neither finde the wayes which God walks in, in the government of things.

This proposition is confirmed by reason, which is two-fold : First, from the excellency of God, *verse* 33. Secondly, From the deficiency of man, *verse* 34, 35.

The first is set down with exclamation ; *O the depth of the riches of the wisdom and knowledge of God* ; as if he should say, his wisdom is infinite. Arguing thus : Whose wisdom is infinite, his wayes are unsearchable : But Gods wisdom is infinite : *Ergo*, &c.

The three Genitives, are by some applied to three divine properties, Mercy, Justice, and Knowledge. But I take it that the first Genitive (*of the riches*) is added to (*the depth*) by an excessse of speaking, signifying the same thing in effect, which exceedingly becomes that matter, which no words can sufficiently signifie.

By *Depth*, is infinitenesse, and abstrusenesse not to be attained, as the bottome of the vaste Ocean. By *Riches* meant, an infinitenesse of excellency nor to be numbred, counted, valued.

*Wisdom and knowledge* : As they differ not in God, so here they may be safely taken for the

same, remembering this, that all the divine properties are of the same extent of excellency : of every of which it may be said, *O the depth of the riches*.

*Wisdom and knowledge of God* : Actively, not passively to be understood ; which are otherwise in God, than wisdom and knowledge in us. In us they are separable, we receive them by gift, and have them by communication ; not so in God. He drives his knowledge from none, but is the fountaine of all wisdom in himselfe and in his creatures ; It is his Essence.

We know but little, and that by degrees, taking out one lesson after another : But God knows himselfe, the Trinity, his creatures, all things past, present, and to come ; open, secret, certaine, contingent ; that that shall be, that which never shall be ; and these perfectly, not by *species* and relation, but by himselfe, not *per prius* and *posterius*, by collection, discourse, but in an instant, &c.

The second Argument is taken from the Deficiency of man, which is double : First, of Knowledge, *verse* 34. Secondly, of Righteousnesse, *verse* 35.

The first, *None hath knowne his minde* : He hath not called any man to counsell, either to aske or communicate counsels. This is taken out of *Esay* 40. 13, 14. Nor man, nor Angell is admitted hereunto.

The second Deficiency is of Justice : *Who hath given him first, and it shall be recompensed* : that is, None can challenge God that he is indebted to him : Were God beholding to a man, then it might be tolerated, that such a man might aske a reason why God doth this or that : but God owes us nothing more than he please to promise of his own meere goodnesse : and therefore he never need to aske us leave, or render a reason of his wayes and government of the World. Learned men point us here to *Iob* 41. 2. and I thinke he may as well alledge *Iob* 35. 7. if any thing in that booke.

These two are set downe by Interrogation, so much the more to convince man of his privy and nothingnesse in comparison of God.

This reason in these two branches of it, confirms the proposition thus : For men to search the reason of Gods judgements, is for blinde men to judge of colours ; and for men to finde fault or question Gods doings, is as though God were beholding to man. But men faile in knowledge, and God is not indebted to them, therefore it is neither possible nor lawfull to search the hidden waies of God.

*It is neither lawfull for man to search, nor possible* *Dominus* : *to finde the hidden waies of God*. *Psalm* 36. 6. & *147*. 5. *Esay* 40. 28. *1 Tim.* 6. 16. & *1 Cor.* 2. 11, 16.

*Object.* David saith, he hath declared the judgements of Gods mouth : and Paul saith elsewhere, he knows, nay, all Christians know. *We know*, *1 Cor.* 13. 12. saith he, *the mind of Christ*. It seems Paul and David knew.

*Answer.* They knew that which was revealed to them, *The Spirit*, saith Paul, *hath revealed*. And David saith, *That he hath declared*, *judicia oris*, *The judgement of his mouth*, that is, which God hath spoken unto him.

Wade not too farre in the searching of hidden things : where God speaks not, let not thine

thine care itch to heare; and above all things chamber thy tongue, that thou censure not, nor cavil at that which thou art not able to understand, nor to conceive the reason of, if it were told thee.

fig. 1.

When the calling of the Jews is preached: some say it is not possible, some say it is not likely; some, why did the Lord thus to the Gentiles, thus to the Jews? Also, when the Doctrine of Predestination is taught, some say, that then a man may live as they list, &c. Take heed, believe that which is revealed; Search not into this darknesse without a light. Praise God for that which thou understandest, and in it, as also in that which thou doest not understand, cry out with Paul, *O the depth!* So also in the obcurity of the Trinity and Unity, of the personall union of the two Natures in Christ, of the Mystical union of Christ and his Church, of the Resurrection, &c. search not, alke not a reason; it is not for our waxen wings to soar so high, but cry out, *O the depth!*

To be searching and inquiring further than is revealed, or the reason of such mysteries, is not profitable.

It is reported, That Saint Augustine on a time walking by the Sea side, and beating his head to finde out a reason of the Trinity, lift up his eyes and spied a childe, with a spoon keeching water out of the Sea into a little hole: Saint Augustine askes the childe why he did so; he answered, to empty the Sea into that hole: at which Saint Augustine smiled, telling him it could not be done. So, good father, saith the childe, you busie your braines about the Trinity, and though you take more paines than I, yet your successe shall be alike. The wisdom of man is no more able to comprehend the judgements and waies of God, than the skull of man is able to hold in it the whole water of the Sea. To stare earnestly upon the Sunne, is the way to lose our sight, not to encrease it, not to see more, but not to see at all. So the way to understand, and to attain wisdom, is not to be too busie in searching, but to content our selves with that which is revealed.

Tim pul-  
ter plerum-  
que scire  
quod scire  
rarij scru-  
tator inve-  
nit non  
profici, Bern.

Some think it is a great degree of acutenesse, to be searching into hidden things, and into the reasons of the counsels of God; but indeed it is childishnesse. At another mans house, a child will be questioning why is this? and what is that? but a wise man will hold his peace, knowing it to be good manners to rest contented with that which is done by the master of the house, whose mind he understands not. So in this world, which is Gods house, childishly enquire not why God doth so and so, who owes thee nothing, that either thou shouldst meddle with his doings, or lie be bound to render a reason thereof unto thee. Paul saith, *If any man consent not to the Doctrine according to godlinesse, he doeth about questions.* We think it wisdom, but Paul calls it dotage; when men fall to questioning, and apply not themselves to believe, they begin to dote, or to be sick about questions, as the word also signifies. As sicke stomacks long for every thing they heare of, and when they have it, they can take no profit by it: So it is an argument of a weak mind, to be questioning of that, which to know would not be profitable. When

1 Tim. 6. 4

nonay cred.  
Quoniam.

the mind is sick, then it is questioning, Why? how? wherefore? but when it is found, then it questioneth not, but believeth.

Might not our Kings Majesty be justly angry, if every loose Peasant should be talking or examining his doings? So no doubt is God angry with the curious examiners of his waies. When Peter asked about John, that which concerned him not to know, he had a sharpe rebuke; and when the Disciples asked of another secret, they were reproved. Take thou example, and account it no imputation to be ignorant of things not revealed. This is learned ignorance.

If we consider but the Flies and Wormes, God appeares admirable in them. How much more the administration of things? Let us resolve that all things are most justly and wisely brought to passe, though all understand not the reason: remembering that it is God, not man, that governs the World; and when we faile in apprehending, let us by our failing, learne to say, *O the depth!*

We know but in part: not the hundredth part of that which we shall know, let us long to be translated out of darkenesse, into the fulnesse of Gods marvellous light.

Gods goodnesse is wonderfull to us, that he hath revealed those things which are necessary to salvation, which all the Wisemen in the world could never have found out, if God had not revealed them: learne and study these things, and if thou knowest Christ, blesse God; for this is wisdom, and eternal life.

Men talke of wisdom, but he is wise that knowes this, and he is a very foole that knowes it not; though in Physicks he have Solomons; and in politiks, the wisdom and knowledge of Achitophel.

Paul desired to know nothing, but Christ and him Crucified: study thou this, and how to live well. All thy life is too short to learne this as thou shouldest: therefore trouble not thy minde with things not revealed, and too high for the measure of thy capacity; but passe them all over with *O the depth!* The Philosopher while he gazed on the Heavens fell into a pit unawares: He that walkes plainly, walkes surely.

God knows the sighs, the grones, the teares of his children; they shall not lose the reward of their least obedience. So he knows the waies, the words, the thoughts of wicked men, and will set them in order before them at the day of judgement. He knows all things; thy heart, with what minde thou prayest, hearest, more by thee, than thou knowest by thy selfe. Thou mayest walke in a cloud before men, thou canst not before God. Beware thou hypocrite.

God is of infinite knowledge and power, feare him. Thou art afraid to offend or provoke, or jest at a wise man that is skilfull in the Law; but with a simple man thou art bold. And darrest thou provoke God whose wisdom is infinite? And also his Justice and power? This is Atheisme. For didst thou thinke there were a God, and that he were wise and just, and able to plague thee, thou durst not offend him: Will a man keep a servant, who alwaies angers his Master, and laugheth him to scorne? So shalt thou be turned into hell, if thou darrest despise our infinite God, or his Word.

Quando  
anima cogi-  
tationibus  
vincitur  
f. b. e. c.  
tunc querit,  
cuius viro  
sana est non  
querit.  
sed fideliter  
cred. i.  
Chrys. hom.  
in loc. Tim.  
Joh 21. 21,  
22.  
Ad. 1. 6, 7.

Use 2.

Use 3.

1 Cor. 1. 2.

Pro. 10. 9.

Use 4.

Use 5.



Verſe 36. *For of him, and through him, and to him, are all things: to whom be glory for ever, Amen.*

**T**His *verſe* is a prooſe of the infinite Wiſdome of God: and that being moſt ſufficient to and in himſelfe, he needs not the counſel, nor the gifts of any Creature; but gives all things to all, whereby they are, and are ſuſtained: and ordaines all things to and for himſelfe.

In theſe words are two things: 1. A Propoſition, *All things are of God, and through God, and to God.* 2. An Amplification, *To whom be glory for ever, Amen.*

The Ancients from hence prove the Trinity, applying the three Propoſitions, to the three perſons; and it is likely, that from hence, the Ancient doxology had original, which we uſe in our Liturgy; Which *ſerome* deſired to be ſaid in all Churches at the end of every *Psalm*. *Baſil* reports it as a form of thankſgiving, to have been in uſe from the time of the Apoſtles, unto the which for the more conſutation of the Arians and Macedonians, was added by the Council of *Nice* that other verſicle; *As it was in the beginning, is now and ever ſhall be, world without end, Amen.*

*Cassianus*, who lived in *Chryſoſtomes* dayes, reports, that it was an ancient cuſtome in the Eaſt Churches, for that Prayer, as he calls it, to be ſaid at the end of the *Psalm*, by him that ſung the *Psalm*, with the ſilence of the people: but in the Weſt Churches, that the people ſtanding up, did uſually with a loud voyce repeat the ſame. Which I thought good to ſhew, that it might appear, that this uſe in our Liturgy is from ſound antiquity, & univerſal preſcript of the Eaſt and Weſterne Churches.

*All things are of him.* As of the Creator and giver: all things of nature and grace, all good things: not ſin, but as it hath ſome entity. For ſin is not a thing ſeparate, having a being and exiſtence by it ſelfe as the Creature; but it is in the Creature, and a privation: and therefore though the Creature which is evil, is from God, as from the cauſe, yet the evilneſſe and ſin of the Creature is not.

*Through him.* Preſerving all things in their eſtate.

*To him.* To be referred to him, that is, to his glory, as to their chiefe end.

This propoſition is amplified with a comprehension: *To whom be glory for ever: Amen.* Wherein we have: 1. The thing, *Glory.* 2. The ſubject to whom it is given, *God.* 3. The duration, *For ever.* 4. The affection with which it is given, teſtified in this word, *Amen.*

This word, *Amen*, is Hebrew, growne familiar in all languages: it comes of a root that ſignifies believe. It was uſed of ancient time in the end of Prayers. Our Saviour ſo concludes that divine forme of Prayer, which he taught his Apoſtles. It was the wont of the people in ancient times, to answer *Amen* at the end of Prayers and praises, ſo loud, that it was a noiſe like thunder: which may reprove our faſhion (arguing great coldneſſe) who ſome one man excepted (*qui ſupplet locum idiotæ*) can ſcarce be heard to pronounce the ſame.

*Tertullian* uſeth this as an argument why it ſhould not be lawful for a Chriſtian to applaud Idolatrous Playes, becauſe it is not fit to honour ſuch things with that mouth, which hath ſaid *Amen* in the ſervice of God.

This word may be taken three wayes: 1. As a Nowne. 2. As a Verb. 3. As an Adverb.

As a Nowne: ſo is it a name of Chriſt.

As an Adverb: ſo is it uſed either in the beginning of our ſpeech, for confirmation of that which is to be ſaid, ſignifying, verily, as our Saviour often uſed it: or in the end of our ſpeech, as in prayer wherein we aſke ſomething of God, and then, as the ſpeaking of it notes our conſent to that which is craved, ſo the ſubſtantial meaning is to ſhew our faith, in believing to receive that which we have prayed for: whereupon ſome have ſaid, that this one word is more excellent than the prayer it ſelfe, as our faith is more excellent than our deſire; and yet I ſee not, but that faith it ſelfe is expreſly contained in the Prayer: otherwiſe how could we ſay, *Our Father*? As a Verb, and ſo it is as much as, *So be it*, having the nature of a Prayer; being in this ſenſe principally to be underſtood at the end of praises and thankſgiving, as in this place, noting an affectionate deſire that God may be glorified.

*God is of all his creatures ſpecially of his Church to be praised and glorified*, ſo *Pſal.* 92. 1. 2. and 95. 2. and 96. through the whole *Psalm*: ſo *Pſal.* 148. and 150. So Chriſt concludeth his Prayer: *For thine is the Kingdom, Power, and Glory.* So *Paul* often, *Eph.* 3. 20. 21, &c.

Thy being and preſervation is from God, and he hath appointed thee to glorifie him: Glorifie him then in thy body and ſoul, by a ſober and holy carriage; and as thou haſt received thy nature from him, ſo ſeek grace alſo from his hands, from whom all good gifts doe deſcend; otherwiſe the Ox and Aſſe are as neer heaven as thy ſelfe.

Glory not in thy ſelfe, nor in any good thing thou haſt: for thou haſt received it from him, who though he hath granted thee the uſe, yet reſerves the glory for himſelf. Art thou rich, beaurifull? theſe are his gifts. Art thou holy? It is the Spirit that ſanctifieth. Art thou wiſe and eloquent? It is God who giveth wiſdome to the heart, and utterance to the mouth. If thou wert eloquent as *Eliab*, *Paul*, *Apollus*, thou mighteſt not be proud, but muſt give the glory to God.

As the commendation of the brightneſſe of the Sunne-beame is not to be aſcribed to the Wall on which it ſtrikes: nor the words of wiſedome to the teeth or lips of the ſpeaker: nor the faireneſſe of the Picture to the pencil: ſo, nor the praise of any good thing to us, in aſmuch as it is from God as the Author, and we but the instruments of the ſame.

Glorifie Gods Name: The firſt grace which Chriſt teacheth us to begge of God, is this, and it ought to be the chiefeſt aime of our whole life.

We ought to prefer the glory of God before our lives, yea before the ſalvation of our ſoules, much more ought we ſo to inſtitute and lead our lives, that God may be honoured by us. God hath indued thee with life and many good gifts; what Glory haſt thou brought to God or his Goſpel? If none, it had been better thou hadſt not been born.

*Hier.* ep. ad.  
*Damaſ.* in  
*Baſilium* lib.  
*de ſpi. ſanct.*  
ca. 7. 27, 29

*Cass.* Mo.  
n. 8. inſtit.  
lib. 2. qui eſt  
de canon.  
*Noſt.* orat.  
et *psal.* mod.  
cap. 8.

*Deut.* 27. 15  
et ſequ.  
*Heb.* 8. 6.  
1 *Cor.* 14. 16

*Hieron.* in  
prol. lib. in  
*Ep.* ad *Gal.*

*Tert.* lib.  
*ſp.* pro  
*ſermon.*  
*Rev.* 1. 10

*Perk.* in  
*Ex.* Orat.  
*Dom.*

*Doll.*

*Uſe* 1.

*Uſe* 2.

*Uſe* 3.

Be you careful hereof, you Professors of the Gospel: It is your profession. Beware you commit nothing which may cause God or his Gospel to be blasphemed. If you should be covetous, proud, &c. as other men, it were as if the Sunne should be darkned, and the Moone withdraw her light. Every little aberration in a Professor is noted: Even as if a thousand of the lesser stars be eclipsed, none takes knowledge of it: but if the Sunne be eclipsed, every man speaks of it: So that which is not accounted of in a prophane man, from whom no goodnesse is expected, is intolerable in you, whose calling it is to set forth the praises of God.

I sam 4.  
25. Be you affected with the glory of your heavenly Father, as his true and deare Children; and be you sensible of the dishonour which is offered to his Name. Put on the affections of *Phinees, David, Eliab*, and of that holy woman, who dyed for sorrow, because of the dishonour

which came to God and his Arke.

It was good *Hezekiah* his fault, not to render according to that which he received: for which God was angry, and punished it. See that thy praises be proportionable to the causes God gives thee of praising him. It is a signe of emptinesse of grace, to be a niggard of our praises to God, who is our Creator, Preserver, Redeemer.

Account no time long enough for this exercise. Imitate the Nightrinal, who spends the night in praising the Creator, as if the day were not sufficient. Let thy heart, thy tongue, thy life praise God. It is he who hath given thee life, health, food, rayment; yea his own Sonne, and holy Spirit. To him therefore, that is, to the Father, the Sonne, and the Holy Ghost, one God and three Persons, be all glory for ever Amen.

## An Exposition upon the Epistle of St. PAUL to the ROMANS.

### CHAP. XII.

**A**T this twelfth Chapter begins the second principall part of this Epistle, concerning obedience, as the other was concerning faith.

Hitherto he hath written of sound beliefs; now he writes precepts of sanctified life to be joyed to faith, that the profession of the Gospel might be brought into credit.

Herein Paul deales like a Physician, who having recovered his Patient of some dangerous disease, prescribes him a Diet, what to eat, and what to refuse, for the preservation of his health: for after he hath brought us from infidelity to faith, whereby our sin is cured; he prescribes us a rule of good living; shewing what is to be avoided, and what to be followed.

As walking and stirring help to evacuate and breathe out peccant humours, to the preserving of the health of the body, so spiritual exercises, and to be walking diligently and conscionably in the duties of our profession, furthers and preserves the health of the soule.

Through sloth and idlenesse sound bodies have been corrupted; so after saving grace received, if we be not stirring and practising, corruption, the world, pride, uncleannesse, or some sinne or other will grow upon us.

From Paul his order, some things are observable.

Obfer. 1. The primary thing to be taught in the Church, is Faith; then Obedience; yet the credit and excellency of obedience is not diminished by putting it into the second place: but as our Saviour spake of the Law; *Thou shalt love the Lord thy God with all thy heart, &c.* This is the first and great commandment: And the second is like unto this,

*Thou shalt love thy neighbour as thy selfe*: So speake I of the doctrine of faith and good workes.

The Philosophers spake of vertue acutely and learnedly; yet their exhortations were as a body without a head; as a building without a foundation; without life and strength, because they were ignorant of Jesus Christ, the life and foundation of godlinesse.

Good workes follow good faith; therefore they justifie not before God. As the Tree first groweth, and then beareth fruit; a woman first conceives, and then bringeth forth; a wheele first is made round, and then runneth round: so we are first rooted in faith, and then become fruitful in love.

Add obedience to thy knowledge: as Cyphers without a number multiply nothing; so without practice we stand but for cyphers, notwithstanding great knowledge.

The faith of our forefathers had no eyes; they did much, and saw little, our faith hath no hands, we see wel, and doe nothing. Then the Idol of ignorance was set up; now is one as ill, or worse; even the Idol of prophaneesse. If ye know these things (saith our Saviour) happy are ye if you doe them: our happinesse consists not in knowledge alone, nay it is an unhappy thing to know, and not to doe: For, to him that knoweth how to doe well, and doth it not, to him it is sinne, James 4. 17. Yea, it leaves a man without excuse, John 15. 22.

Verse 1. *I beseech you therefore, Brethren, by the mercy of God, that you present your bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable service.*

2. *And be not conformed to this world: but be you transformed by the renewing of your mind, that ye may prove what is that good, that acceptable, and perfect will of God.*

**P**aul exhorts to godly life; either generally in these two first verses of this Chapter; or specially, from these to the 14. verse of the 15. Chapter. And from thence to the end of the Epistle, is the conclusion.

Because in the first verse there is mention of the body, and in the second of the mind; some have distinguished this exhortation thus: the first verse to concern the sanctity of the body, the second of the mind. Rather I say, that in these two verses, is a general exhortation, set downe two wayes: first, figuratively, in improper and borrowed speeches, verse 1. then in proper and plaine termes, verse 2. In the first are two things to be considered; the manner, and the matter.

The manner of the exhortation, is in these words: *I beseech you therefore Brethren by the mercy of God.*

Herein are three things considerable: First, an illation, in this word *Therefore*, by which singular Art, this exhortation is conveyed. Secondly, a compellation, *Brethren*. Thirdly, an Obtestation, *I beseech you by the mercy of God*: than which nothing can be more forcible.

*Therefore*: this Illative respecteth not onely the last verse of the eleventh chapter, or the argument of that Chapter, but all whatsoever hath been before spoken of *Election, Vocation, Iustification, &c.* All which, with the benefits issuing from them, are strongly urged upon the conscience by this particle.

*Brethren*. To Jew for Country sake: to Jew and Gentiles Christian, for the Gospel sake.

*I beseech you by the mercy of God*. This is the Obtestation, whereby he earnestly exhorts to obedience.

Here are two things: first, the forme; secondly, the matter.

The forme; *I beseech you*: better than *I adhort you*; for though Paul writes to them which by grace are willing, yet there is so much slacknesse in the best, that they need forcible words to put them on.

*Observer 1.* This manner of speaking, notes Pauls gentleness, also his earnestnesse to perswade; wherein he is an example to Ministers, that we should not coldly, but with vigour and strength deliver our exhortations: Paul usually exhorts with this power: one place for all, 2 Cor. 10. 1. *Now I Paul my selfe beseech you, by the meeknesse and gentleness of Christ.*

When a Minister speaks thus to sinful men, *I beseech you by the mercies of God*, leave your drunkenness, whoredome, &c. it must needs pierce their hearts, if they be not sealed up with hardness and unbelief.

*Observer 2.* Hearers may hence be admonished, not to suffer such grave exhortations to be lost upon them, but to yeeld and obey.

It argues the better and more noble nature, when thou wilt be perswaded by gentleness to leave thy sins. We have power to denounce heavy things, to the wounding of the haire (scalpe) of such as goe on in their wickednesse. Paul, as occasion serves, can stand upon his Apostleship and authority; he can censure *Elimas*, he can deliver to Satan: so he can intreat and beseech.

When the Minister of God beseecheth thee, *Ag. 13. 10* take heed of stubbornnesse, for it is even as if *21.* Christ himselfe stood before thee, beseeching *1 Tim. 1. 20* thee by his precious blood and passion, to forsake thy sins, and to receive offered grace. Woe, woe unto thee if thou refusest. There wil come a time when thou shalt beseech Christ of mercy. Read *Proverbs 1. 24.* and so to the end of the Chapter.

*By the mercy of God*. This is the matter of the Obtestation, by which he beseecheth them.

The word in Greek here translated mercy, is the plural number. Though there be in God *miserationes multe*, yet there is but one mercy, which is his essence, from whence issue *Motus misericordie*, as *Augustine* calleth them, divers motions and acts of that infinite mercy. *Aug. lib. 1. de p. 1.*

An infinite misery, such as is ours, stands in need of an infinite mercy, such as is Gods.

*By the mercy*. Is a very effectually reasoning, even as a strong adjuration *b*: as if a wife should say to her husband; *I beseech thee, dear husband, by the love which hath been betwixt us, and by our children, (pignora amoris,) or as if a Mother should intreat her children by her wombe that bare them, and her paps that gave them suck.* *Bollet.*

Like unto this is that most earnest and passionate prayer in the Lertany; *By thine agony and bloody sweats, by thy crosse and passion, &c. Good Lord deliver us.* Which manner of praying, some prophanely have termed swearing; but it is as we see the phrase of Scripture and it may be doubted, whether ever he earnestly prayed, which hath not prayed after such a manner.

The Doctrine. *The mercies of God are so to be considered, that they may move us to obedience. 1. 11. 130. 4. There is forgiveness with thee, that thou mayest be feared. Tit. 2. 11, 12. The grace of God, &c. teacheth us, that denying ungodliness and worldly lusts, we should live soberly and righteously, and godly in this present world.*

Assurance of salvation doth not annihilate exhortations to obedience. Paul having before taught such assurance to true beleivers, is so farre from making them thereby secure, that he from thence so much the more forcibly exhorts them.

This reproves such, who refraine not because of mercies received, but rather give the reins to their lusts.

How many mercies, so many obligations to obedience. Thou maist not reason from mercy to liberty, but to duty. If thou be the Sonne of God, cast thy selfe downe, is the Devils Logick: sanctified reason argues thus: Gods sonne, therefore honour him.

How reasoned *Joseph*? My Master is kind to me; I am his slave, but he hath betruisted me with his whole estate, and being a good Master to me; therefore shal I defile his bed? No: but, *How then can I doe this great wickednesse?*

So David urgeth himselfe, *Psal. 116. 12, 13.* *What*



what shal I render to the Lord for his benefites? I wil not (live as I list, but) devote my selfe to his service.

God hath made thee a reasonable creature: he might have made thee a dog, a toad; do not by drunkenness and other finnes debominate thy selfe.

He hath given thee thy limbs and comely proportion, who might have made thee a Cripple: doe not deforme thy selfe by iniquity.

So also might it be said of riches, and other blessings, by which we should be stirred up to serve God.

Many have confessed the experience of Gods goodness to them, that they began the World with a little, and are come to great estates, who yet (which is lamentable) the more rich they are, the more prophane they grow, as if God had hired them to be wicked. When David had reckoned up the manifold mercies of God to the Israelites, Psal. 105. he concludes the use of all in the last verse, *That they might observe his Statutes and keep his Lawes*. O that this argument were of due weight with us of this Land! that as it may justly be said in regard of Gods mercies, The Lord hath not deale so with any Nation: so it might be truly said of us in regard of obedience, No Nation hath dealt so well with the Lord. But, (which is our great sinne) I fear it may be said, No Nation hath dealt so ill with the Lord. The Lord forgive us, and give us repentance.

Also this is principally to be applied unto them, who have been enriched with spiritual blessings in heavenly things. Art thou elected, called, justified, sanctified? Hast thou by baptism been admitted into the fellowship of the Saints? And hast thou been feasted at thy Masters own Table? If thou shalt live as an Heathen or a Turk, thou art worthy often thousand damnations.

When *Aulus Fulvius* his sonne took part with *Catiline*, that firebrand, in his conspiracy; his Father sent for him, and flue him, with these words; I begate thee, not to fight for *Catiline*, but for thy Country: so if the Lord find thee which art brought up in his Church, walking in whoredome, pride, idleness, drunkenness, &c. he wil undoubtedly punish thee, and say, that he hath not thus honoured thee, to serve the devil, but himself: *I beseech thee therefore, Brother, by the mercy of God, live holily.*

Verse 1. *That ye present your bodies a living Sacrifice, holy, acceptable to God, which is your reasonable service.*

**I**N these words is the matter of the Exhortation: the summe whereof is, that the Romanes should consecrate themselves wholly to the worship of God, and resigne themselves to do his commandements, though never so adverse and contrary to their own wils. This is set down in translated words from the offering of Sacrifices.

Herein are two things: the A&T, present: the Object, bodies; noted with this possessive, your; your bodies.

Both these are 5 Persons. amplified by the 2 Manner.

The Persons, 5 Who? the Romanes. twofold: 2 To whom? to God.

The Manner how to be presented and offered, not any manner of way, but as a Sacrifice.

This Sacrifice is here determined by the properties, which are four; first, living; secondly, holy; thirdly, acceptable to God; fourthly, reasonable service.

First, we wil handle, and that together, the object, the persons, and the manner; the determination of which shal be handled in due place.

*That ye present your bodies to God as a sacrifice.*

Present. It hath beene formerly read, offer: there were two sorts of offerings; gifts, and Sacrifices, *Heb. 5. 1.* Here, not of gifts, but of Sacrifices, as of beasts, and other living things. For the word is *θυσία*, and so to be offered, was, *μακάριος· δεστυνὸς ὁ cultum Dei*, to be killed and destroyed for the worship of God; it was changed from the use before, to another use; of which change he speaketh plainly in the next verse, *Be ye changed.*

But the word is not *ἁγιάσας*, but *ὑπαγιασας*, which is diversly translated in the Latine: but our best English word is that in the Text present; but so present, as to be offered in sacrifice. So the Sacrifices were first presented at the doore of the Tabernacle, and then offered up: which is expressed in our Baptisme, when we are presented to God, as our Saviour Christ was after his Circumcision, *Luke 2. 22.* Then we vow to forsake the Devil, and after we offer up our selves, when we execute and performe our vow and promise so made.

The persons offering, ye, the Romans, and all believers. In the Law none but Priests might offer, here all must. Where note a difference between the old and new Sacrifices: There was the Officer, who presented the Sacrifice to the Priest; the Priest, who offered that which was presented: the offering it selfe. But in the new, the presenter, the Priest, and the Sacrifice are all one. *That ye present your bodies as a sacrifice.*

*The object, your bodies.*

*Tow.* Legal Sacrifices were of the Doves, that is, of greater Cattel; also of the Flocks, as Sheep, Lambes, Goats; also of Birds: but in the Gospel, not the bodies of beasts, nor of any other; but our own bodies must be offered.

*Bodies.* Some expound sinne and evil affections. Not so: because the body here meant, must be offered as a sacrifice to God: but sinne is no sacrifice. Again, sin is a dead work; but our sacrifices must be living: yet sinne and sinful affections must not be wholly excluded, but they pertaine rather to the manner of offering up our bodies as a Sacrifice, which is, when we mortifie our lusts, and rise againe to newnesse of life.

Neither by Body is meant the body onely, but body and soul; a part being taken for the whole. It must be a living sacrifice, which the body alone is not, but *Gadaver*, a dead carcase.

If then thou askest, What? I answer, thy selfe, body and soule, and all the parts and faculties, specially thy soul; for, according to the saying, *The mind is the Man*. God gave both, and he requires both, specially the soule. The body is named, because it is the soules instrument in the outward worship of God, and because affections are manifested by the body.

Bb

The

The manner of this presenting is, as a Sacrifice.

Sacrifices are either Legal, or Evangelical.

A Legal Sacrifice is an holy action instituted by God, wherein some beast was offered: by the killing and offering whereof, Gods sovereignty, and the thankful obedience of the offerer was shewed.

This was either expiatory, or gratulatory.

No Legal Sacrifice is called expiatory, as having power to put away sinne of it selfe, *Heb. 9. 9.* but they did it sacramentally onely, and in a figure, signifying the Sacrifice of Christ, by which we are cleansed.

Evangelical Sacrifices are of grace, either Universal, or Particular.

Of Universal, so is onely the Sacrifice of Christ, who is the *Lamb of God that taketh away the sinnes of the world*: wel called of *Tertullian*, *Catholicus sacerdos*, the Catholike or Universal Bishop or Priest.

The Sacrifice Evangelical of particular grace, is either commemorative of the universal, which is the *Eucharist*, not properly a Sacrifice, as the Papists hold, calling it an Unbloudy sacrifice; but called so by the Ancients, for the representation and remembrance which is therein of the death of Christ: or it is, fashioning to good workes, which are called sacrifices, *Heb. 13. 16.* and so *sacrificium* is *sacrum factum*, an holy act done in faith, whereby we mortifie sinne, and rise to newnesse of life.

*Paul* here alludes to Legal Sacrifices, and among these chiefly to the whole burnt offering: and specially in these respects we must offer up our bodies as a Sacrifice.

1. To acknowledge Gods sovereignty over us.

2. To acknowledge that we receive all from him, and as a token of our thankfulness: Therefore God commanded the Jewes to offer those things which were most useful; as beasts, bread, oyle, &c.

3. To signify, that the Offerer was by sinne become as a beast, and might hold up his hand, and say, guilty, guilty; after the words of the Poet:

*Virg. Aen.*

*Me, me, adsum, qui seculi in me convertite ferrum*  
*Aggesserat; mea fraus omnia, nihil ista nec ausa,*  
*Nec potuit.*

Which may be Englished after the words of *David*: *Loe I have sinned, and I have done wickedly: but this Sheep, what hath it done? Let thy hand, I pray thee, be against me. For, Man that is in honour, and understandeth not, is like the beasts that perish: Psal. 49. 20.*

*2 Sam. 24. 17.*

4. To shew that we must kill and mortifie sin, as the beast was killed; and that we must consume sinne, as the fire did the Sacrifice; and as in a whole burnt offering, all must be burnt, so that all our thoughts, affections, our whole body and soule must be consecrated as holy to the Lord. This is a true Sacrifice, the other were but shadows.

To whom must we offer? To God.

Hath God need of our bodies and soules, or any thing that he hath given us? Or doth he give, and then take from us that which he hath given?

No: *Non indiget nostro obsequio, sed nos illius do-*

*mino* b: He needs not our obedience, but we his government.

*Vespasian* the Emperor was wont to advance extorting Officers, and when they were enriched, to condemn them, and to seize their goods: and it was said that he used such as Spunges: for he did wet them wel when they were dry, and squeezed them wel when they were wet. But God doth not deal so with us: he alwayes is giving and advancing; and if at any time he take of our hands, it is to make us more happy.

*c. Sueton in*  
*El Vesp. A.*

Two of the Persian Monarchs were called *Artaxerxes*: the first of these was a great favourer of the Jewes, as appeareth *Ezra 7. Nehem. 2.* This *Artaxerxes* was called *Longhand*, because one of his hands was longer than the other, of which he spake thus to his Nobles: My long hand (saith he) shal not be to gather and scrape from my Subjects, but to give and reach out to them: so God hath hands attributed to him; not taking, but giving; not close, but open. *Thou openest thy hand, and satisfiest the desire of every living thing: Psal. 145. 16.*

The Doctrine. *We must offer our whole selves, and ours unto God Deut. 6. 5. Mat. 22. 37. Thou shalt love the Lord thy God with thy soul, &c. Luke 9. 23. If any man wil come after me, let him deny himself and follow me. 1 Cor. 6. 20. Glorifie God in your body and spirit which are Gods; and 2 Cor. 8. 5. the Macedonians gave themselves and theirs to God.*

All true Christians are Priests, and must offer sacrifice: 1 Pet. 2. 5. not Levitical after the manner of *Aaron*; nor Popish, after the manner of *Rome*.

The Papists tel us, that if we acknowledge not the Masse, that most abominable Idol, then wee have no sacrifice: But we have, as the sacrifices of love, mercy, obedience, our own selves. The body of Christ, say they. Our own bodies, saith *Paul*. For as for Christs body, it is in Heaven, no word left us to offer it: he offered himselfe once, and cannot often offer or be offered, *Heb. 9. 22. 25, 26, 28.*

Wonderful is the dignity of true Christians, that they are Priests: yea, they are called a *holy Priesthood*. 1 Pet. 2. 5. and a *Royal Priesthood*, *verf. 9.*

In the Law, the Tribe of *Levi* was separated for holy offices, as Gods part, in stead of the first borne, which were the worthiest of the family, *Numb. 3. 12.* If Priests that did offer but Bullocks, Rammes, &c. were of such account with God; in much more are we, who offer our own bodies and soules, redeemed by Christ, and sanctified by his Spirit.

It may be the world hath thee in base estimation: but thou art honourable, and in great account with God. The world rejects thy society as contemptible: but the Lord God admitteth thee every day into his presence with thy sacrifice and suits. Dishonour not his *Royal Priesthood* unto the which thou art called.

Thou art annoynted with sweet oyle, even the Oyle of our Lord Christ, what shouldest thou meddle with stinking Carrion? as uncleanness, pride, drunkenness, &c.

In the Law none might be Priests that had the least blemish, *Lev. 21. 16.* What then shall wee say of them, who have not onely blemishes, but the leprous and plague sores of

mon.

monstrous finnes upon them? wil God admit of such?

*Pythagoras* required of his Schollers, that they should not walk in the common way of the multitude, and that their lives should not favour of things base and vulgar: But of gravity, sobriety, wisdom, &c. He learned this of *Moses*, for he is thought to come of the Jewes. Surely God requires greater things of us whom he hath made his Priests: It were a shame if we should be like, or no better than the world, or prophane multitude. Nay, what a shame is this, that those things are found among many of us, of which the very heathen would be ashamed.

Professest thou the Gospel? and art thou one of Gods Priests? Then blush and be ashamed of thy pride, covetousnesse, filthinesse, &c. On a time *Philip* King of *Macedon*, father of *Alexander* the Great, being among some of his Captives, insulted over them, and upbraided them, with their calamity: to whom one said: Art not thou ashamed, seeing thou bearest the person of *Agamemnon*, to behave thy selfe like *Thersites*? as if he should have said, Art thou not ashamed, being a King, to behave thy selfe like a peasant: So may it be said to us: Art thou not ashamed, being a Priest to God, to behave thy selfe like the proud, uncleane, and drunken beast of the world.

Vfe 3. As we are Priests, so also sacrifices, which must be the best of their kind, and without blemish, *Levit. 22. 18.* This also enforceth us to be studious of holinesse.

Vfe 4. Also, those things which are offered to God, must not be applied to common use. Apply this to thy selfe: Thou hast offered thy body and soule to God: shalt thou now offer them to the Devil, by making them instruments of sinne? God forbid. This were sacrilege, and assured destruction, *Prov. 20. 25.*

We must offer our bodies as sacrifices: this is hard to doe. Husband, wife, children, back, belly, finnes, affections, companions, challenge such an interest in us, that without a great deal of grace, it is impossible to become sacrifices. Remember thou must deny thy selfe, and use violence toward thy affections: *Grande malum voluntas propria*: A mans own wil is his greatest Enemy, and hard to be overcome: when the world, thy heart, thy old companions tempt thee; resist, and give thy selfe to God. Here is victory: this is to be sacrificed. Thinke on *Abrahams* offering *Isaac*. Thinke on the Martyrs. The Lord strengthen us.

Verse 1. — Living, holy, acceptable, which is your reasonable service.

These are the properties of the sacrifice, whereby it is declared.

The first is, living.

The sacrifices of the Law may bee said to be dead, because they are abolished: and of the Gospel to be living, because they are in force, and so are to continue to the end of the world. But this, I take it, is not to the mind of Paul.

Living may be said two ways:

First, in regard of naturall life; and so our

bodies may be called living sacrifices, in opposition to the sacrifices of the Law, where the beasts were to be killed.

Secondly, in regard of spirituall life, and the grace of regeneration, in opposition to the sinfull estate of unregenerate men, which is an estate of death, *Ephes. 2. 1.*

Our bodies must not be killed, but we must live, and lead a new life. Indeed our bodies are here called *vicia*, which implies a Mactation, and a killing. So here a death is intended. There must be a killing; not of the body, but of sinne in the body: and the more sinne is killed in the body, the more the body lives.

The flesh tainted with sinne, is dead flesh, *sub desperatione vite eterne*, without the hope of eternal life, saith *Ambrose*. Sin is a dead thing, and worthy of darknesse: Innocency of life is true life, and a true signe of eternall life. *Vivens hostia est corpus virtutibus ornatum*, said *Gregory* b, A living sacrifice is a body adorned with vertues.

In times past the bodies of beasts were killed for the bodies of men. Now not the bodies of men, but their finnes are to be killed: and so the body may be said to be killed, by the mortification of sinne, and to live by the quickning of the spirit. For as death ends the naturall life, so mortification the sensuall as one said: Hee which mortifies his lust, hath offered a Goat; he which mortifies his anger, hath killed a Ramme, &c.

The Doctrine. All believers must offer their bodies a living sacrifice. *Rom. 1. 17.* The just shall live by faith. Thus Paul was a living sacrifice, *Galat. 2. 20.* I am crucified with Christ: nevertheless I live: and the life which I now live in the flesh (or body) I live by the faith of the Sonne of God, *Joh. 5. 25, & 11. 25.*

Til Christ came, God required beasts to be killed for sacrifices; now Christ is come, the sacrifices which hee requires is a new life.

When the Apostles preached against the sacrifices of the Law, the Jewes and Heathens were offended, thinking that that Religion would make men Atheists, which abolished sacrifices. But Paul tels us, that sacrifices remaine to be offered: not beasts, but our selves.

We need not send into *Arabia* for Frankincense, nor search the stables for Bullocks, nor the flocks for Goats: for God desireth no such sacrifices: he delighteth not in burnt offerings; the sacrifices of God are a broken spirit.

Wouldst thou offer a sacrifice to God? Bring out thy pride, and anger, covetousnesse, lusts, those beasts, slaughter them. As for thy fat Bullocks and Sheepe, kil them also, and feed the poore. This is to offer thy body a living sacrifice.

Every mans body is not fit to be a sacrifice to God, for every man lives not. A wicked man, though naturally living, is spiritually dead: dead in trespasses and finnes, *Ephes. 2. 1.* a very ill death. That which Paul speaks of widows living in pleasure, that they are dead while they live, *1 Tim. 5. 6.* is true of all wicked persons.

In the Law, things which died alone, might not be eaten, much lesse offered in sacrifice.



That which dieth alone, is cast out upon the dung-hill to be devoured of dogs and kites: such a one is every wicked profane person, very carrion, fit to be cast out as a prey for the *divell*, no sacrifice for God.

Use 3. *Living sacrifice*: Let as make it appeare that we live: this we shall doe, by exercising our selves in godlinesse: for motion is a token of life. But our sluggishnesse and lasinesse in Gods service, argues a *deadnesse*. If thou beest *living*, be practising in holy duties: want of practice is the way unto death; at least it makes us *banglers*: as a man leaving his Trade, in a short time is so' unready through disuse, that every *practice* goes beyond him. Spirituall life is shewed, preserved, increased by exercise in good things.

Use 4. That which lives, hath the beginning of motion in it selfe. A stone or dead thing, may be moved by outward force, but cannot move it selfe. Many neither sanctifie the Sabbath, nor doe any good, but as they are compelled by Law. These are very *blocks*, they are dead.

But as the Sunne when it is risen, need not to be intreated to shine, but shineth of his own nature: so if there be any good thing to be done, a true Christian needs no great intreaty to be brought on; he is forward of himselfe, delighting in obedience.

We have a moyling and grumbling servant; and God loves *cheerfulness*, 2 Cor. 9.7. which is, when we need not to be whipt forward, but of our own accord, willingly obey, by the power of inward grace bestowed on us.

That which Peter requires of Ministers in doing their duties, is true of all in their places; not by constraint, but willingly: 1 Pet. 5.2. A necessity is laid upon us, and if we obey willingly, we shall have a reward, 1 Cor. 9.16, 17. Therefore are the people of the Church called a *willing people*: Psa. 110.3.

To move us hereto, let us consider:

First, how willingly heretofore we have served our own lusts, even the Divell, in drunkennesse, wantonnesse, vanity, &c. O let us be more willing now, and forward to please God in a new life. It is enough (nay, too much) that we have spent so much time already in evil; for the time that remains, let us sacrifice our selves in holinesse unto God.

Secondly, if we obey not willingly, we lose our reward. He that bestowes any thing upon the poore, and after grudges it, wishing it againe in his purse, hath lost (saith Augustine q) both that which he hath bestowed, and the reward also. Indeed such doe not good, but good is done upon them, as *Proper* said.

q Aug. in  
Psal. 42 ad  
form.

Thirdly, unwilling obedience is not pleasing, nor worth the having. The Corne that is ripe and full in the eare, sheds of it selfe, and with every touching of it: but that which is *pungled* and not thorow ripe, will hardly out with much beating. When the fruit is thorow ripe on the trees, every blast of wind shakes them downe; yea, they fall of themselves, and then it is well coloured, tasted, and wholesome; but if it be unripe, it is hardly *endgelled* downe, and is ill coloured, and eats so sticky, that it is only fit to be throwne to the Hogs. So that obedience that comes freely and willingly, is acceptable: but that which must be beaten out of us, is little worth.

Let us therefore pray with David, Psa. 51.12. Lord, uphold me with thy free Spirit. The Holy Ghost being called *free*, because it reformes and corrects our sluggish and backward disposition, of unwilling, making us willing to serve God.

Verse 1. — Holy.

This is the second property of the Sacrifice, it must be *holy*.

Holy: This terme is sometimes taken for that which is consecrated to God, and that by blood: *Sanctum, quasi sanguine sanctum*.

It is also taken for unpolluted and pure. So Paul saith, that a virgin careth for the things of God, that she may be *holy*, both in body and spirit: that is, that she is *chast* in body, so she may be in her *minde* also.

It is but of small availle not to pollute the body, and to have the minde boyle with lust.

Both these are to be understood, for we are consecrated to God, being sprinkled with the blood of Christ in Baptisme; and we are to be pure and unpolluted; which we are not of our selves, but as we are sanctified by the Spirit of God.

In the Law, the beasts to be offered in Sacrifice, were to be without blemish. This their *perfection and integrity* required, principally shadowed out the Innocency of Christ; Heb. 7.26. Also it monished the offerers to endeavour unto holinesse.

The Doctrine. Every believer must be an *holy Sacrifice*: Levit. 20.26. alleaged by Peter, 1 Pet. 1.16. Be ye *holy*, as I am *holy*, saith the Lord. 1 Thes. 4.3.4. This is the will of God, even your sanctification, &c.

Beware of all things which may defile thy body or soule: yea, hate the very garment spotted with the flesh: Jude, verse 23.

See thou abstaine from evil thoughts, adultery, fornication, uncleannesse, lasciviousnesse, idolatry, blasphemies, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, false witness, envyings, murder, theft, drunkennesse, revellings, and such like; for these defile a man, Matth. 15. 19, 20. and they which doe such things, shall not inherit the Kingdome of God, Gal. 5. 19, 20, 21.

If ye offer the blinde for sacrifice, is it not evil? and if ye offer the lame and sicke, is it not evil? Offer it to thy Governour, will he be pleased with thee, or accept of thy person, saith the Lord of Hosts? Mal. 1.8. So when thou offerest thy body and soule to God, being blind, lame, polluted with the leprosie of abominable sinnes, thinkest thou that he will accept it? Purge thy soule and body by repentance, and be *holy*; for thy God is *Holy*.

Verse 1. — Acceptable.

This is an effect of holinesse; for that which is *holy*, is acceptable to God. But here it is not so much to be applied to *holiness*, as to *sacrifice*.

The sacrifices and offerings made by fire, are said to be a *sweet savour* to the Lord. So Christ gave himselfe an oblation, and sacrifice to God for us, for a *sweet smelling savour*. Which also in some sense may be spoken of our sacrifices; for with them God is well pleased, Heb. 13.16. And the benevolence

Ep. 6.  
plu 20.  
ad fac.  
Eph. 5.20

lence of the Philippians sent to Paul, was an odour of a sweet smell, a sacrifice acceptable, well pleasing unto God, Phil. 4. 18.

Our obedience and good works are not acceptable in themselves, because of much defect and imperfection in them, which hath the nature of sinne. They are not sinnes, but sinne cleaves to them.

But they proceed from the Spirit of God.

Object.  
Ans.

True. But the next causes are corrupt; which are an understanding but in part enlightened, and a will, in part sanctified: as farre as these are spirituall, the workes that proceed from them are holy and good: as farre as they are flesh, they are corrupted and stained. The workes of the regenerate are good, per se, but sinnes, per accidens, for their imperfection; this to be understood, as God judgeth them, not according to the Law, but according to the Gospel, which in this point must necessarily be distinguished.

Our best workes cannot beare ἀκριβοῦς λόγος, the strict rigor of the Law. If the Lord Judge thereby, we must all perish. But there is hope in the Gospel by Jesus Christ, in whom God is well pleased, with the faithfull, and with their workes.

Doctr.

The Doctrine. The sacrifices of believers please God, 1 Pet. 2. 5. To offer spirituall sacrifices, acceptable to God through Christ, Heb. 13. 16. With such sacrifices, God is well pleased: not appeased, unlesse it be meant of his anger, as a father, not as a Judge, Psal. 147. 11. The Lord taketh pleasure in them which feare him. Therefore is the Church called, (Esa. 62. 4.) Hephzi-bah, the Lords good will and delight is in her.

Use 1.

This should oblige us unto Christ, by whom we are accepted, and without whom we are vessels of wrath, even as the very dung of the earth.

Use 2.

Labour for faith, without which all Moralities are but glittering sins: for without faith it is impossible to please God, Heb. 11. 6.

Use 3.

Great is the priviledge of a believer; his holy endeavours and actions are acceptable: Looke how a sweet smell is comfortable to us, so doth the Lord delight in the obedience of his children. But the workes of wicked men are an abomination, and themselves abominable, βδελύματα, of an offensive savour, as such things, which for their baseness are not to be named. Their workes are as stinking putrified flesh, as Carrion; their very prayers, Prov. 28. 9. If their prayers; how much more is their whoredome, drunkenness, &c. abhorred of God?

Let us then feare and serve God in all obedience, that we may rejoyce in his favour, in which is life, Psal. 30. 5. but in his Anger is assured destruction: for if the anger of a King be as the roaring of a Lion, even present death to the subject, Prov. 20. 2. much more the wrath of God to us.

Let us please God more and more, 1 Thes. 4. 1. though thereby we displease all the world. The upright please him, they that feare him please him: they which continue to the end please him. Let us have grace, whereby we may serve him acceptably ἁγίστως, with reverence and godly feare, Heb. 12. 28.

Verse 1. — Which is your reasonable service.

These words are the fourth property of the sacrifice: or, if you will, a farther description of it, being joyned to the other by Apposition.

In these words are two things: first, the thing it selfe, service. Secondly, the manner of it, reasonable.

The word translated service, λατρεία, is much observed by the Papists; which is (say they) proper to God; and that service which is called δουλεία, they attribute to creatures. Another service they have invented, which they call εὐσεβεία, which is just between λατρεία and δουλεία; more then this, lesse then that. And this is proper, say they (but without ground of Scripture) to the humanity of Christ, and to the Virgin Mary.

Now they make all this businesse, to avoyd the title of Idolaters, with which for my part I am contented, so they will not refuse to be called Idol-slaves; for though they could prove themselves not to be Idolaters, yet they must needs from their own writings yeeld themselves to be Idololatri.

Observed it is by a learned man<sup>a</sup>, that *dulia* is as often attributed to God in the Scriptures as *latría*, and therefore not to be given to the creatures, as it is performed unto God. Service is that worship which we performe to God, proceeding from a believing and sanctified minde.

Reasonable. Not the Sacrament of the Altar, though the Liturgy attributed to Chrysostome, so calls that Sacrament.

Reasonable. That is, say some<sup>b</sup>, discreet, as though Paul alluded to the sale used in Sacrifices, whereby is noted discretion. Thus Aquinas, who would have us use a decorum and moderation in our service. But to doe him no wrong: he means this moderation, in fasting, giving almes, and such like bodily exercises; not of faith and love, and such inward spirituall graces of a Christian. As too much Physick may overthrow the state of the body, so too much fasting, &c. but as for faith, love, hope, we are peccant in the defect onely, not in the excesse. Some expound reasonable; which reason teacheth, or may become reasonable men; but reason un sanctified is blinde, and knows not the acceptable service of God.

Some take reasonable for that of which a reason may be given: as Anselm. And so I take it, that Durand calls his description of the office of the Masse, a Rationall, because he undertakes to render a reason of the passages thereof.

Some take reasonable, for the subjection of reason to Gods Word<sup>c</sup>; as you would say, the obedience of reason, which most Writers understand of spirituall obedience; and therefore one<sup>d</sup> expounds reasonable service to be the service of the mind, of which reason is a principall part.

This is the best exposition, and at the least by necessary inference intended. For λογικὴ may also be taken for ἁγίον λόγον, agreeable, or according to the Word; or, which is your service of the Word, as the same word is rendered, 1 Pet. 2. 2. λογικὸν γάλα, milke of the Word, though

<sup>a</sup> Pareus  
Comm. in c.  
13. ad Rom.  
dnb. 3.

<sup>b</sup> Aquinas  
ib.

<sup>c</sup> Sacerdotii.

<sup>d</sup> Melanct.

*Melancthon* reads it, *Lat Rationale*, and expounds it, *Quod mentem pascit*, which feedeth and nourisheth the minde.

If we should take it for service agreeable to the Word, as so it excellently agreeth with the latter part of the second Verse, yet principally Spirituall worship is intended; for that is the worship which chiefly is commanded in the Word.

The meaning then of reasonable service, is the meaning of the first and great Commandement, *Thou shalt love the Lord thy God with all thy heart, &c.* And the contrary of that which is reprov'd, *Elsay 29.13. Matth. 15.8. This people draw neer with their lips, but their hearts is farre off from me.*

The obedience of a Christian must be spirituall, of the body also, but principally of the soule, 1 *Pet. 2.5. Spirituall Sacrifices, Prov. 23. 26. My sonne, give me thine heart. John 4.25. God is a Spirit, and they that worship him, must doe it in Spirit and truth, Phil. 3. 3. We are the circumcision, which worship God in the Spirit.*

Observ.

All the devotion and service of the Heathen was unreasonable, consisting in outward self-devised observances.

The service also of the Jews was unreasonable for the most part, they relying only upon outward ceremonies, which though commanded of God, yet without the spirituall service were never accepted.

Such at this day is the devotion of the Papists: Their Pilgrimages, monasticall life, and pompous Ceremonies, being nothing else, but *Cultus alogi, brutish and unreasonable worship*: For what more, than a thing to please God, *Ex opere operato, sine omni bono motu utentis*, for the worke done, though he that doth it, hath not any sanctified or good intention and motion in the doing of it.

So also the devotion of our meere civill men is unreasonable, because though they doe many comely and profitable things to the receivers, they want believing and sanctified hearts.

V/c 1.

None can serve God with reasonable service, but a true believer: for faith purifieth the heart; or else the service is uncleane. A man may say over a company of prayers, but in praying to fulfill the commandement, requires a pure heart, 1 *Tim. 1.5.*

So that here is the difference between true believers and hypocrites: These may goe as farre in outward worship as the best; as *Cain* in sacrificing, *Ahab* and *Iudas* in outward penance, the *Pharisee* in an outward forme of praying; yea, he can be more large and eloquent than the *Publican*: so counterfeit gold may have a gayer shew than good, a painted face seeme more beautifull than a Naturall, and a fained friend be more ceremonious in complements, than a true one.

The hypocrite is all in outward formalities, but the true worshipper knowes God requires the heart, and he thinkes it not too deare for him.

Though hypocrites may goe so farre in outward obedience, that wise men may be deceived, yet God cannot.

The hypocrite may be discerned in thyselfe by these notes. He will be outwardly religious, but first, not at all times: secondly, not in all

places: thirdly, not upon all occasions.

First. A true worshipper is the same man at all times, holds on the same tenour in prosperity and adversity; hot and cold (as they say) you shall finde him the same man.

*Saul* ranne from God to a Witch in his adversity: he was an hypocrite. But as a gracious child runnes not away when he seeth the rod taken downe, but falls on his knees, and creeps to his father with teares and intreaties; so in affliction true worshippers draw neerer unto God.

On the contrary, many in prosperity are as the pampered horse, which flings and kicks at his Rider, who are crest-fallen in adversity. Many being likee, are as *Saints*, promising much, who being well, forget all, and play the devils. Many, while poore and at a low ebbe, are lowly; who advanced, and growing rich, are proud and insolent like the Snake, which the Husbandman taking up frost-bitten, carries home without danger, but, when it was warmed, it hissed at him and his children. These are hypocrites: If thou wert humble in adversity, but exaltest thyselfe in prosperity; it was affliction kept thee downe, not the sanctification of the spirit.

*Saul* before he was a King, carried himselfe so well, that he had every mans good word, but after he behaved himselfe foolishly. This is an hypocrite.

*Job* of a very rich man, becomes so poore, that his poverty is come into a proverb; *As poore as Job*: when he was rich, he served God well, by the testimony of God himselfe; and being poore and miserable, he doth not as the devil would have had him, but continues in his uprightness. This is a true worshipper.

Secondly, Hearty service will be performed alike in secret as in publike. An hypocrite in publike makes a faire shew, but in private you shall finde him a wretch. All that he doth is to be seen and commended of men, accounting all the good he doth, lost, if men take not knowledge of it. But it contents a spirituall worshipper, that God knowes his devotion, though all the world be ignorant of it.

Thirdly, it is an old saying, the occasion makes the thief. If a slippery fellow be trusted with money untold, and hath opportunity, he wil strain his conscience, but an honest man wil not take a penny unjustly for a world.

Many, if you use them wel, you may dwell seven yeers by them, and not have an angry word, but if you crosse their humour a little, you shall see of what metall they are made, they wil sweare, curse, threaten revenge, like the Sea foaming out their own shame. The devil, we say, is good while he is pleased; but a true worshipper provoked and injured, wil carry himselfe patiently and graciously, not rendring evil for evil, but rather good.

Seeing hypocrites goe so far, and yet are not accepted, then much more are to be condemned all such, which have not so much as shew of godlinesse. Many shew forth nothing but profanenesse and villany; and yet thou must think charitably of them, that they have a good heart. Art thou a drunkard, a blasphemers, &c. and should I judge wel thy heart? Avoyd Satan. If it be possible for the Sunne to be without light, then it

is



is possible for grace to be in that heart, from whence issueth nothing but wickednesse.

*Use 3.* Let us seeke for sound and honest hearts: *The sacrifices of God are a contrite spirit.* It was an Atheisticall speech of *Machiavel*, that the shew of Religion is usefull, but the zealous practice burthensome. Indeede a child lookes on the gay outside of the Booke, but a wise man regards the matter within.

God regards not Rivers of Oyle, nor all manner of sacrifices without the heart, *Psalm 50.7.* and *69.31.* *Jer. 6.20.* When *Abraham* offered his sonne *Isaac*, if he had not offered his heart also, it had been nothing worth. Let us therefore use reasonable service, with our very hearts.

*Vers. 2.* And be not conformed to this World; but be ye transformed by the renewing of your minde, that ye may prove what is that good, that acceptable, and perfect will of God.

**T**He generall exhortation which in the first verse was delivered in figurative and borrowed termes, is here in plaine and naturall termes set downe. It hath two parts: First, a Dehortation, shewing what is not to be done. Secondly, an Exhortation, shewing what we must doe.

The Dehortation is in the first words of the verse; *And be not conformed with this world.* Where we have first the Act negatively set downe: *Be not conformed.* Secondly, The Object: *To this World.*

*World:* By this is sometime understood the frame of heaven and earth; so not here.

The word is here not *κόσμος* but *αἰὼν*, which signifieth the space of seventy or of a hundred yeeres, or eternity: sometime things measured by time, and so for the World, and by a figure for worldly men addicted to the world, as *Saint Augustine* somewhere takes *world* for the damned world: and so this world is called the evil World, *Gal. 1.4.* and a World lying in evil, *1 Joh. 5.19.* Not that the Fabrick and frame of the world were evil, but as *Paul* calls daies evil, *Ephes. 5.16.* of the Iniquity done in them: So we say (and justly) of a house where blasphemies, drunkennesse and whoredomes are committed, that it is a filthy, a wicked, a lewd house, for the wickednesse of the persons abiding there.

Sometimes World is taken for the object of the inordinate appetite, namely, for those three which *Saint John* names, *The lust of the flesh, the lust of the eyes, and the pride of life*, which he saith is of the world, and all that is in the world, *1 Joh. 2.16.* These are like the three troopes of the *Caldeans*, as one <sup>b</sup> compares them, which drove away *Jobs* cattell, *1 Job. 1.17.* These three have overcome the whole world, a few onely excepted.

For these things, wicked, covetous, carnall men are called by our Saviour Christ, the children of this world, *Luke 16.8.* and *20.34.* and *David* calls them men of the world, *Psalm 17.14.* This World here taken for the wicked and wickednesse of the World.

*Be not conformed:* Accommodate not your selves, so *Erasmus*: Fashion not your selves, so *Beza*: Conforme not your selves, so the Syrian Translation; which word our Translation useth,

and is the best, both for the elegant *prosimetrum*, between *Conforme* and *Transforme*, and also for the more full signification: for fashion, not so well notes the inward agreement with the word, which is here forbidden as well as the outward. The meaning then is, that we should not imitate carnall men in their carnall courses, which are the motions of their wicked minds, and the vices which flow from them, as distrust in God, prophaneesse, contempt of Magistrates and good lawes, murder, malice, whoredome, pride, drunkennesse, covetousnesse, &c. that we should not take their manners and opinions for a rule of our life, but the Word of God.

*The children of God may not in their judgement, Doctors opinion, affection, practice, be conformable to wicked worldly men, Eph. 4.17.* This I say therefore, and testifie in the Lord, that yee henceforth walke not as other Gentiles walke in the vanity of their minde, &c. *1 Pet. 4.2.* We must not live to the lusts of men, but to the will of God. And that which God spake to *Jeremy*, may be applied to all: Let them returne to thee, returne not thou to them, *Jer. 15.19.*

He saith not, live not in the world: we must needs live here, though to our great hearts griefe, for the evil which is in others, and in our selves. Neither doth he say, Vie not the world, for it is impossible, but that while we live we must use the world: we cannot but eate, drinke, put on apparell, &c. but not as the world: we may eate and drinke of the best, but not to surfeiting and drunkennesse, as doe the swinish drunkards of the world. We may put on apparell of the best, but not beyond our calling, our estate, the comelinesse of a Christian, not for pride and wantonnesse, as the worlds darlings doe. In thy diet, be neither a costly glutton, nor a base niggard. In thy apparell, neither affect pride, nor holinesse: in neither be singular, either for the excesse or the defect. Sleepe so much as may refresh, not dull nature. Possesse riches, but be not possessed of them: be neither as the Covetous churle, who parteth with nothing, nor as the wastfull prodigall, who spendeth all. It is too true a complaint, that our professors are close-fisted, to neere themselves, covetous, and backward to works of mercy. Let it be amended for shame. Thou sayest, thou seekest heaven, but thou art too greedy of the earth. Our Religion forbids prodigality, but commands liberality.

The world is a thing of great danger, therefore heer's a Caveat that we should not be bewitched with it, as with the honour, pleasure, profit of it: but it is not onely dangerous in this, but in regard of wicked men, whose example and society is dangerous: for many examples and exhortations to goodnesse, availe not so much as a few examples, and a little inticement unto evil. To see evil onely acted, is enough to infect us, though the actor speake never a word. We are readily bent and inclined to imitate that which is evil, and we easily follow their vices, whose vertues we can no waies attaine: so many imitate *David* in his finnes, but not in his repentance: so our Gallants and Bravadoes, thinke themselves like *Alexander* the Great, and so they are, as proud as ever was he for his life, and more drunken, but not as valorous. An ill example is powerfull.

<sup>a</sup> Proclivus est malorum imitatio, quorum virtutes non imitamus, sed vicia.

<sup>b</sup> Hieron.  
Aug.  
1 Joh. 2.16.

<sup>c</sup> Bernard.

powerfull. If *Herod* mocke Christ, his men of warre will also, *Luke* 23. 11. If a master of a family be prophane, ye may for the most part easily know how the servants are affected. If a Ruler hearken unto lyes, all his servants are wicked, saith *Solomon*, *Prov.* 29. 11. If *Peter* dissemble, the other Jewes and *Barnabas* also will be carried away with his dissimulation, *Gal.* 2. 13. And *Paul* saith, that *Peter* compelled the Gentiles to live as the Jewes, verse 14. *non imperio, sed exemplo*, saith one; he compelled them not by his authority, but by his example. Doth not the very hearing of oathes teach children to sweare. They learne not so to doe, by precept, no body bids them; but by example.

*Esay* cries out that he is undone, because of the pollution of his lips: How came his lips polluted? *I dwell*, saith he, *in the midst of a people of uncleane lips*, *Esay* 65. He was infected by their example. If a good man, ye see, dwell amongst evil conditioned people, he will be the worse. If thou walkest in the Sunne, thou wilt be tanned. Evill example is contagious, and thou art apt to take it. If one grape Waxe blew, the rest of the cluster will quickly follow. A man that dwells by but one lamie man, will soone learne to limp, according to the Proverbe. Lament thy unaptnesse to goodnesse, and pray earnestly to be kept from the evill of the world, as our Saviour prayed for his Disciples, *Iohn* 17. 15.

The doctrine of the World, and of the Word is contrary. Doe as the most doe, saith the world; *Vltimum cum lupis*: But the Word faith, Be not conformed to the world. *Paul* teacheth us here to answer that invincible argument of carnall men: Example; O, say they, will you be wiser than all other men? Doe not so many and so great doe thus and thus? What if they doe? The more and the greater, the worse; thou must not doe as the world doth, but thou must consider, what becomes thy calling, and what the Word teacheth thee.

What if *Isabel*, and many other Gentlewomen have such a complexion, such eyes, such haire, *non quos Deus fecit, sed quos diabolus infect*, not such as God hath made, but such as the devill hath beene the Dyer of? What if they disguise themselves like Harlots? Thou that art a daughter of *Abraham*, must be after another fashion. What if many drinke till they be drunken? thou must be sober. What if many breake the Sabbath? thou must sanctifie it. Nor *Noah*, nor *Lot*, nor *Abraham*, nor *Daniel*, conformed themselves to the wicked of their time: neither must thou, but shine as a light in the midst of the froward wicked people among whom thou livest.

As it is hard now a-daies to know the Master from the man by their apparell, such is the licentiousnesse of the times; so, it is not easie to discern betweene a sincere Christian and a prophane fellow by their finnes, such is the likeness of their actions. If thou wouldst not be accounted a Drunkard, haunt not the Alehouse as Drunkards doe. If thou wouldst not be accounted proud, apparell not thy selfe as they doe. If not prophane, sweare not as they doe, &c. If thou hearest a man speake Spanish, thou sayest a Spaniard, &c. If thou hearest one blaspheme Christ, wilt thou say, A good man? No: a Turk,

or a Jew. If thou shouldest see one play the thiefe or the drunkard, thou canst not say, a true Professor; a wicked beast thou maist.

O my brethren, be not conformed to this world. The World thinks that God is not angry with wicked men, believes not the day of judgement, makes a mock of conscience and zeale, &c. Be not you like them. Manifest what you are. *Incole celi estis, non seculi huius*: you are inhabitants of Heaven, not of this world, therefore have not your conversation conformable to the World.

Thou hast in thy Baptisme renounced the world, with the pomps and vanities thereof: see whether such apparell, such speeches, such behaviour stand with that Vow.

The world hateth us: if it did love us, we might not love it; much more should we abhor it, because it hates us.

Think of that which the Spirit of God teacheth us, *If any man love the World, the love of the Father is not in him*, *1 Joh* 2. 15. *Pure Religion is to keep a mans selfe unspotted of the world*, *Jam* 1. 27. *The friendship of the world, is enmity to God: and whosoever will be a friend of the world, is the enemy of God*, *Jam* 4. 4.

It is an odious thing to be like the World; that is, for a man to be like unto Lyons, Wolves, Dogs, Serpents, &c. for so are wicked men compared in the Scripture: that is, to be like blasphemers, whoremongers, drunkards, Atheists, &c. for such are the men of this world.

Christ prayeth not for the world, *Iohn* 17. 9. Who would willingly have fellowship or likeness with them whom Christ excluded his prayer?

Christ gave himselfe for our finnes, that he might deliver us from this present evil world, *Gal* 1. 4. Be not therefore conformable to it, but resolve, that though all the world should forsake God, yet that thou and thy house wouldst serve him, as *Joshua* did, *Jos* 24. 15.

The World shall be damned, *1 Cor* 11. 32. Therefore follow not the world. It is an heavy end to be damned. When an unrepentant drunkard, blasphemer, &c. lies at the point of death despairing, wouldst thou be in his case? Live not then as they live, if thou wouldst not die as they die, and be damned as they shall be damned.

Verf. 2. — But be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

IN these words is the Exhortation, in which are two things: First the Exhortation it selfe. Secondly, an Amplification from the End. *That ye may prove, &c.* In the Exhortation is the Duty, *Be ye transformed*; and the manner, *by the renewing of your mind*. Where is the Thing, *Renewing*; and the Subject, *the mind*.

*Transformed*: which implies *transitum ad aliam formam*, a passage unto another form. It is the best rendering of the Greek word, and so *Calvin*, and before him *Cyprian*.

The word in the dehortation hath in it *μῆλον*, that noting the outward figure, this the inward form; that being most properly used of things artificiall, this of naturall. *Chrysostome* is of opinion that *Paul* did pur-

b Unaque  
livorem  
conspicua  
ductus ab n-  
va. Invenit.  
Sic. a.  
c χαλκῶ  
παγοικῶς  
καὶ ἐπὶ  
συνείσει  
μεταμέ-  
νοι. *Scholasticus*  
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Claudio pro-  
pinquus si  
vel mi vi-  
xeris, Dices  
Christe clau-  
dus ingredit  
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purposely alter the word, attributing to the word *σχῆμα*, to note the vanity of worldly things, and to our renovation: *μορφή*, to note that there must be more than a shew, namely, a very true inward change, for the forme gives being to things.

*Peter Martyr* with others, disallow this as too curious, upon this reason; because that *σχῆμα* and *μορφή* are promiscuously and indifferently taken, and for prooffe they alleage *Phil. 2. 6.* and the 8. where Christ is said, in regard of his Godhead, to be in the forme of God, and in regard of his man-hood, to be found in fashion as a man: as though these phrases were confounded, and did signifie the same thing; which in no wise is to be granted, lest that Scripture should be elevated, which is so precious, for the proving of the very God head and Man hood of our Lord Jesus Christ. In the sixth verse then, we are to hold against *Erasmus*, that to be in the forme of God, signifieth not in shew, but essentially to be God, to which is answerable that phrase in the seventh verse, where Christ is said to assume or take the forme of a servant, to signifie, that as he was very God, so he was very Man: and to declare this, that he was found in habite and fashion as a man; that is, in his speaking, sorrowing, weariness, eating, drinking, &c.

Wherefore I disallow not *Chrysostomes* judgement, for which this may be said, that *Paul* elsewhere useth this as a reason, that we should not set our mindes upon the world, because *σχῆμα*, the fashion of it is transitory. *Saint John* useth also the same argument, *1 Iohn 2. 17.*

*Be ye transformed:* That is, be changed; be not as before, but turne over a new lease, as I may say.

*By the renewing of his minde:* Here the manner; not every change will serve the turn, it must be of the mind. It is no transformation or essence of the body or mind; nor transformed as *Lots* Wife was, nor as the Friars and Monks are, when they put off their secular habit, and put on a Coule: nor a transforming of the complexion of the face and haire, by painting and powdring, as some doe.

*Minde:* *Paul* spake before of body, why doth he here speake of the minde? Because in the first verse he spake figuratively of sacrifices, which were performed by the bodies of beasts, yet he understood also the minde: but here expounding what he meant before, he saith minde, because it is the principall part to be changed, and because there begins the change: for as the deformation begunne in the soule, so the reformation begins there also, and from thence, is the body changed and renewed, as the *Lanthorne* is illustrated by the candle within.

*Renewing:* Not making spike and spanne new, as we say: no new substance, no new faculty, either of knowing, remembering, &c. onely new qualities. Man was new in his creation, grew old by his fall, is renewed in his Regeneration, the manner whereof *Chrysostome* expresseth by the repaying of an old house; as there is the same house, the same roomes; onely it is new hung, or whited: so there is the same man, the same faculties, onely the old corruption is taken away, and new grace bestowed; as in a poysoned river, there is the water, the running, and the poyson; when it is healed, the water and the running remaine, onely the poyson is taken away.

The efficient cause hereof is God: the instrumentall cause, the Word and Prayer; the Sacrament of it, Baptisme.

*Believers must endeavour and seeke after the renewing of their minds.* Ephel. 4. 22. 23. Put off the old man, and be renewed in the spirit of your minde. All Scriptures prove this, which require that we should become new creatures.

From the dependance, we must cease from evil and do good: when we have left evil, we must not stand as neuters. It is not enough though the World cannot accuse us, if Gods Church cannot commend us for some good: no discharge to a Minister, if he teach no false doctrine, but he must teach the truth also: so of all other callings.

From the opposition: *Be not conformed to the world, but be ye transformed.* There is no agreement between these, a man cannot be both of them: he cannot be a worldling and a good Christian. It is as easie to bring heaven and hell together: we cannot serve God and the world: for the will of God and of the world are contrary. We cannot look East and West at the same time, or at the same time goe towards *Egypt* and *Canaan*. Some perswade themselves, that they may be covetous, proud, &c. and good Christians: but it is impossible. *Solomon* at a time thought that he might follow pleasure, vanity, wine & women, and yet be a wise man, and a good worshipper of God, *Ecc. 2. 3.* but he was deceived; either be all for God, or not at all for him. If thou wilt be for covetousnes, whoredom, pride, drunkenness, what doest thou at Sermons? give over thy shew, thou art but an hypocrite. *Te that owe the Lord*, saith *David*, *Ps. 79. 10.* Hate evil, for they that love evil, hate God.

*By the renewing of the mind.* Many carry their bodies comely when they come into the Church, but the mind is all in all. To draw neer with the lips, and to have the heart far off, is a thing God hates. The body is to be regarded, but principally the heart. *Optimus animus, pulcherrimus Dei cultus*, saith an heathen man divinely. He worships God best, who hath the best mind. If you pray, pray with the Spirit; if you sing, sing with grace in your hearts. If you will be renewing and purifying, *Renew your minds*, saith *Paul*; *Purifie your hearts*, saith *James*. Out of the heart, saith our Saviour, proceed whoredoms, murder, theft, &c. *Mat. 15. 19.* This is the nest where the Cockatrices are haught, this is the den from whence come these wild beasts; this is the wombe which bringeth forth these monsters: therefore wash thy heart, *O Jerusalem*, *Jer. 4. 14.* make clean thy inside.

He calls upon them which are justified, and so already sanctified to be transformed and renewed, from whence are commended to us, proceeding in grace and perseverance.

For proceeding, Renovation is not the worke of a day or a yeer, but of our whole life. As a man having an old house, must be repairing and doing some cost every day, or else it will be to his great losse; so we must be every day toying in this hard task of Mortification, when thou hast overcome one sin, be dealing with another: thou mayst not be idle. Alas, how canst thou, having such an heart, that the Sea comprehendeth not more variety of creatures in it, than thy heart (that bottomlesse gulph) variety of sins? There be many crooks and corners which thou never sawest: yea, which the most piercing eye of the most sanctified man never saw.

Secondly, for perseverance. This argues the inward form of godlinesse to be in us. Hear a cloath as hot as you can at the fire, yet it wil

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ad Tit.

1 Cor. 7. 31  
1 Iohn. 2. 17

Use 1.

Use 2.

Use 3.

Sema.

Jam. 4.

Use 4.



soon wax cold, but fire can never wax cold; it heats *fortiter & perseveranter*, forcibly and continually, because it hath the forme of heat in it: as the Sunne alwaies gives light, because it is so formed of God. The formes of things are alwaies active in their kinds. Many are holy at Church, prophane at home: In one company civill, in another wicked and vile, because the very forme of godlinesse is not wrought in the heart. A wicked man wanting grace may be compared to a vessell full of stinking liquor; a good man to a vessell full of that which is sweet and wholesome: outwardly you see no hurt, you say, in such a man who is wicked: but pierce him, put a rap into him, give him some occasion, let him be in evill company, then you shall heare him speake or doe nothing, but that which is offensive: as a man truly and inwardly renewed, speaketh and doth nothing, but that which may minister grace to the hearers.

v/c 5. Here's a great comfort to them which are justified, they are transformed: if thou beest so, thou art not like the world, and as thou wast before. If thou askest what thou wast before? I answer, that thou wert like a beast, nay like the Devil, but by the renewing of thy mind, thou art become like a man, like an Angell, nay, like our Lord Jesus Christ: for God hath appointed that we shall be *συμμορφῶμεθα τῷ ἑκείνῳ*, conformable to the Image of his own sonne; and more beautifull I am sure we cannot be. Also we have a new Father, which is God; and new company, the blessed Saints and Angels. O how deformed, base and odious are wicked men! no toad so lothsome in our sight, as an unregenerate man in the sight of God, because of his corruption: labour therefore for a renewed minde. The world is all for new clothes, new houses, &c. But what good is it to have a new house, and an old, rotten, vile, and forlorne conscience? Downe with thy sins, that thou maiest be builded up into a spirituall house, a Temple for the holy Ghost.

If thou wouldest know signes of this Renovation: As when the Holy Ghost fare upon the heads of the Apostles, they spake with new tongues: so if thou be transformed and renewed by that spirit, thou wilt have,

First, new words: not evill words, and offensive, according to the fashion of the world; but words powdered with grace and goodnesse.

Secondly, new workes: The workes of the world, and the old man, are whoredome, drunkennesse, &c. but thou art chaste, temperate, &c.

Thirdly, A new judgement: The World judgeth that God will be mercifull, though men take liberty to be negligent in his worship, vaine and sinfull: thou judgest the contrary. The World judgeth that men neede not be so precise; as to stand upon conscience in all his words and deeds; but thou judgest that all care is too little, to avoyd sinne, and to serve God.

Fourthly, New affections. The worldling joyeth in nothing so much as in riches, pleasure, &c. nor sorroweth so much for any thing, as to be crossed in these: but if thou beest renewed, thy greatest griefe is for thy sins, and flow proceeding in grace, and thy greatest joy to be assured of the favour of God, and to be able to master thy corruptions. These and such like are tokens of our renewing: God grant they may be found in us. Amen

Verse 2. — *That ye may prove what is that good, that acceptable, and perfect will of God.*

**I**N these words, the exhortation is amplified from the end: That ye may prove, &c which is plainly expressed in the English, and by implication necessarily understood in the Greeke phrase.

Here are two things: First, the action, prove: Secondly, the Object, the will of God. This will is amplified by divers adjuncts; It is good, acceptable, perfect.

*Prove*: This word in English very often signifies, to confirme, or to avow or justifie a thing in doubt or question: not so the Greeke, but sometime to have experience, sometime to try; sometime to know, because by tryall we know things; sometime to approve and allow of, as silver, which by the Gold smiths tryall is found good, is therefore called *δοκιμῶν*, of the word in the Text, that is, allowed, not counterfeit, but good and currant.

*Will of God*; Gods will is either his antecedent will, or consequent; his secret or revealed will. The first is called the will of his good pleasure, which is secret till the event declare it. The second is called the will of the signe; that is, his signified will, which wholly, absolutely and perfectly is contained in the Scriptures.

Some here understand the secret will of God: if so, then the Doctrine is this: we cannot have comfortable experience of Gods good will toward us, till we be renewed; and so the exhortation is amplified from the sweet effect of it. But though this be a very good exposition, yet I take it, that it is more proper to understand the will of God for his revealed will, unto which we are to conforme our lives, and so it best agrees with the Reasonable service spoken of in the first verse, of the which verse this second is an exposition, and also with the drift of the place, which is to exhort to obedience, of which the Word is the Rule: and thus the Word of God is called his Will, and obedience the doing of Gods will: *Matth. 7. 21.* So then to prove, must here signifie to try or search, and to approve; the first implying undoubted knowledge, the second good and holy life.

*Only the renewed doe certainly know and allow by religious practice, and doing the will of God:* Eph. 5. 8, 10. *Walk as children of the light, proving what is acceptable to the Lord:* and verse 17. *Be not unwise, but understand what the will of the Lord is.* He speakes to such in whom is renewed the light of grace. So *Phil. 1. 9, 10.*

A man in his pure naturals, is neither able to understand, nor to doe the will of God. *Obser.*

Then all unregenerate men are blinde in the things of God: So saith Saint Paul, *1 Cor. 4. 14.* *The naturall man cannot know the things of the Spirit of God, because they are spiritually discerned.* Paul (and so every man) before his conversion, hath scales before his eyes; he is starke blinde: and therefore Gods children are said to be illuminate: *Hebr. 10. 32.* This is harsh to carnall men: Are we blinde? say the Pharisees, *Job. 9. 40.* The Pharisees had the Old Testament at their fingers ends, and yet were blinde: a wicked man may define accurately what faith, repentance, &c. are; but there is a secret in these, which he cannot know without renovation. *The secret of the*

the Lord is with them that serve him, Psalme 25. 14. The carnall man knowes what Preaching is ; but here he failes for want of renewing, he cannot see the excellency of it, and value the price of it to salvation : he accounts it foolishnesse. He knowes what obedience is ; but he seeth not the necessity of it, but perswades himselfe, that though he live in vanity, and in the practice of many sinnes, he may be saved. He understands what Faith is in the definition ; but the excellency, necessity, power, sweetnesse of it, he knowes not. He hath speculative knowledge, but he hath not experimentall, which is more, certaine, and helps the speculative also. A Physician findes those secrets by practice, which he never could attaine by reading and study : so many that can never a letter on the booke, are better Divines than many great Clerkes, because they have the experience of such things by the renewing of their minds : as a man that hath tasted honey, better knowes the sweetnesse and goodnesse of it, than he which never hath tasted it, but only knowes it to be sweet by reading. To believe, is as a Commentary to teach what faith is : to obey, will teach us what the Doctrine of faith and obedience is, *Ioh 7. 17.*

All unrenewed men are also rebellious : They are not subject to the Law of God, nor (during their unregenerate state) can be, *Rom. 8. 7.* You were as good speake to a beast or a blocke of obedience, as to a carnall man : though he know what is good and ill, yet he is a slave to his lusts, and under the dominion of sinne, and therefore hath no power to obey.

This should move us to seeke and labour for a renewed minde, which many have not though otherwise perswaded of themselves.

Art thou blind and ignorant, though living under the meanes of knowledge ? Thou art carnall. A withered branch or plant receives no benefit by the raine, but that which hath life and sappe in it, flourisheth and is fruitfull. So if thou profit not by the Word, thou hast no sappe or life of grace in thee, but art withered.

But it may be thou knowest ; but dost thou allow of the good things thou knowest, as faith, repentance, &c. accounting them happy which have them, and them miserable which want them ? Yet thou mayest proceed thus farre, as the woman in the Poet, I see the right of better things, and allow of them, but I follow the worse. Thou approvest (it may be) in thy judgement of these things, else thou wert an Atheist ; but dost thou approve of them in thy affections, as to desire them above all things, and to have grace to doe according to thy knowledge ? If not thus also, thou art yet a very carnall unregenerate wretch.

As a man at a feast, which commendeth a dish of meat, yet eateth none ; or if he be carved a morsell, throweth it to the Dog : so is he which knoweth and alloweth of holy things, yet no way desireth to finde such things in himselfe, or practise them. But those which are renewed, they eat, and are nourished.

Carnall Esau knew doubtlesse the way of godlinesse, and allowed it in his judgement ; but in his practice he preferres his pleasure, and every trifle before it ; but *Iacob* being renewed, accounts of the tokens and signes of Gods favour,

more than of his food ; and is never so well, as when he is in his holy meditations, prayers, and exercises of godlinesse.

Verse 2. — that good, that acceptable and perfect will of God.

This is a description of Gods Will by the Adjuncts ; of which, three are here set downe, good, acceptable, perfect.

Interpreters differ in the reading and applying of these words, though without any materiall difference in the sense.

*Chrysostome* puts in a word before these ; That we may approve *τὴν διακρίνοντα*, things that are excellent : indeed so *Paul* speaketh, *Phil. 1. 10.* but that word is not here.

Some would have it thus : that ye may prove what the will of God is, which (namely) to prove the will of God, is good, acceptable, and perfect. Applying these things, to prove not to the will. So *Erasmus* and *Ambrose* seeme to understand.

Some thus, to prove what the will of God is, and what is good, and acceptable, and perfect. So *Bucer*, as *Berza* notes. But the best and most naturall is to reade it as it is translated here, which most learned men doe follow. And then these are added, either to note the excellency of the will of God, to draw us on to affect it ; or in opposition to the Ceremonies of *Moses* Law, as shewing that renovation and obedience to the will of God, is better than the Sacrifice of beasts, &c.

Good : in regard of the Author, in it selfe, and to make us good.

Acceptable : It is not so to all men : but it is alwaies so to God ; nothing pleaseeth him, but that which is according to his owne will.

Perfect : In regard of the doctrine of faith and manners, not needing the supplement of humane traditions and devices : a perfect rule for Preachers to teach, and for hearers to follow.

The will of God is good, acceptable and perfect, Doct. *Psalm. 12. 6.* The words of the Lord are pure words, as silver seven times purified, *Psalm. 19. 7, 8, 9, 10, 11.* The Law of the Lord is perfect, &c.

Mans reason is no sufficient rule of our faith and life : many will yeild to no more of the doctrine of salvation, than they can discern by their owne reason : but this is a blind and crooked rule : He that relies upon his naturall reason, is as farre short of him which believes the word, as he is beyond a bruite beast that wants reason.

Neither is custome, nor the example of our fore-fathers, or of others, nor our owne good meaning a sufficient rule ; and yet these among ignorant soules are much set by, yea, all in all. But *Saint Peter* tels us, that we are redeemed by an unvaluable price, from our vaine conversation, received by tradition from our fathers, *1 Pet. 1. 18.* And *Esaie* calles us to the Law, and to the testimony, affirming that if we doe not according to these (whatsoever customes and good meanings we have, and whatsoever others doe) it is because there is no light of grace in us.

If then thou wouldst so live that thou mightest please God, search the Scriptures that thou maiest be acquainted with his will ; that is good and acceptable, and perfect, that according

deth therewith : they that walke according to that rule, *Peace and mercy* shall be upon them, *Gal. 6. 16*. Let neither self-conceit, nor the credit of any man, though never so learned, draw thee to admit of any thing that agreeth not with Gods Word. Try and prove all things, but hold fast that which is good, *1 Thes. 5. 21*. when thou takest money, if thou doubtst of any piece, thou diligently viewest it, thou triest it by the sound, thou assayest to bend it, thou rubbest it, so wary thou art not to be deceived, in a matter though but of a groat or six pence. O much more see thou be careful in matters that concerne thy obedience to God, that thy actions may be agreeable to his will, if thou hast any desire of the salvation of thy soule.

Verf. 3. *For I say, through the grace given unto me, to every man that is among you, not to thinke of himselfe more highly than he ought to thinke; but to thinke soberly, according as God hath dealt to every man the measure of Faith.*

**I**N the two first verses the Apostle in generall termes exhorted to a holy life. In this verse, and so to the 14 verse of the 15 Chapter, his exhortations are more speciall, naming many particular vertues to be imbraced, and vices to be shunned and avoyded.

They are usually thus distinguished: The Precepts in this Chapter are called his *Ethicks*, in the 12 Chapter his *Politicks*, in the 14 and 15 his *Hieraticks*. In this twelfth he teacheth us how to behave our selves to all men; in the 13. how toward Magistrates, in the 14, 15. how toward the weak, in regard of things indifferent, and come under the consideration of matters Ecclesiasticall.

The first vertue he commends to us, is *modesty and humility*; and the first vice he reproves, is *arrogancy*; and to these appertaine Verses 3, 4, 5, 6, 7, 8.

He brings in this Precept with a Preface, in these words, *I say, through the grace given unto me, to every man that is among you.* This Preface is first to be considered.

*I say.* That is, I declare, I command, I charge you that you be not high-minded, but lowly and modest. He doth not barely affirm, but he speaketh with authority; he doth not aske them leave to speak, he speaketh not as an ordinary man *καὶ συνημμένον* by permission *ἀπὸ καὶ ἐμπειρίας*, by a Commandement, as the Embassadour of God. We doe often intreat, desire, and beseech you to give us leave to speak, but it is not for want of authority, we may command.

*Through the grace given unto me.* This is not in the nature of an oath, as *Sacerius* noted, but an allegation of his authority.

*Origen* by grace understood the favour *Paul* had with the Romanes; as if he should have said, I know I am gracious with you, and therefore that you wil suffer me plainly to deal with you.

*Ambrose* by grace understands *Peritiam spirituale discipline dominice*: The knowledge and experience he had in heavenly instructions and admonitions, which may in part be admitted.

But the best is to take *Grace* for his Apostleship, and the Authority thereof; so *Grace* is taken, *Rom. 1. 5. Gal. 2. 9*. As if he should say, I command you by the power of my Apostleship, which *Paul* of all other had reason to account and call *grace*; seeing he was before a grievous persecuter, and now not onely received to mercy, but also preferred to the highest dignity in the Church, namely to be an Apostle.

Also me thinkes it exceedingly becomes *Paul* to call his Apostleship *Grace*, because he now is to exhort to modesty and lowliness: for herein he is himselfe an example to his rule, acknowledging his Calling, Gifts, Authority, not to be of himselfe, but of the meere favour and grace of God.

*To every man that is among you.* That is, faith *Fama*, to every man that is eminent among you, whether Apostles or Evangelists in the Church, or Princes and Magistrates in the Commonwealth. But there is no necessity so to restrain it, because it is a duty belonging to others as well as to them; and the Syrian Translatour renders it, *Omnibus vobis*, to you all without exception: and if it were to be restrained to any, it is the opinion of a very great one in his time, that it should be to them which are inferiour and subject in the Church; seeing, faith he, there are two orders of mortall men, one to whom government is committed, the other whose duty is to obey, I weene, that for the variety of gifts, the first are to abound in knowledge, that they may be able to teach every man his duty; the other to remember the saying of the Apostle, that he think not more highly of himselfe than he ought to think: but that he think soberly, that he learn those things which concern himselfe, and not curiously search further; that so doing he may hear his Lord say thus unto him, *Wel done thou good and faithful servant.*

*To every one: παντι*, in the singular number; as if *Paul* had a Catalogue of their names, and so spake to every man in particular, and by his name. This is the Preface, which he setteth before his precept of modesty, wherein he doth not intreat them as *vers. 1.* but command them; because if he had spoken by entreaty, they would not have heard him; for its the nature of proud men to be the more lofty and scornful when they are intreated, and therefore he speaketh in terms commanding.

In this Preface you may note two things: first, the Authority by which he speaketh. Secondly, the Persons, to whom.

*The power whereby Ministers doe charge the consciences of their hearers, is a divine power given them, when he calls them to the Ministry.* Read *Mat. 10. v. 5. to the 16. Mat. 28. 19, 20.*

*Object.* But these are spoken of the Apostles.

*Answer.* Of them as extraordinary, of us as ordinary Ministers of the Gospell; and therefore in necessary matters of office we are conjoynd, *Ephes. 4. 11, 12.*

It is a great grace to be a Minister of the Word. The terme *Grace*, shewes it to be honourable: and indeed many great titles are given to Ministers: they are called Embassadours for Christ. Fathers, the first title of honour which was in the World; Angels, which are the Noblest of the Creatures, &c. How guilty then are such

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magnum  
bro. q. 235  
cuius. d. in  
stimul.



such, who count them, *hoc nomine*, even for this cause, base and contemptible, imputing those honourable titles, as *Priest* and *Minister*, as terms of disgrace.

Its one of the blots of this Kingdome, which hath wel-neere as many learned Ministers, as all *Europe* besides, that a Minister is seldome spoken of but with *diminution*, and the simplest in the multitude have eloquence enough to disgrace their persons and calling.

Among the Jewes the Priests were sometime married into the blood Royall, and in the dayes of our forefathers, they accounted it an honour to have one of their children an *Abbot* or a *Bishop*, in which callings then they onely lived like Epicures, having nothing of a good Christian but the title. But now there is scarce a Gentleman so meane, but, if either his daughter be matcht with a Minorister; his sonne into the Ministry, he accounts, forsooth, his House and Bloud to be disparaged, unlesse that necessity make him willing for some maintenance.

It was one of the great sinnes of the Jewes fore-running the Captivity of *Babylon*, 2 *Chron.* 36. 16. I would it were not one of the great finnes of *England*.

But from whence is the contempt which is cast upon this calling? Surely it is either from the Ministers themselves, or from the people. If from themselves, then because they live not suitable to their Calling, in preaching diligently, and living conscionably. Indeed I must confesse, that God in his just Judgement spreadeth dung upon the faces of many in that calling, for their lewdnesse; and as there is nothing more honourable than a learned, diligent, and conscionable Minister; so there is nothing more vile and base, than one that is lewd and unconscionable: If the salt have lost his savour, it is thence forth good for nothing, but to be cast out, and to be troden under the feet of men.

But if this were the cause, then onely bad Ministers should be in contempt; but now, the best and quietest in the Land are subject to reproach: *Honor est in honorate*; Why then are not these honoured? It may be, because they are for the most part poore and needy, having nothing to leave their wives and children, but that heavy burthen of poverty, through the unconscionable payment of their duties. But this ought not to be the cause: for though we be earthen vessels, yet we bring unto men the treasure of holy knowledge unto eternall life. This may be one cause: but the speciall and principall cause is this, as it hath beene alwaies, namely, the corruption of the people. The drunkard, the Blasphemer, the Whoremaster, the Vsurer, &c. they cannot live in peace by their Minister, but they must be reprov'd and controuled for their faults. Here's the cause, because they may not runne to hell without impediment: but the Minister (as he is bound) admonisheth them, and would draw them to repentance, that they might be saved; therefore they hate them, and despise them. But if this be the cause, we must still be despised; this is our comfort, that though we be not acceptable to men, yet even in this we are a *sweet savour unto God*; 2 *Cor.* 2. 15.

The power whereby Ministers speake to the conversion of the hearers, is from God, they have

it not of themselves by their learning and eloquence, it is by the grace given unto them. The Harpe yields no sound, unlesse toucht by the hand of the Musician; so nor we speake effectually, but by the gift of God. Let hearers attribute the praise of their conversion to God, as we give the praise of a faire hand, not to the penne, but to the writer: and let them pray for the grace of God when they come to heare, whosoever the Preacher be.

Ministers have warrant by the grace of their calling, to command, when they see cause, and to speake with authority. 1 *Tim.* 4. 11. *These things command and teach.* And *Tit.* 2. 15. *These things speake and exhort, and rebuke with all authority, let no man despise thee.* If men be stubborne, and will not be perswaded and reclaimed with gentle intreaties, then, *supra hominem aliquid est presumendum*, we must take upon us the power of our office, that they which will not heare us when we beseech, may feare us when we command, and threaten the Judgements of God. For that which we speake by our office, is of power both waies. If we absolve, (them which are capable) it is as if thou wert absolved at Gods Judgement seat. When *Nathan* saith to *David*, *Thy sinne is pardoned*, it is as comfortable to *David's* conscience, as if God himselfe had spoken it from heaven. On the contrary, if *Elisba* curse, and *Paul* deliver to Satan, it is presently made good by the Author of their office: for the weapons of our warfare are mighty, having vengeance in a readinesse against the disobedience of prophane men: 2 *Cor.* 10. 4, 6.

To every one: The Minister must have a care of all his flocke. Every soule is the Lords; is the soule of the poore man, aswell as of the rich. As the Sunne shines to all, and as the Center equally receives all the lines, so must the Minister tender the good of every one. It may be he is more familiar with thy neighbour than with thee; if thou beest a blasphemer, or a drunkard, or some way culpable of enormous faults; it is out of a wife and equall care: for that which he labours to effect with his familiarity with the good, he would effect with thee with a more reserved and austere behaviour.

The Physician, out of an equall care, ministereth sweet things to one, bitter to another. If the Shepheard sometime send out his Dog, it is out of a care to bring in a wandring and straggling Sheepe.

In matters of his office he is equally a debtor to all, though he vary his words and countenance, according to the necessity of his hearers. When he speaketh, he speaketh to every one; see thou, that thou applyest things spoken to thy selfe. When we exhort to repentance, we exhort every one; when we reprove pride, we reprove it in all, &c. When promises are delivered, every one thinkes himselfe meant: so must he when we urge commandements. Whether we exhort, promise, threaten, command, so we must preach, and so ought you to heare, as if spoken to you every one by name; if you refuse to heare and obey, you refuse not us, but him that sent us, who requireth of us to take paines, of you to profit by our paines, which God grant, *Amen*.

Vers 3.

Use 3.

Use 4.

Use 2.

Verse 3. — *Not to thinke of himselfe more highly than he ought to thinke, but to thinke soberly.*

**T**His is that which under the forme of an Edict, Paul commandeth; namely, that we should not be arrogant, but modest. This is delivered both negatively and affirmatively, after the manner of the Hebrewes, among whom, as in the *Psalmes* and *Proverbs*, those things which are once declared by a Negation, are againe repeated by an Affirmation; *ut efficacius traduntur*, saith *Tolet*, that they may be more effectually delivered.

Paul dealeth not thus in every precept, neither doth he use a preface, heap up arguments, and amplifie the matter: but so here, because arrogancy and curiosity are the bane of the Church, and it is hard to dissuade such; therefore here he taketh the more paines.

The Negative part: *Not to thinke of himselfe more highly than he ought to thinke.*

These words are diversely read and expounded. The best translation is this that we follow: and for the sense, there are three expositions very good: one of *S. Augustines*, another of *S. Ambrose*, the third is *S. Chrysostomes*. *S. Augustines* is, that we should not be curious to search into things not revealed, or into things revealed, above our gifts and capacity, as *Calvin* addeth, which may puzzle and trouble our minds, rather than edifie our consciences.

*S. Ambrose* expounds, as if Paul would have us be contented with our lot, and not to meddle with those things which are not granted to us, that is, not to be *busy bodies*, and *medlers*, intruding into other mens offices; as if a man have skil in the Law, to take upon him Ministerial duties: but every man *spartam ornare*, to honour and apply his own calling.

Saint *Chrysostome* gives this meaning, that wee should not have too high a conceit of our selves, of our own learning, wit, capacity, judgement, contemning other men, that we should not *superfentire*, as *Cajetan* properly renders the word. This our *English* Translation followes; and is the best, because it containes both the other: for if a man goes out of his calling, meddling with things not belonging to him, and goes beyond his gifts, it ariseth from the high conceit he hath of himselfe.

Hence we may describe arrogancy, to be a vice, whereby being puffed up with the admiration of our own worth, we take upon us over other men, curiously searching into things hidden, and meddling with things not belonging unto us, and contemning all other mens judgements, opinions, sayings, doings, in comparison of our own.

*EpiR. 57.* But to thinke soberly. This is the Affirmative part; *S. Augustine* read it, *Sapere ad Temperantiam*: Temperance or Solvency, is when we moderate our delight in meat, drink, and things venereous: Here it is translated from the body to the mind, and signifies that modesty which every one ought to use, that they may thinke moderately of themselves, and containe themselves within their own bounds; and this to be observed, lest it befall these arrogant persons, as it befalls drunkards,

which doe and say that which no wayes becomes them.

*Chrysostome* derives the word *σωφρονισμός* *Σοφισμός* *τῶν σῶν τῶν σῶν*, because such men as are temperate in eating, and drinking, are of sound minds, so also of sound bodies and senses; but he that exceeds, proves a very sot. The same Father joynes these three together, the proud man, the mad man, and the foole; and if you will make up the messe, put the drunkard to them. The proud man is a mad man, a foole, and (by this text) a drunken man. The difference betweene these is this: we pity fooles and mad men; but proud men and drunkards are hated, and worthy of punishment.

*Solomon* saith, There is more hope of a foole, than of him, who is wise in his own conceit: *Superbia semper sibi videtur esse sapiens* (saith *Anselme*): A proud man always thinks himselfe wise; but he is, and speakes like a foole. *Pharaoh* was a proud King, and how like a foole did he speake, *Exod. 5. 2.* who is the Lord (saith he) that I should obey his voyce? So what was the cause that the King of *Assur* speaketh so foolishly, *Ezay 10. 13.* but his pride? So in our own tongue, we for the most part give the foole to the proud man; a proud foole: *Pesto proud, ponitur Foole.*

All believers ought so to carry themselves, that they do not manifest themselves to have a lowly and modest opinion of themselves *Ecclef. 7. 16.* Make not thy selfe overwise, *Phil. 2. 3.* Let nothing be done through strife and vaine-glory, but in the lowliness of mind, let each esteeme other better than themselves. Also, *1 Cor. 3. 18.* Gal. 6. 3. *1 Pet. 5. 5.* Be clothed with humility.

Here are to be reprehended our curious professors and *Polypragmons*.

For the first. It is come to passe in these times, that let plaine and manifest truths be taught; it is tedious; it pleaseth not if there be not some querp and quiddity, above the reach of ordinary conceit. The aime of most, both Preachers and hearers, is to seeme witty and learned, not to be truly godly and religious. So doe most men now study to invent and defend new things, *quasi vinculis lascivientes*, waxing wanton in questions, and desiring to dispute rather than to live, that he is accounted *Pro non sano quoniam sic insanit*; but a dunce and silly, which is not mad in this sort, and out of his right wits.

Tis too true which the Foet said; Our eares are too covetous: Our hearers desire to heare new and subtil discourses, and things fitter for the Schooles, than for the Pulpit. Of these things Saint Paul fore-told, *2 Tim. 4. 3, 4.* The time will come (saith he) when they will not endure sound Doctrine, but after their own lusts shall they heape to themselves teachers, having itching eares; and they shall turn away their eares from the truth, and shall be turned unto fables. If Saint Paul had now lived, he could not have more plainly described our curious professors. They heape to themselves teachers: they have itching eares; which *Aquinas* saith, is, when we desire to heare novelties and niceties.

*Fatalis hec ingeniorum cabies* (saith *Lypsius*): This itch of mens wits and eares is fatall to these times, and almost incurable in the judgement of a great Physician, who saith, that there is no skab or itch more incurable than the ambition of sects and new opinions.

For

For the second, which are busie-bodies, not keeping themselves within the limits of their own callings. These *ſtu to zelo pleni*, ſaith *Melancthon*, full of foolish zeal, are never wel, but when they are taxing and finding fault with something in the Church or Common wealth: so soone as they are converted, they can teach their Prince, how to governe, their Ministers how to preach, what lawes are fit for the Kingdome, what orders for the Church: Yea, they are presently so illuminate, that they can see every blemish in the Church, and every moat; which in themselves and their companies and families cannot see beames, and foule and intolerable evils: Eagle-eyed abroad, to spie faults in others, and to look into things which concern them not, but as blind as beetles at home.

But whats the reason that many among us should thus run out, and forget themselves? Surely they think that if they should not censure others, and find fault with some thing, they should be accounted no body, and to be blind, and to have little profited in knowledge, when rather this practice shewes them to be blind or ill-fighted: for if they did see wel and perfectly, they would see reason to perwade them to judge charitably of the State in which they live, and to keep themselves in their own callings. When an old man takes a Book to read, he holds it farre from him; I take it, not for the strength and goodnesse of his sight, but for the weaknesse and dimnesse: so when our Brownists and contentious spirits, see so wel a far off, and so ill neer at hand, it argues them to be dul and thick-fighted.

This curiosity Christ reproved in *Peter*, *Joh. 21. 21, 22.* When *Peter* enquired of Christ what *Iohn* should doe; *Whats that to thee?* saith our Saviour, *Follow thou me.* If things be thus and thus ordered in Church and Common-wealth by the wisdom of thy Governours, Whats that to thee? follow thou Christ, by walking conscionably in thine own calling, *Tantumne abire tua citi est tibi aliena ut cures?* wastest thou worke at home that thou art so busie abroad? *Study to be quiet, meddling with thine own businesse*, as the Lord commandeth thee, *1 Thes. 4. 11.* I earnestly beseech all them, into whose hands these my poor and unworthy labours shal come, that they make conscience of their wayes, and beware of these two rocks, whereat many have made shipwrack. These are the very bane of the Church. It may be thou hast been a censurer of others, a busie-body, a curious inquirer into controversies. It may be thou hast spent much time in reading the idle Pamphlets of the Brownists. Examine in the feare of God, *what benefit thou hast gotten to thy selfe, and brought to the Church thereby.* Doeſt not thou begin to stagger between two opinions, which wert before wel resolved. Thou hast perchance puzzled and ensnared thy minde, which was before comfortably settled in the truth. What other fruits have these things brought forth, than hatred, emulation, strife, envying, schisme, separation? If thou beest faulty, repent, and return to thy selfe, to the Church, to God. mortifie thy proud and arrogant conceit of thy own worth. *Be not righteous overmuch, nor make thy selfe overwise*, *Eccles. 7. 16.* He that is a slave to glory, wil never prove a true and faithful servant

to God. And he that is proud, will never live peaceably in the Church, *Prov. 13. 10.*

Verse 3.—According as God hath dealt to every man the measure of faith.

IN these words is set downe the Rule of that sober conceit and thought that every one should have of himselfe; with the Amplification of it.

The Rule is the measure, that is portion or proportion of faith, which God hath bestowed on us.

I understand not here by faith, fidelity, as *Tolet*; though he that dealeth faithfully in his calling (if any) may thinke the better of himself.

Neither do I take it for justifying faith, though excellency in all other gifts were nothing without this. But I understand faith more largely with *Maſter Reza*: as for the knowledge of God in Christ, for the understanding of Religion according to the word, and for all other spirituall gifts bestowed on the faithfull, either in the primitive times, or in these dayes.

These are called faith: both because they are given with faith, and because they are exercised by faith.

The Amplification of the rule is, from the efficient, God: from the subject, every one: the manner, He hath dealt.

As God: We have not our gifts from our selves, but from God, who divides to every man, *καὶ ὡς βούληται* as he will, not as we wil, *1 Cor. 12. 11.*

To every one: None but have a calling, and a portion of gifts correspondent.

Hath dealt: Given: *Eph. 4. 7.* Divided: *1 Cor. 12.*

11. Here, he hath dealt, hath shared, hath parted to every one a portion; not all gifts to one, nor the same gift to every one in the same measure; this being here opposed both to universality of gifts, and also to perfection, which are in none but onely in Christ.

God dealeth unto every one in the Church a measure and portion of gifts, as it pleaseth him. This is proved by the Parable of the Talents: *Mat. 25.*

15. Every man hath his proper gift of God, one after this manner, another after that, *1 Cor. 7. 7.* and *12. 11.*

*Pareus* observes from hence, that the Pope cannot be a member of Christ, because hee chal- lengeth a plenitude of gifts and power, whereas every one hath but a certaine measure parted to them.

*Gualter* observes, that we may not be proud of faith and spirituall gifts, much lesse of such base things, as beauty, riches, apparel, &c.

*Reza* observes, that though we may not be proud of our gifts, yet we must be conscious, and take knowledge of them, lest we be unthankful, and that we may employ them to the good of the Church, and glory of God; being therefore called the *Manifestation of the spirit*, *1 Cor. 12. 7.* They are not to be wrapt up in a napkin and hidden. *Paul* sometimes takes knowledge of his gifts, and as occasion is offered, professeth that he laboured more abundantly than they all, (but with singular sobriety and modesty) yet not *J.*, but the grace of God which was with me: *1 Cor. 15. 10.*

Every man is to thinke of himselfe, not above, but according to the measure of Faith. Examine then

a Portion  
singula  
quemq; No-  
bilisat,  
hunc forma  
decent, hunc  
robore in ar-  
mū, Hunc  
rigor, hunc  
pietas, illū  
solertia lu-  
rus, &c.  
Claud.  
Doct.  
Obſer. 1.

Obſer. 2.

Obſ. 3.

ſe 1.



then the *measure* of Gods gifts bestowed on thee, and so apply thy selfe, as in reading and studying the Scriptures : read and study such things specially, which God hath enabled thee to conceive and understand. If thou meet with difficult and hard things, passing thy capacity, tyre not thy selfe about them, let them alone : Beleeve that to be true which is written, though thy gift will not serve thee to see the reason of it. Every man cannot fathome the depth of Predestination, neither hath every man a gift to understand the Doctrine of Church government, and to judge of Controversies. *Qui sua metitur, pondera ferre potest* : He that walketh not beyond his gifts, walketh safely. Herein is modesty and lowliness, not as one of the Fathers said <sup>b</sup> ; When we dispraise our selves, and complaine of our wants, as many will doe out of arrogancy ; but when speaking of God and Religion, we keep our selves within our bounds, discouraging modestly, and in some things being content to be ignorant, and thinking others to be as learned as our selves.

Martialis.

<sup>b</sup> Nazian:  
oratione de  
modestia in  
disceptatio-  
nibus ser-  
vanda.

Thou art not called to government ; pray for, but prescribe not to thy Governours ; for it is not likely that God hath measured to thee a gift, to know what is meet for government. Be thou content to feed in the vallies ; if there grow a speare of grasse on the top of the mountaine, let them fetch it that are able : content thy selfe to feed upon such viands as our owne Markets and Country affords ; if there any that long for daintier and farre-fetched Gates, let them venture the Seas for them. The doctrine of Faith and Repentance is (God be thanked) to be had in every place : if any mans ability and gifts will serve him to travel in the controverted points of Predestination, free-will, Church-government, &c. hee may ; but stil let him not forget to *thinke soberly according to the measure dealt unto him*.

A man that goes to the brook for water, can bring no more than his pitcher wil hold : *Consider thy pitcher*, lest whilst thou goest about to understand above thy gift, thou bring to passe *ut nimum intelligendo nihil intelligat*, that thou prove thy selfe a very dolt. If a man eat of wholsome meat moderately, and according to the proportion of his natural heat, it turns to good nutriment ; but if he overcharge his stomach, & the natural heat be not able to concoct, it turnes to putrification : so is it with them which greedily search into matters above their gifts. Eat not too much honey, saith Solomon : *Prov. 25. 16*. So, wade not above thy height.

Vse. 2.

Hereby such are reproved who aspire to the Magistracy, Ministry, &c. and are not gifted for such Offices : They looke not to the measure of their gifts, but to the credit and maintenance of such places, when meaner places would better besit their gifts.

Also such who being gifted for one calling, yet meddle with another. *Non omnia fert omnia tellus* : Every ground wil not bear wheat. If every servant take upon him to direct in the house, and every souldier in the Army, there wil be order in neither, but confusion in both.

Vse. 3.

*God hath dealt*. The graces we have, are from God : Be not prond, he that gave them, can take them away. Hath he given thee wisdom ? he can strike thee with folly, with madnesse, &c.

God dealeth to thee, and to others according <sup>Vse 4.</sup> as he wil. If thou hast a greater measure, despise not him that hath lesse : if thou have lesse, envy not him that hath more. The want of this moderation in Ministers and people, may justly be lamented.

If God give gifts and Talents, he wil have an eye <sup>Vse 5.</sup> on us how we use them. The Lord that gave the Talents to his servants, went indeed into a far country, *Mat. 25. 14*. but after a certaine time he returneth and reckoneth with them, *vers. 19*. Here is our comfort, if he hath given thee but one Talent, he wil not expect ten : Thou seest others to go far before thee in knowledge, faith, &c. glorifie thou God with the grace thou hast received. He wil require more of Abraham than of thee, and more of thee than of him who hath not received so great a measure as thou hast : For this is a Rule, *Vnto whomsoever much is given, of him shall much be required ; and unto whom men have committed much, of him they wil aske the more* : *Luke 12. 48*.

Verse 4. For as we have many members in one body, and all members have not the same office.

5. So we being many, are one body in Christ, and all members have not the same office.

These two verses do not onely shew that God dealeth to all a *measure* or proportion of gifts, but also containe a reason to perswade to modesty, taken from the *Communion* of the faithful ; that as all the members of mans body doe sweetly and friendly conspire to the good of the whole body, neither being puffed up, nor envying, nor inroching one upon another, so should all the members of the Church behave themselves. It is brought in, saith *Rollock*, by an Occupation, which he expresth not : I thinke it may thus be supplied, as if the arrogant should say thus : Have not I such and such gifts ? Have not I read such and such Authors ? I trow, I fee as much as another. To this *Paul* answers : Though you are wel read, have great knowledge, excellent braines, yet you are but a member in the body of the Church ; and therefore as in the body of man every member doth his own office, so must you employ your gifts to the common good ; not to the disturbing, but to the peace and unity of the whole body.

Thus doth *Paul* take downe this untamed evil, *Arrogancy*, by an excellent reason exprest in a similitude ; of which are two parts. The proposition, verse 4. the *reddition*, verse 5.

First, of the Proposition, positively, and by it selfe, without the relation or application of it to the present purpose. The words are,

Verse 4. We have many Members in one body, and all members have not one office.

In this Proposition are three things affirmed of mans body : 1. That it is one. 2. That it hath many members. 3. That all members have not one office.

1. One body : The body is one, *1 Cor. 12. 12. Ephes. 4. 4*.

A thing may be said to be one divers wayes : 1. According to Numbers, cardinal, as one, two, three, &c. or Ordinal, as first, second, third, &c.

2. One is taken for *indefinitum quid* : indefinitely, as *Luk. 22. 50*. And one of them (saith the servant of the high Priest. So we say sometimes,

times, I met with one, who said, thus or thus to me, whose name it may be we know not, or remember not.

3. One, is spoken sometimes in disgrace: so Mark. 14. 12. And Judas Iscariot one of the twelve: upon which place Hierome, if that Commentary be his: *Unus numero, non merito*, &c. One of the number, but without any desert.

4. One is taken in way of excellency, as in that verse, *Unus homo nobis cunctando restituit rem*. Where that Noble Roman Fabius is called *Unus homo*, that is, a worthy man, as if then such another could not be found. So God is said to be one, *transcendentaliter*, *Unus numero*; not *Affirmatively*, but *Negatively*; not as divers things composed together are made one; but one because not two, as Deut. 4. 35. The Lord he is God, there is none else besides him. And verse 39. The Lord is God, and there is none else.

5. One is put for that which is *integrum*, intire, perfect, having all the parts: so chiefly is the body here said to be one: he speaks 1. not of a lame or defective body.

2. *We have many members*: For he speaks not of every body, as a stone, or a trunk, but of an Organically and ordinate body, as is the body of a man. *Many members*, not onely *πᾶλλα* but *μικρά*, as Tolet observes; not many onely, but of divers factions; yet most admirably and wisely put together with exceeding beauty.

3. *All members have not one office*: *τὰς αὐτῶν ἑκάστη*, they practise not the same things. All the members see not, all heare not, &c. but the eye sees, the eare heares, &c.

God hath wonderfully and most artificially framed the body of man, making it one, and yet having many and divers members, and these for divers employments: First, the Trinity as it were consulted about the making of it. Secondly, and it was last created, as the most exquisite piece of them all. Thirdly, so excellent is mans body, that the *Anthropomorphites* held, that God had such a body, and that ours was but the copy of his: because they knew God to be most excellent, they attributed to him such a body. Fourthly, the Philosophers were ravished with the consideration of it. Zoroaster cries out, *Ὁ τοῦ ἀνθρώπου σώματος ἀνδρῶν πύχνομα*, as if that nature had undertaken a bold piece of worke, when she made man. Euripides saith, that man is *σοφὸς τε καὶ καλὸν πικύμα*, a most beautifull creature, framed by a most wise Artisan.

5. The Spirit of God speaks admirably of the body of man in the Scripture: for David saith, that his body was curiously wrought in his mothers wombe, Psal. 139. 15. as a piece of embroidered or needle-worke, as the Hebrew word signifieth (*rakkamthi*) comming of *rakam*, from whence the Italian *Ricamare* is derived, signifying to imbroider. Genebrard renders the word in the Psalme, *Variè contextum sum & diversificatus*. *Pelicanus*; *artificiosissime concinnatus sum*, that is, with singular variety and most artificially fashioned.

Saint Paul amplifies his matter by a similitude from the body of man. So Ministers in their preaching must study for plaine and familiar similitudes, which are not onely ornaments to their Sermons, but helps to their hearers, both for the better understanding, and remembring of

things delivered. So did our Saviour Christ teach, as Math. 13. and throughout the Gospell appeares: so did Nathan preach before David, 2 Sam. 12. Similitudes which are apt and plaine, worke a great impression. For that which by flat words of the precept is not understood, is both understood and remembred by similitudes and examples, saith Hierome\*. Saint Augustine was so carefull to be understood of his hearers and readers, that expounding these words of the 139. Psalme, *Non est absconditum os meum à te*, as it is in the vulgar Translation, *My bones are not hidden from thee*: because *os* may be taken for the mouth, as well as for a bone, he rendereth it *ossum*, a barbarous word; adding this, *Melius est ut nos reprehendant grammatici, quam non intelligent populi*: that is, It is better that Scholers should reprehend us, than the people not understand us.

We ought to meditate of the wisdom of our Creator, which is as well discerned by the body of man, as by the whole world. Man is therefore called the little world, as the representation or map of the great world. Thus the heavens are represented in the Braine, the Elements in the Humours, the Rivers in the Veines, &c. Yea, a resemblance of the Trinity is found in Man by the Understanding, the Will, the Memory: as God is in the World, so is the soule in the body.

If we come to the particular parts of our bodies, we must needs confesse with David, that we are *fearfully and wonderfully made*, Psal. 139. 14. What an admirable member is the Eye? Whether you consider the figure, the comeliness, the situation, the motion, the use. Or the Eare with her windings and turnings, for the better conveying of the sound to the common sense: for which purpose also is that most artificial instrument, within the passages of it, as a bell, by repercussion of the sound, to continue it to the Braine: and more than this, it may pose the greatest Philosopher to consider, how the diversity of sounds at the same time reverberating should so accurately be distinguished; as in a consort of musick, to heare and discern every Instrument, and also the harmony arising from them.

Who can sufficiently expresse the singular wisdom of God in framing the hand? There are two things wherein we excell the beasts: in Reason, and the Hand: for as the Seeing, Hearing, Smelling, &c. some beasts excell us; but beside Reason, which is the principall difference; in the Hand we doe excell all other bodily creatures. Most excellent is the shape of our bodies: the beauty of the Skin, and the comeliness of the Face: but of all parts the hand surpasseth in use; rightly termed, the Instrument of Instruments: with this we take, we give, we hold, we fight, we feed and clothe our bodies, we worke it being the first mover in all Trades: without this the Husbandman, the Souldier, the Tradesman, the Scholar, were unprofitable. A body without hands, being as a soule without understanding.

By our reason and our hand we governe all the Creatures upon earth. We are not so big as Elephants, so strong as Lions, so swift as the wilde Roe: we cannot flie as the Eagle, nor live in the bottome of the sea as the Whale: and yet God hath given us a head to devise, and a hand to

D d execute

\* Comm.  
in Mat.  
c. 18.

Deut.

Vs. 1.

<sup>a</sup> Ambrosi-  
us lib. 6.  
Epistola  
vna, epist.  
38, ad Hor.  
i Ambrosi-  
us, Hexa-  
meron, lib.  
6. c. 6.

execute and frame such things, that there is not a Bird in the Aire, a Fish in the Sea, nor a Beast in the Wildernesse, but we can be masters of at our pleasure; so that Saint Ambrose might rightly call him, *Regem Elementorum*, the King of the Elements; he had almost said, *the god of all living Creatures under the Sunne*. For as we stand in awe of God, so do the Creatures of us, being obedient to us, and serving us, as we should obey and serve God. On this the same Father in another place hath these words *f*, speaking of the wilde and savage beasts: *Serviant homini & naturam suam humana institutione deponunt: Obliviscuntur quod nate sunt, induunt quod jubentur. Quid multa? Docentur ut parvuli, servant ut infirmi, reverbantur ut timidi, corriguntur ut subditi, in mores transunt nostros, quoniam motus proprios perdidierunt*: That is, They serve man, who teacheth them another nature; and maketh them forget that which they were wont to doe by nature, and to doe that which he commands them, &c.

If we should relate the situation, the figure, the use, the reason of the inward parts of our bodies *a*, of the sympathy betweene the braine and the heart, and the league as it were betweene the stomacke and the head, it would require a great volume; and yet learned men confesse, that there are many secrets in mans body, which the most skilfull and curious Anatomist cannot find out, but are onely knowne to God.

Vnto these if you adde the differences of constitutions, and countenances, how that among the many millions of men and women, it is almost impossible to finde two faces or temperaments in all things alike, it must needs be confessed, that the body of man is most wonderfully and fearfully made.

Know thy selfe then, O man, and (if thou hast not formerly) seriously consider of thy miraculous body, that thou mayst admire and praise the wisdom and power of thy God. Thou givest sometimes thy money to see some strange sight, and thou wondrest at some high hill, some faire house, &c. and foolishly neglectest to consider of the greatest miracle upon earth, which is thine own body. *Fearfully and wonderfully am I made, saith David* and that my soule knoweth right well. As a man looking from some high rocke into the Sea, wonders and feares, as saith Euthymius; so David wondred and feared at the workmanship of his own body. Yea, he made singular use of such study, and accounted very specially thereof; *How pretious are thy thoughts* (saith he) *unto me O God, how great is the summe of them!* Whereby he signifieth, that he obtained much understanding and comfort, and singularly profited in piety, by thinking on the power, wisdom, providence of God, appearing manifestly in the framing and preserving of man. Reade *Psal. 94. 8. 9.*

Though our bodies are so admirably framed, yet we are not to be proud: for the matter of them is but earth (which so much the more argues the wisdom and power of God) and also they are generated and brought forth, *inter stercore & lotium*, in such a homely manner, that we may justly be humbled in the consideration thereof.

Wherefore hath God given thee so delicate a body, composing it in so elegant, beautifull, and

curious manner? Surely that he might dwell therein, as in his holy Temple: take heed thou pollute not thy body with whoredome, drunkenness, pride, blasphemy, &c. take heed thou make it not the devils stie. *Os hominis sublimis dedit calumque tueri, &c.* God hath not made us grovelling toward the earth, but hath given us a stature and countenance aspiring upwards; let us set affections on things above, and not on earthly things. He that hath a costly garment, will not wallow with it in the mire, but is carefull to keep it cleane; much more let us indeavour to keep our bodies pure and unspotted which are more worth than the most rich apparell. If we grow blind or deafe, we account our selves much bound to them who shall cure us, that we may see and heare: much more are we bound unto God, who gave us our eyes, eares, &c. and by whose blessing we enjoy their comfortable use.

Verse 5. *So we being many are one body in Christ, and every one members one of another.*

**T**HE Apostles drift is to beate downe, both curiosity in searching into hidden points above our gifts, and also that busie meddling with things not pertaining to us, unto which while some additt themselves through an overweening of themselves, they marvellously trouble the Church.

For the setting forth hereof, he useth an elegant similitude taken, not as Erasmus would seem to gather from the bodies of beasts, to make an argument from the lesse to the greater, but from the bodies of men; which though they consist of divers members, which have divers gifts, yet there is no strife, or busie meddling among them, but every one doth his own offices; so should we.

The proposition of the similitude was in the fourth verse, in this is the Reddition or Application; wherein are three things answerable to those in the Proposition. The first, *The Church is one body*. The second, *It hath many members*. The third, *Every one are members one of another*.

In the first are two things: the *Affirmation*: *The Church is one body*. The *Amplification*, from the *Author* of this unity, which is *Christ*.

The Church is a body. The Church, that is the whole Church over the face of the earth: or it may be applied to a Nationall Church in one Country, or to a Parochiall, in one Congregation; every of these is a body.

*We are a Body*: Body is either *Naturall* or *Artificiall*.

*Naturall* is continued, whose parts are continuous, as a stone, a piece of timber, the earth, the sea, &c. Such a body is not the Church.

*Artificiall*, and this consists *ex partibus contrastis*, or *discrepantibus*: of parts that are contiguous, or parts that are separate and distant one from another, of the first is a ship, a house, &c. of the other, is a Common-wealth, a Colledge, a Corporation, the Church; which notwithstanding sheweth in it selfe the properties of a mans body.

*We are one body*: Intire, as before.

*One body in Christ*: Who hath gathered us together, and made us of one profession, minde, faith,

<sup>a</sup> Consulte  
Plato, in  
Tim. Arist.  
de partibus  
animal.  
Galen. de  
usu partium.  
Melanct.  
lib. de ani-  
ma: & Me-  
dico: & A-  
natomicis  
recentior.

Use 3.

Use 4.



faith &c. He is our head, we are his body. As no Town comes to be a Corporation without the Kings grant; so we are made one body by Christ. We were as Runnagates, we were like the scattered bones in *Ezech. 37.* till he congregated us, and breathed upon us. The means whereby we are gathered and glued together, are inward, the Spirit; outward, the Word and Sacraments. The second thing is, The Church hath many members, *πολλὰ* and *διαφορὰ*, many and diverse, distinguished in fashion, station, office, &c. A Commonwealth consists not, faith *Aristotle*, of a Physician and a Physician, but of a Physician and a Husbandman; so the members of the Church are not all of one kind, not all Teachers, not all hearers: neither in the body of man, is every member an eye: but one an eye, another an ear, another an hand, &c.

The third, *Every one are members one of another.* The third part of the Proposition, to which this answer was, and all have not the same office. These words the Apostle useth not in the Reddition, but these being easily and necessarily supposed, he saith, and every one members one of another, shewing the drift of the similitude; that the diversity of gifts and offices should not make a schisme in the body, in as much as we are so knit together, that no member is for it selfe onely, but for the good of the whole, and the use one of another. So that there is a double relation of every member, as in our bodies, so in the Church; one of the members for the whole body, the other of the members one towards another. There is, as *Bernard* saith, *Unitas pluralis*, and *pluralitas unita*, which I know not how to expresse but thus: the body is one, yet this onenesse taketh not away the diversity of the members; and the members are divers, yet this diversity taketh not away the onenesse of the body.

Distr.

As in the body of man, the members though divers, and of divers offices, are so knit together, that they sweetly agree, without envying, and proudly insulting and encroaching one upon another, so ought it to be in the Church. This is proved by that notable place, *1 Cor. 12.* from the beginning of the twelfth verse, to the end of the Chapter, which is as a commentary on this verse and the former.

We bring many members, are one body, vers. 12, 20.

If the Eare shall say, because I am not the Eye, I am not of the body; Is it therefore not of the body? If the whole body were an eye, where were the hearing? vers. 16, 17.

The eye cannot say to the hand, I have no need of thee; nor again, the head to the feet, I have no need of you, vers. 21.

The members which seem to be more feeble are necessary, vers. 22.

And God hath so tempered the body together, that he hath given more abundant honour to the lesse honourable, vers. 23, 24.

That there should be no schisme in the body, but that the members should have the same care one of another, vers. 25.

Both in suffering together, and rejoicing, vers. 26.

For we are the body of Christ, and members in particular, vers. 27. In our bodies, if the foot be hurt, the rest of the members will not onely suffer with it, but joy together to help it; the head stoopeth, the back bendeth, the eye beholdeth, the hand

holdeth it, and not the foot, but the mouth complaineth thereof. If among these members, which all except the head are fruit and unreasonable, there be such sympathy and harmony, much more ought there to be among us, who are governed not onely by reason, but by the Spirit of God. As the curtaines of the Tabernacle were so coupled together with Loops and Taches, that stirre one and stir all: so is it with the parts and members of our bodies, hurt one and grieve all, and so ought it to be amongst us in the Church. There is a story in *Livy*<sup>a</sup>, of which most interpreters make mention, which notably serveth for this purpose. The story is this: there were very often grievous broiles between the Commons and Nobles of Rome. Once among the rest, when the people had banded themselves, and the Commonwealth in great danger, the Senate sent unto the people one *Menenius Agrippa*, a famous Orator, to perswade them: He tels them this parable; On a time, faith he, the members of the body objected against the stomach, that it devoured all, and idly and sluggishly lay in the midst of the body, whilst the rest of the members laboured full fore; Whereupon the foot refused to stir and carry the stomach, the hand refused to put meat into the mouth, the mouth to receive it, the teeth to chew it, &c. What followed? the stomach being empty, the eye began to be dimme, the hand weake, the feet feeble, all the members began to faint, and the whole body to wither: so at the last they were of necessity compelled to grow friends with the stomach; and they learned that the stomach is most profitable to all the members of the body. And by this parable he quieted the people, and brought them to concord with the Senate.

As the incolumity of the body depends upon the concord of the parts, in the mutuall performance of their duties; so the welfare of the Church, when we shew our selves to be members one of another. To which purpose is that of Saint Peter. As every man hath received the gift, even so Minister the same one to another, as good stewards of the manifold grace of God, *1 Pet. 4. 10.*

Here we are to be admonished to beware of divers things, which hinder the flourishing of the Church. First, of curiosity.

First, many curiously enquire into, and strive to know things which they are not able to understand, which is the way not to better our knowledge, but to decay it. A burden beyond the proportion of our strength, oppresseth the body: so a searching into points beyond the proportion of our gifts to conceive, overwhelmeth the understanding. Too much light dazeleth the eye, but light in moderation comforteth it; so if we read, study, and meditate modestly, and according to the measure of our gifts, it may exceedingly benefit us; if beyond the measure, it may hurt us as much.

Many think it is a grace to them to study and talke beyond their knowledge and measure, but in very deed it is a foule disgrace, as it is to have any member of the body to exceed due proportion. If one of our feet be as big as two feet, it is not beautifull, nor can be so serviceable, but rather is a griefe and burden to the whole body; so are our curious people to the Church, whereof they are members.

<sup>a</sup> Livius,  
Decad. 1.  
lib. 2.

2. A *busie meddling* with things belonging not to us, and beyond the bounds of our Calling. There are many who chuse and delight rather to *seeme* skillfull in other mens offices, than to be in their own: but the eye meddles not with hearing, nor the eare with seeing; the foote takes not upon it to dresse the body, but leaves that to the hand: so arrogate not thy selfe any thing out of thy own Calling. It is neither fit nor comely for the People to meddle with office and calling of Magistrates and Ministers, and yet now many thinke it a great worship to them to be directing Magistrates how they should governe, and teaching Ministers how they should be called, and how they should preach. *Ne sutor ultra crepidam*: It is absurd for a Weaver to take upon him to teach a Carpenter or Mason, how they should square their stuffe for the building of a house. If the feete should grow where the hands are, it would make the body monstrous: so when men will not containe themselves within their order, degree and calling, it is to make the Church a *Babylon*, a very confusion. If a more should be in the eye, is the foot a fit member to be thrust into the eye? No, let the foot, on Gods name, be sensible of the trouble: but it must leave the helping of the eye to the hand, whose office it is. If things be amisse, let private men pray for a reformation; but leave it to them whose calling it is to reforme.

3. *Faction, schisme, separation*: Though we be many members, yet we are but one body. Me thinks the very naming hereof should quench the fire of contention and schisme.

The Church is One body, and it is One in Christ: Will Christ have it to be one? How darrest thou then to be the author of any division or separation? How will our Brownists answer unto Christ for their separation, who cut and rend themselves from the Church? Is it not madnesse for a man to pecke out his own eyes, or to chop off his feere.

But they may not have communion with wicked men, lest they be polluted. To this I answer: If the head ake, doth the foot refuse to beare it? or if the eye be blemished, doe the rest of the members disdaine it, or deny it to be a part of the body? or whilest it remaineth in the body, refuse to have fellowship with it? and renounce their own part in the body? So neither are corruptions or faults of particular persons, any ground of separation: and this similitude sheweth the separation of the Brownists to be without ground or sense.

4. *Pride, and Arrogancy*. If thou be a more eminent and noble member in the body, see thou contemne not such as are inferiour: for every one is equally a member as thy selfe; and the soule enlives the foote, as well as the hand, or brest; and that inferiour member defective, makes the body an imperfect body; as if the defect were in a more honourable part. If the right hand be more ready, plyant, and serviceable than the left, let it beare with it, and helpe it: and if one legge be stronger than another, we will spare the weaker, and put the stronger to the more use: so let him that hath more gifts, not despise, but helpe him who hath the fewer.

5. *Envy*. What if thou be an inferiour member? yet thou mayest not envy the more noble.

The foot is contented to be clad in leather, when it may be there is a chaine of gold about the necke, and a precious stone on the finger. It is a soule fault when we cannot have the credit that others have (because we deserve it not) to envy them for it. What if thou hast not so strong a faith as *Abraham*? or such a gift of prayer as *David*? If thou hast any measure of saving faith, any gift of true prayer, thou art well. He that had but two Talents, was as much commended, and went into his Masters joy, as well as he that had five.

It is a great happinesse to be any member in the body of Christ. Though thou beest not an eye, but a foot, thou art quickened by the soule, as well as the eye; and thou shalt be saved as well as the eye. The soule seeth by the eyes, walketh by the feet, &c. *Vitam dat omnibus, officia singulis*, giveth life to all, but executeth divers functions by divers members: Though the foot see not, yet it lives as well as the eye; *Officia diversa, vita communis*, saith Saint *Anselm*: The Officers are divers, but the life is common. *Sic est ecclesia Dei, singuli propria operantur, pariter vivunt*: So among the rest of the Church, the Spirit of God fireth this man for this employment, that man for that, but sanctifieth them for all.

In the benefit of the Sunne, of the Ayre, of the rain, of the day and night, &c. all equally partake: but gold, and dainty lare, and costly apparel, places of honour, &c. *οὐκ ἔστιν ἕν ἐν ἡμετέροις μέλησιν*, saith *Nazianzen*, are things of which but few can boast. So the Word, the Sacraments, the merit of Christ, Justification, Sanctification, are common to all the Elect in the Church: but to be learned, to be eloquent, to be a Minister, to be a Magistrate, are but the gifts & callings of a few: which things *καὶ τὸ ἀνάγειν τὸ τιμωρεῖν ὅτι, ὅσα τῶν ἀγαθῶν τὸ δεσπόειν*, though for their rarity they seem more honourable, yet they come short of the other in regard of their necessity: for those things without the which a man cannot be a true Christian, are *οὐκ ὀλίγους ἀνθρώπων χρησιμώτερον* more profitable then those things which onely a few amongst them can attaine.

As the beauty of the body of man, in regard of the admirable composition, is exceeding: so also is the Church much more, consisting of divers sorts of men, endued not onely with the life and beauty of nature, but of grace, by the Spirit of God. Oh what a comely thing is it to see Magistrates godly, Ministers painfull and faithfull, hearers reverent and obedient; to see Fathers, Husbands, Masters, old, young, wives, children, servants, content in their place, conscionable in their callings, zealous of goods works, joyning in the service of God, &c. The variety which is in the diverse sorts of Offices, in the diverse measure of gifts, wonderfully sets forth the beauty of the Church.

The Church in the *Canticles* is compared to an Army with banners and in array, which is an excellent thing to behold; some *horse men*, some *foot men*, some *pike men*, some *gunners*, some under one Ensigne, some under another; some under one Colour, some under another; and all arranged in order, a most glorious sight.

The Church is also compared to a *Garden inclosed*, where are divers beds and knots, and hearbs and flowers, a place most delightful.

Also it is compared to a Queen, brought unto

a Aug.  
Hom. 186.  
de tempore,  
et de finem.

b Greg. Na.  
zian. oratio  
ne de modis  
sua in dis  
ceptationibus  
sermonum.

Vf 2.

Cant. 64.

Cant. 4. 13

a King in rayment of Needle-work, and of divers colours; so the Church is most beautifull in her variety of Offices, graces, &c.

The Church is called *Faive* fifteen times in the *Canticles*; and indeed the Curtains of the Tabernacle, and *Solomons Temple* are but *converse colours* to set forth the beauty of the Church.

Though the Church be thus beautifull, yet let her not be proud, for her beauty is not her own, nor her comeliness, but it is put upon her by Christ, *Ezek. 16. 14.* In our selves we are now loathsome and deformed, but in Christ beautifull.

The Church is *saive*, we must take heed how we make it black by adultery, covetousnesse, hypocrisie, drunkennesse, &c. Thou sayst thou art a member of the Church, but if thou beest a drunkard, malicious, &c. thou art as the foot of a dogge or a swine placed in the body of man. If thou beest such, thou must be cut off, for the Church is beautifull.

Verf. 6. Having then gifts, differing according to the grace that is given unto us, whether prophesie; let us prophesie according to the proportion of faith.

7. Or Ministry, let us wait on our ministring; or be that teacheth on teaching.

8. Or be that exhorteth, on exhortation: be that giveth, let him doe it with simplicity; be that ruleth, with diligence: be that sheweth mercy, with cheerfulness.

These Verses are holden by all interpreters to pertain to the third verse, and that here he delivereth the same exhortation by an introduction of certain particular callings and gifts, exhorting to the sober conceit and use of them; and so by these, I think, we are proportionably to consider of all others.

These words then contain an exhortation, where we have two parts. 1. The ground of it, which is a concession of some things before delivered in the first part of the sixth verse. 2. The exhortation it selfe, inferred in divers particulars, in the rest of the words of the verses.

The grounds in these words.

Verf. 6. Having then gifts, differing according to the grace that is given unto us.

These words containe a repetition of the rule of sober sense, in the latter end of the third verse, and of the sum of the similitude, *vers. 4. 5.* and a full point being in all Copies, as testifieth Mr. Beza, at the last word of the fifth verse; here begins, though not a new matter, yet a new sentence, otherwise than some learned men<sup>a</sup> have read these words, Having gifts according to the grace that is given. The word translated, gifts, is *χαρίσματα*; the word translated grace, is *χάρις*. Some in the first understand by gifts, the gifts of callings, which Paul, *Ephes. 4. 8.* calls *δοματα*, and by grace qualities and abilities for the execution of the duties of such callings; some understand contrarily. I would have gifts to be taken both for gifts of callings, and also for qualities to discharge the same; and so I take it the word is used, *1 Cor. 12.* and by grace, I would understand the free favour of God, as *Pareus* takes it.

Here then we have two parts. 1. A proposition, We have divers gifts. 2. An amplification from

the fountaine from whence they spring: from the grace of God, according to the grace that is given us.

Differing. That is, which differ one from another, either in kind, for he hath not given all to any one, but parted them; and therefore they are called *μερίσμοι πνευματικῶν ἀρίων*, *Heb. 2. 4.* or in degree and measure of the same gift, as to some more ability to preach and governe than to others.

According to grace given unto us: Of God This is supplied out of *1 Cor. 12. 18.* This is added, *saith Gualter*, to prevent pride and envy, that none should be proud of that he hath, nor envy what another hath, seeing all is of God.

This is one of the places from whence the Schoolmen draw their distinction of grace, that there is *gratia grati data*, grace freely given; as the gift of Prophesie, government, &c. And *gratia gratum faciens*, Grace making gracious; that is (say they) Faith, hope, love, &c. But this is a vain distinction; for it is the merit of Christ alone that makes us gracious, faith but the instrument to apprehend that merit, and the other vertues, graces given, and signes that we are made gracious.

God of his grace hath beautified his Church with divers offices and gifts. See the proofes hereof before at the third and fifth verses.

If thou be endued with any gifts, praise God the giver: if thou wantest any, goe to God. Many have a calling, which walk not with any comfort in it; as of Magistracy, government of a Family, &c. Where is the fault? Surely thou hast not begged of God for ability to discharge it.

Solomon when he was called to be a King, prayed to God, not to be a rich King, or a victorious King: but to be a good King, to have an understanding heart to governe his Kingdom, *1 King. 3. 9.* and God was pleased, and granted his request. So, Art thou called to be a Magistrate, Minister, Master of a family? &c. pray in like manner for grace to walke conscientiously and profitably in thy calling: Pray not to be rich in thy calling, leave that to God; but to have wisdom to discharge it to the glory of God, and good of men: Say with Solomon; O God, give thy servant an understanding heart, &c.

The meanest gift in any member of the Church, is to be acknowledged: to apply this to the Ministry. Many, if a Minister preach who hath excellent gifts, they will flock unto him, and admire him; but if a man of meaner gifts be in the place, they will not vouchsafe to heare him, though he teach soundly: this is verily a fault. Every mans gifts are to be honoured, because they come from God, who many times more abundantly blesteth the labours of such who have meaner gifts, that the glory might be ascribed to himselfe.

Every man must walke in his own calling: It is not fit for any to meddle by practice with that calling, unto the which he is not gifted. On this order depends *Incolumitas Ecclesie*, saith Master Calvin: and farther; *Qui hunc ordinem pervertit, pugnat cum Deo*: The safety of the Church is broken, and God himselfe is resisted when this order is perverted.

God hath in his wisdom given to divers men diverse



diverse gifts : Wherefore ? Surely to nourish love, and the communion of the Saints. Man is made a sociable creature, and to live alone is uncomfortable ; and no man hath all gifts : No man is *ad omnia quare*, as they say. The eye stands in need of the foot to carry it, and the foot in need of the eye to direct it : no man is *autarkeis* sufficient of himselfe. The Minister hath need of the people for their temporall things, and the people have need of the Minister for his spirituall things. In the multitude of the people is the Kings honour, *Prov. 14. 28.* and the Anointed of the Lord is the breath of our nostrils, *Lament. 4. 20.*

No Country affords all commodities, one aboundeth with wooll, another with wine, another with spices, &c. that by commerce and trafficke for such things as they need, there might be a community and sociery amongst mankind : so God in his Church hath given thee one gift, him another ; bring thou that which is thine, that thou mayest partake of that which is his, that both of you may further the good of the body, and live in a holy fellowship one with another.

Use 5.

Thy calling and gifts are of God : therefore be not proud ; to be a Magistrate, or a Minister, is indeed to be in a high place, but *noli altum sapere* ; Thou mayest be in a high place, and yet be a reprobate ; for *Indas* was an Apostle, and *Saul* was a King.

\* Auguſt.  
lib. 1. ad  
Stimplic.  
g. 2. propo-  
ſitum.  
Vſe 6.

In matter of wit, some hereticke, some stage-player may outstrippe a true believer, as Saint *Auſten* observes : be not proud of that which a reprobate may have, but get faith, repentance, &c. though thou beest in the lowest forme, thou shalt be happy.

God hath given diverse gifts : as in the Ministry, some have a more excellent gift of conference, some of Prayer, some of exhortation, some in opening of a Text, &c. and all for the good of the Church.

The face of man is not above a span over, yet let ten thousand men be together and their countenances shall all differ. Physicians say, that the constitution of all mens bodies are of a mixture, of hot, dry, cold and moyst ; and yet the wisdom of God hath so diversly tempered these, that scarce in the world are two men to be found in every point of the like temper : so in the Church let divers men preach of the same Text, and all soundly, and to the point ; yet scarce two of a hundred to be found, that have in all things the like gift of utterance. This is the same *πολυπλοικία σοφίας*, that manifold wisdom of God, that liking not one, we might like another, and the variety of mens affections be satisfied with the variety of his gifts.

Let no man make so bad a use of this mercy, as did the Corinthians, who having three famous Preachers, *Paul*, *Cephas*, and *Apollos* : men doubtlesse of diverse gifts, grew hereby into a schisme, some professing themselves the followers onely of *Paul*, some onely of *Cephas*, despising *Paul*, and some of *Apollos*, despising both the other.

But let us make a good use of the diversity of gifts in Preachers : that is, by some one or other of them to be brought from our sinnes unto God. What ? Can we profit by none ? Can no mans gift like us ? No mans labour prevails with us ?

Surely of such Christ complains to the Jewes : *Matth. 11. 16, 17, 18,* and 19. *Whereunto shall I liken this generation ? &c.* John came in one sort, Christ came in another, yet neither *Johans* veine, nor Christs could like them ; no Preacher could please them. Alas for them, and also for our drunkards, blasphemers, &c. which heare divers men of divers gifts, *Barnabas*, and *Boanerges*, the *sonnes of consolation*, and the *sonnes of thunder*, and yet none can move them to repentance, that they might be saved.

Verse 6. — Whether prophesie let us prophesie according to the proportion of faith.

These words are part of the exhortation, inferred out of the former ground, wherein was repeated the summe of some things before delivered.

The exhortation is the same in substance and sense with that which is *verſ. 3.* though not in the same termes. Then it was in generall : here is an enumeration of certaine particulars, for the better explication of the generall.

Generally he had said, let no man presume above his gift : now here in particular he saith, not if thou beest a Prophet, a Minister, &c.

Most of our late writers affirme, that *Paul* hath here laid the plot for the perpetuall government of the Church ; and that here is the certaine rule and order for the Church Officers and Offices : and then they divide these things thus : first, they set downe two generall heads ; *Prophesie* and *Ministry*. By *prophesie*, they meane the Ministry of the Word and Sacraments : and under this, they wrong teaching and exhorting, that is, say they, the Doctors and the Pastors of fice.

By *Ministry*, they meane the office of Deacons ; and to this they referre distributing, ruling, and shewing mercy. Thus Master *Beza*, *Pareus*, and divers others.

*Arelius*, he marshalleth these seven thus : By *Prophets*, he meanes publike professors in the Schooles. By the second, he meanes Deacons ; and so by the five, which are Distributors. By the third, he meanes Pastors. By the fourth, which are called Exhorters, such who were appointed to visit the sicke, and to comfort the Captives. By the sixth, he meanes Lay Elders, appointed for discipline. By the seventh, old Men and Widowes, appointed to entertaine strangers, and to tend the sicke.

*Sculetus* arrangerh them thus. By the first and third, he meanes Pastors, whose duty it is to prophesie and teach. The second and the fifth he attributes to Deacons, taking ministring for collecting and gathering the Church goods : and distributing for laying them out and dispensing them. The fourth, which is exhorting he attributes to Elders, the censurers of manners. The sixth, which is ruling, he attributes to Bishops ; holding herein soundly, that there ought to be a distinction of Ministers in degree. And indeed it may easily be observed, that where equality and parity of Ministers is most urged, that there, for the most part, is the greatest and most ambitious affectation of primacy and chiefdom. The seventh, he attributes to them who minister to the sicke ; as, Men and Women, Cookes, Physicians,

tians, Almoners, Masters of the Hospitals for Pilgrimes and Travellers, &c.

Master *Rollock* a learned man, takes all these for gifts, rather than for callings, and he numb'reth eight, adding unto them Love out of the ninth Vse. These eight, he thus distinguisheth, making two exhortations: The summe of the first, to be, that men should not exceed the proportion of their gifts; to this he addeth the first foure: The summe of the second, to be, that we should well use the gifts we have; and to this he addeth the other foure. The first foure being about the quantity, the other about the quality of gifts received. For my part, I take the foure first to belong to Ecclesiasticall persons onely, and the other foure to be taken generally.

That St. *Paul* doth not here set down a rule for the perpetuall government of the Church, I think this is sufficient to prove, because it is beside the scope and drift of the place, which is, without controversie, to exhort all the Church modestly and soberly to behave themselves in their places, attempting nothing beyond their calling and gifts.

<sup>1</sup> *Aquin. in* whether prophetic, &c. *Aquinas* thus defines prophetic. Prophetic is an understanding by Divine Revelation of those things *que sunt precul*, which are afar off. Now some things are afar off from our understanding and knowledge *per se* by themselves, for a defect in the things to be known, as things to come, which are contingent; or things past, and out of the memory of all men; or things present, but done in remote Countries or places. Thus did *Esay* and the rest of the Prophets foretell of many things to come. Thus did *Moses* declare things that were past, as the Creation, Fall, Flood. Thus did *Elisba* shew what *Gebezi* did, being absent. And for this, Prophets in the Old Testament were called *Seers*, and this is the most proper acception of the term *prophetic*.

Some things are farre from our understanding, not *per se*, or for any defect in themselves, but for a defect in us; as the Divine Mysteries of Religion, which in themselves are most cognoscible, but our dark understanding is unto them, as the eye of an Owle to the Sunne light, there is no darknesse in them, the darknesse is in us. Hence those in the New Testament, who had the gift of interpreting Scripture, and teaching the Mysteries of Religion, were called Prophets, *1 Cor. 12. & 14.*

This place is to be understood of the Prophets in the New Testament. There were in the Primitive times three extraordinary Offices in the Church, *Apostles, Prophets, Evangelists*, as they are named in this order, *Ephes. 4. 11.* and Prophets are named next after Apostles, *1 Cor. 12. 28.*

The Apostles were immediately called and sent of Christ, for the conversion of the World and planting of Churches.

<sup>b</sup> *Conf. Zeno. chimia super* Prophets<sup>b</sup> were such who were immediately stirred up, and called by the holy Ghost, and also endued with singular wisdom and knowledge both of the Mysteries of faith, and also of the secret judgements of God, present and to come, so far as it pleased God, they should by the Ministry be made known unto the Church for the confirmation of the faith of the Elect, and the leaving of the wicked inexcusable. So *Agabus* foretold of the famine, *Acts 11. 28.* and of *Pauls* bands and imprisonment, *Acts 21. 10, 11.* Also they ex-

celled in a wonderfull gift of understanding the Prophecies of the Old Testament, and in a wonderfull dexterity of opening and applying the same to those times. These were inferiour to the Apostles, and by them appointed to governe the Churches which they had planted, where it seemed them good.

*Evangelists* were such as accompanied the Apostles in their travels, and were sent by them upon occasion to the Churches to preach the Gospel, but not to be resident in any place for the governing of the Churches, as were the Prophets. Also some of them wrote the story of Christ, and the Acts of the Apostles, as *Marke* and *Luke*.

I understand here the Prophets now described, whose Office is long ago ceased with the extraordinary things thereof: the gift of understanding, interpreting and applying dark Scriptures remaining, attained by the study of Tongues Arts, &c.

Here then are two things, as in the rest that follow. The gift, the direction. The gift or calling, *Prophetic*; the direction, according to the proportion of faith. A Prophet is to prophetic, or to thinke soberly according to the proportion of faith.

Proportion of faith. Faith may be taken either for the gift of knowledge of things to be believed, or for the Doctrine of faith.

The gift of knowledge may be taken, either of the *heavens*, or of the Prophets themselves: Of the *heavens*, and so *Ambrose* and *Anselme* take it; and then the meaning is, that the Prophets must prophetic according, and not beyond the proportion of understanding and capacity of the hearers. Of the Prophets themselves, so *Maryr* and *Rollock*, and then it is the same with *μετὰν πρὸς αὐτοὺς*, *vers. 3.* the measure of faith, that is the measure of their gifts. *Fidei sue*, faith the Syrian Translator, and then the meaning is, the Prophet must not preach beyond his own understanding, or beyond that he hath received. If Faith be taken for the Doctrine of Faith, then it is two waies also expounded: first, that the Doctrine of Faith may be confirmed, not destroyed. Secondly, that prophetic be according to the generall rules and actions of Faith, which are contained in the Creed, commonly called the Apostles Creed: of which, though the Authour be uncertaine, yet it is held to be as ancient as the Apostolicall Church, and that it had the consent and approbation thereof. *Tertullian* makes mention of it, calling it, *Regulam & legem fidei*, the rule and law of Faith<sup>a</sup>. And this very well agrees with the word in this place, *Analogia, Analogie*: which is, when that which is doubtfull is referred to something out of doubt, that uncertain things may be proved by certain; called by *Aristotle*, *ισότης τῶν λόγων*, equality of speech rendered by Tully, proportion and inconveniency<sup>b</sup>.

All these interpretations may be received, inasmuch as they suppose one another.

He that hath the gift of prophetic, must not exceed Doctr. his gift, but square all his interpretations, exhortations, applications to the Scriptures the rule of faith, *Esay 8. 20.* To the Law, and to the Testimony, if they speak not according to this word, it is because there is no light in them, *1 Pet. 4. 11.* If any man speak, let him speak as the Oracles of God, for no prophetic of the Scripture is of any private interpretation, *2 Pet. 1. 20.* The Scriptures must be interpreted by the same Spirit, by which they were written. Proj

<sup>a</sup> *Tertul. lib. de veland. Virgin. in ipso statim principio & lib. de presc. advers. c. 4.*  
<sup>b</sup> *Conf. Fals. in loc.*

<sup>b</sup> *Conf. Zeno. chimia super*  
<sup>4</sup> *prec. & capic. cap.*  
<sup>4</sup> *Eph. ad*  
<sup>Epil.</sup>

Use 1

Prophecying and interpreting of Scriptures is a gift of God, to them which by study and prayer attaine it without which gift, even very acute and learned men misse of the true meaning, and are little better than pur blind. It is also a singular gift and blessing to the Church, that God bestoweth such a gift in these daies (though not extraordinarily and immediately as in times past.) For without the Scriptures, we differ little from beasts: and if they be as a sealed booke, what good can they doe us? *Iohn* sometime wept, because no man could open the sealed booke, and looke therein. Blessed be God, the Scriptures are unsealed and opened to us, of the which we have great cause thankfully to rejoyce.

Use 2.

Seeing we have divers gifts, whether prophecie: Prophecie is not a gift common to all the members, but belongs onely to some members in the Church. Their boldnesse therefore and arrogancy is to be reproved, who being private and unlearned men, take upon them to interpret Scriptures. It is one thing to have the gift to interpret, another to have the gift to understand that which is interpreted; keep thy selfe within the compasse of thy gift and calling.

*c Tertu. lib. de prescri. advers. haeres cap. 5.*

Here Ministers would be advised to have respect to their gift, in handling Texts of Scripture, and in delivering points of doctrine to the people: an adulterating of the sense hinders the truth as much as the corrupting of the Text. We may speake of things obscure, but not with such affirmation and assurance, as of things plaine and manifest. Many will as confidently determine things controverted, as the uncontroverted points of the salvation of the elect, and damnation of the reprobate; but this is rashnesse, and the part of him which hath lost the sense of humane infirmity, as *Origen* sometime said: who also spake thus modestly; In this we give thanks, that when many will not take knowledge of their own unskillfulnesse; we for our parts ignorantiam nostram non ignoramus, are not ignorant of our ignorance, in matters which are deep, and above our reach. Better it is to leave things obscure as we finde them, than rashly to determine of the same.

*d Pamphilius refert, in Apologia, pro Origene, inter opera Hieron. tom. quart. editionis Paris. anni. 1546. fol. 74. l. A. B.*

Also hearers would be admonished to measure their gift in hearing: some, though they be dull of hearing and understanding, yet are weary of milke, and desire strong meat, which alas they are not able to digest. If their teachers, knowing the measure of their capacity, deliver plainly the Doctrine of faith and repentance, and denounce the judgement of God against drunkennesse, whoredome, &c. this is abhorred for the plainnesse: but I would speake to these in the words of Saint *Augustine*, Tene & devotè accipe aperta, ut tibi pendantur obscura. Quomodo eris penetrator obscurorum, contemptor manifestorum? Receive devoutly and reverently things plaine, that obscure things may be opened to thee. How shalt thou be able to pierce into obscurities, which contemneft things manifest?

*e Au. Hom. de pastoribus.*

Verse 7. Or Ministry; let us waite on our Ministry.

Here are two things also as in the former, and so in the rest: the thing and the direction.

The thing is Ministry.

The word rendred Ministry, may be applied

to offices and functions in the Common wealth, as well as in the Church: for in the next Chapter the Civill Magistrate is called *Sanctus*, the Minister of God. But here I take it to be applied to the Ecclesiasticall state. But to what persons in the Church, may be questioned.

Where *Paul* makes the like enumeration of particulars; after Prophets, Evangelists are named: I leave it to the learned to consider, whether it might not be so here taken, without wronging the scope of the place or the Text. I am out of doubt that Evangelists might stand in as much neede of this admonition, as the Prophets of the former.

If we take it for the office of a Deacon, as most of our latest Interpreters, I finde no fault with it: or if we take it generally for all Ecclesiasticall offices and ministrations, as *Chrysostome*: or for Pastors, of whom two duties are in the two next sentences declared, which I thinke is least constrained.

The word signifieth a painefull and laborious Ministry, wherein men are serviceable, as those which make haste in travell, raising the dust by their celerity and speed.

The Direction: to waite on ministring: or to be wise unto sobriety in ministring; of which wisdom, waiteing is an effect implying diligence, and the avoyding of busie meddling, not pertaining to such ministrations.

A Minister must behave himselfe humbly and modestly in his calling, *Luk. 22. 25, 26.* The Kings of the Gentiles exercise Lordship and authority over them, and are called Benefactors: but ye shall not be so; but he that is greatest among you, let him be as the youngest; and he that is chiefe, as though he did serve. The meaning of our Saviour is to take away arrogancy, not order, *1 Pet. 1. 2.* neither as being Lords over Gods heritage, but being examples to the flocke.

Here the pride of that Arch prelate of Rome is to be reproved, who under the title of Servant of the Servants of God, advanceth himselfe above all that is called God; preferring himselfe before Emperours, and his Cardinals before Kings.

Also the arrogancy of all other Ministers, who are puffed up for their place or gifts. *Aaron* and *Miriam*, though otherwise godly persons, were faulty this way, *Numb. 12.* But especially *Diotrephes*, *3 Ioh. 9. 10.* who loved to have the prebeminence, and would neither receive *Iohn* nor the Brethren. Many such there are, who are advanced, have great knowledge, but are ignorant of nothing so much as of themselves.

It was a worthy report which *Pliny* gives of *Vespasian*, if he flattered him not; to whom being Emperour he wrote thus: Nec quicquam in te mutavit fortunæ amplitudo, nisi ut prodesse tantum dum posses & velles: Greatnesse and Majesty have changed nothing in you, but this; that your power to doe good, should be answerable to your will. I would this could be truly said of Christians. But we for the most part desire gifts and place, that we may be honoured like gods, not that we might honour God; as did our Grandmother *Eve*, whose milke we have sucked.

If God advance *Hester*, it is that she may be a meane to relieve the distressed Church, *Hest. 4. 14.* Haft thou a gift? Who is the better for it?

Haft

*a C. Plinius secund. epistola ad Vespasianum, quod est ante li. broi. Nath. bijloria.*

*c Chrysostomus 3 oper. tom. ad ea v. Audite autem omnes. Hier. E. ad Hebr. rom. 4. Cyprianus Epist.*



Hast thou an office? What good hast thou done? Thou must give account. It will be an unpeakeable comfort, if when thou shalt lay downe thine office, thy life; thy conscience can testifie, that thou hast not fought thy selfe, but the glory of God, and good of men.

*Use 2.* Let him that hath a ministry, waite on ministering: None ought to presume into the functions of the Ministry, unless he be called. The stories of *Corah*, *Dathan*, and *Abiram*; of *Saul*, of *Uzziah*, are pregnant. As the services of the Levites were distinguished by God himselfe, *Numb. 4.* so ought there to be no confusion of *Offices* and *Officers* in the Church.

*Use 3.* Ministers must waite on their ministering, they must employ all their wit, care, study, learning, art, *partam curare*, to administer the Province, to discharge the office which they have received. But is it not lawfull for a Minister to study physick? Doubtlesse it is, but *bonis succis suis* at spare houres: his most and maine study must be for Divinity, that he may winne and save soules: *Major pars vite atque ingenii hic set*: I would not admit a Minister to be more a Physician, than a Physician be a Minister. It is commendable, if the Physician be able to speake to the heart of a sicke person, aswell as to administer to his body, because the Minister may be absent: So for the Minister to be able to advise for the good of the body of a sick man, aswell as for his soule, is not to be disallowed, because the Physician may be absent. As it is unlawfull for a Physician to preach or administer the Sacraments, so I thinke it unlawfull for a Minister to be a professed publike practitioner in physick.

*Use 4.* The Ministry is a dignity, so it is *Sexxovia*, a painefull calling; it is an honour, so it is a burden; a burden, *humilis Angelorum formidandum*, requiring the strength and ability of Angels. And who is sufficient for these things? *2 Cor. 2. 16.*

The consideration hereof is profitable, both for those which are to enter into the Ministry, and for those which are entred.

Wouldst thou enter into the Ministry? What moveth thee? The wages, or the worke? Many desire the care of soules, that they may live without care, as almost in these words wrote *Bernard*: *Paul* saith; *1 Tim. 3. 1.* He that desireth the Office of a Bishop, desireth a good worke: *Bonum opus*. Examine thou, whether desiring the calling of a Minister, thou desirest not rather *bonas opes*, the good maintenance, than the good worke thereof.

The manner of the begging of those multitudes, which daily sit at the beautifull gate of the Temple, gives occasion to suspect that some make suite rather for the gaine, than for the devotion and service of the Temple; especially when such which are not worthy, *Ad res sacras accedere*, doe *sacrarium ipsum ambire*.

*Chrysost.* The ancient Fathers discommend this eager suing for preferments in the Church. *Cyprian* commends *Cornelius* in these words: *Non, ut quidam, vim fecit ut Episcopus fieret, sed ipse vim passus est, ut coactus Episcopatum acciperet*: He offered not, saith he, but suffered violence when he was made Bishop. *Eugarius* withdrew himselfe when he should have been made a Bishop, as sometimes did our Saviour, when the People would have made him a King, *Ioh. 6. 15.* And *Ammonius* being urged with a Bishopricke, cut off his right

care, that such deformity might be a Canonically impediment. *Plato* said, that if there were a Common-wealth wherein there were none but wise men, there would be more contention among them to avoide offices, than there is now to obtaine them. Forethinke then of the charge which is great, of the account which will be strict: so great a charge, and so strict an account, that *Saint Chrysostome* saith: He wondereth that any Bishop or Minister can be saved. When *Marcus Cicero* stood for the Consulship of *Rome*, *Quintus Cicero* with him to meditate of this: *Novus sum: Consulatum peto: Roma est.* I am an upstart: I aske the Consulship: It is *Rome*. Say thou in like manner to thy selfe, *Novus sum: Ministerium peto: Ecclesia est.* I am but a Novice, I desire to be a Minister. It is the Church of the living God.

2. Art thou entred into the Ministry? Give all attendance to reading, exhortation, doctrine: *1 Tim. 4. 13.* Watch in all things, endure afflictions, doe the worke of an Evangelist, make full proofe of thy Ministry: preach, and be instant, *2 Tim. 4. 2.*

5. Abhorre idlenesse, make precious account of thy time. If thou beeest out of thy Study, or not employed in some duties of thy calling; admonish thy selfe as *Plinius Secundus* sometimes admonished his Nephew; *Poteras has horas non perdere*: Thou mightest not have lost these houres.

But let me turne my speech to you that are our hearers: you ought to regard us in regard of our great paines, and tenderly to love us, seeing we put our soules into our hands, and walke in our own blood to doe you good. If there be a woe for us if we preach not diligently to you, there is also a woe for you, if you doe not diligently and reverently heare us: if we preach not, you cry out of idlenesse; who shall cry out against your prophanenesse, which have heard many Sermons, and yet have not turned from your sinnes. For a Minister to have reverend and obedient hearers, and for hearers to have a reverend and painefull Minister, is a great happinesse.

Verse 7. — Or he that teacheth, on teaching:

8. Or he that exhorteth, on exhortation.

**T**O teach, is to informe the judgement of those things, of which we are ignorant.

To exhort, is to comfort; or to perswade to reformation of manners, according to judgement rightly informed.

These two I thinke pertaine to Ministry before spoken of: but whether as two distinct offices, or two duties of the same office, is the question.

Some with great contention endeavour to shew, that there ought to be in every congregation two distinct officers, viz. A Doctor and a Pastor; the one to be employed in teaching, the other in exhorting: and so indeed it seemeth to have been anciently in the Church, and by the writings of the learned it may be observed, that there were two sorts of Doctors; one who instructed and read to some believers, to make them fit for the Ministry: this was performed a time by the Bishop, to them which attended upon him; of whom some attended upon his person, some opened the Church doores, some read the Scriptures, some begun the Psalms, &c. These were called Clerks, and out of this number were chosen and ordained Ministers when occasion served,

\* Socr. Scol. Eccl. hist. lib. 4. c. 18.

† Chrysost. hom. 34. in Ep. ad Heb.

‡ C. Plinius Cael. refert de Pin. Sec. in Ep. Stola sua ad Marcum.

⁊ Bernardus Epistola ad Hæricum Senonesium Episcopum.

⁊ Chrysost. hom. 35. oper. imperf. ad ea verba: Audientes autem Dominum. Mas. 20. 10. Hier. Epist. ad Heliodorum. 4 Cyp. Epist. 52.

red, and they were maintained by the treasury of the Church: of these the Church of Rome hath made severall Ecclesiasticall orders of the lesser sort, calling them *Osivaries, Lectors, Cantors, Acolytes, &c.*

Afterwards Doctors were appointed to traine up Students to the Ministry, whom the publike professors of Divinity, I thinke, have succeeded.

Another sort of Doctors there were, which instructed the ignorant multitude in the Principles of Religion, but did not administer the Sacraments: these were called *Κατηχηται*, such as taught the Catechisme. Such a one was *Origen* at *Alexandria*, who succeeded *Clement*, who succeeded *Pantenus*, and who succeeded *Hiracles*; out of whose Schoole *Heraclydes* and a woman, *Rhais* by name, were Martyrs before baptism, being baptized, as *Origen* said, in the fire.

Concerning this, my opinion is, that it is in the power of the Church to ordaine two severall offices of these, one for teaching, and another for exhortation; and also to ordaine some to administer the Sacraments, who shall have no power to teach, or exhort: as it seemes some such there were in the Apostles dayes, who baptized those to whom they did preach, *1 Cor. 1. 14, 17.*

Yet that these two, viz. Teaching and Exhorting, or Doctors and Pastors, should be necessarily severall Offices and Officers, I thinke cannot be proved, but rather the contrary: namely, that they are severall duties or qualifications requisite to the same office: *Eph. 4. 11. He gave some Apostles, some Prophets, some Evangelists, and some Pastors and Teachers.* In this place the Apostle reciting the different offices in the Church, doth not distinguish Pastors and Teachers between themselves, as he distinguisheth Apostles, Prophets and Evangelists, between themselves, and from them: for he saith not some Pastors, and some Doctors; but some Pastors and Teachers, as noting the same persons: so expounds Saint

*Hierome* upon that Text i. Of this judgement also is Saint *Augustine* k, to whom *Pantenus* wrote, desiring his opinion for the distinguishing of Pastors and Doctors in that Text of the Epistle to the *Ephestians*: Saint *Austens* answer to him was; That the Apostle did there *Unum aliquid duobus nominibus amplecti*: Give two names to one thing: *Ut intelligeret Pastores ad officium suum pertinere doctrinam*: That Pastors might understand, that it belonged to them to be Doctors also. Likewise Saint *Paul* reckoning up the Officers of the Church: *1 Cor. 12. 28.* leaveth out Pastors, and nameth onely Teachers. Pastors being the more worthy being either understood by Teachers, or else not spoken of at all; and that Pastors are to be apt to teach, none will deny.

Both these then I hold to be diverse qualities belonging to one and the same Office.

Ministers must waite on their Office, and when they preach or catechize, they must both well ground their doctrines, and exhort wisely and modestly: *1 Tim. 4. 13, 14, 15. Give attendance to reading, to exhortation, to doctrine: Neglect not thy gift, but meditate on these things, and give thy selfe wholly to them, &c.* *2 Cor. 2. 17. We are not as many which corrupt the word of God: but as of sincerity, as of God, in the sight of God, speake we in Christ.*

It is not sufficient that a Minister be a good man, but he must teach and exhort. *Imocens enim*

*& absque sermone conuersatio, quantum exemplo praedest, tantum exemplo nocet: Nam & latratu canum baculoque pastoris luporum rabies deterrenda est, sicut Saint Hierome l: An innocent life without preaching, does as much hurt by silence, as good by example. The shepheard hath need both by the barking of his dogge, and his sheep-hooke, to scare away the wolves.*

If you that are hearers come to a Minister that will not, or cannot preach, you call him a dumbe dogge. What may you be called, if you will not heare? or hearing, will not reforme your idle courses? What good doth milke in the Nurfs brest, if the child have no mouth to take it? Ministers without mouthes are monsters; so are people without eares: for if we must waite on teaching, you also must waite to be taught.

Ministers must waite on teaching, and on exhortation also: both must be done. *1. Catechizing* hath not so much ostentation, but yet it singularly profiteth; *Emollit mores, nec sinit esse feros*, It breedeth a marvellous gentle disposition in young ones, and prepareth them for an understanding, reading of the Word, and hearing it preached; neither are they fit to receive the Lords Supper, till they be well understood in the Catechisme.

And here Ministers must beware they propound no false doctrines, and that they seeke not to please curious and itching eares, by studying to be eloquent, rather than substantiall; or by broaching new conceits, or propounding unnecessary quiddities, fitter to breed jangling, than godly edifying. *m Chrysostome*, though himselfe a very eloquent man, writeth thus: This, saith he, subverteth the Church of God, that you desire not to heare Sermons of compunction, but rather such which may delight by an elegant composition of words and phrases; and that we (which is wonderfull ill) follow your humours, which we should rather pare away. When we leave good nourishing meat, and feede upon some roote or toy, it is a signe of queasie and crude stomachs; so when hearers regard not to heare the whole some doctrine of faith and repentance, but rather delight to be nibbling on a roote of discipline, Ceremonies, &c. it is a signe of much weaknesse and crudity, which would be purged rather than followed.

*2. Exhortation* also is necessary; and because the chiefe use hereof is in the doctrine of Repentance, therefore they must make application to all, reproving sinne with a most vehement zeale, and denouncing the judgements of God against offenders: and if they be penitent, they must raise them up with secret consolations out of the Word.

Reprooffe and threatnings, such as love their finnes cannot abide to heare of: but such mens humours must not be followed: we must not be men-pleasers; as you desire to be comforted when you are dying, so you must be willing to be admonished while you are living.

If thou beest ignorant, heare, that thou mayest be instructed: If thou beest wicked, heare, that thou mayest be converted: If thou beest learned, heare, that thou mayest be put in minde of that thou knowest, and that thy affection and will may be moved to obey: If thou beest godly, heare that thou mayest continue in godlinesse: for we are salt, which is good to preserve sound flesh from putrification.

b. *Ensb*  
Ecc. hist. l.  
6. c. 35, 14.

i. *Hieron. in*  
com. in  
epist. ad  
Eph.  
k. *Aug. ep.*  
59. *qua ep.*  
ad Paulu.  
num.

Doct.

Use 1.

Use 2.

m *Chrysost.*  
hom. 34.  
ad pop.

Verf.

n *Calvini*  
comment.  
in locum  
Iudic. 1.  
c. 3. *scilicet*  
p.

ad  
in hoc

Versé

Verse 8. — *He that giveth, let him doe it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerefulnessse.*

**T**Hese three here named, are appropriated by some to Deacons: for the which I see no reason.

For first, none of the ancient Fathers, to whom Commentaries are ascribed upon this Epistle, doe so expound it: neither ever did I observe this place alleaged for the same in any of their writings.

Secondly, the scope of the Apostile is not here, to shew what officers should be in every Congregation, but to exhort all men to modesty and sobriety.

Thirdly, something is here spoken of, which no way agreeth with the office of Deacons, and something not spoken of, which most properly pertaineth to them. *He that ruleth, &c.* This no way belongeth to them; for Government is no where in the Acts, or Pauls Epistles, attributed to them, but to Bishops and Elders: which titles are never, for ought I finde, given to Deacons. And Master *Calvine* n, though he attribute the first and the last of these three to Deacons: yet that of ruling he otherwise expoundeth, who if he be in the right, then doubtlesse either the first or the last of the three belong not to Deacons: for *Paul* useth more order in rehearsing such things, as may be observed, *Ephes. 4. 1 Cor. 12.*

That which is belonging to them, not here mentioned, is teaching, and employment about the Sacraments. For whereas some have opened, that it is an office laicall, and not pertaining to holy orders, is without ground, and the contrary may be easily proved.

First, from their qualification, they were at the first to be men full of the holy Ghost, *Acts 6. 3.* which is not given to any in the new Testament, but to those who preached the Gospell: and if the Deacons did nothing but distribute to the poore, such qualification absolutely needed not.

Secondly, from their ordination, which was with imposition of hands, *Acts 6. 6.* a ceremony belonging to holy orders.

Thirdly, from their practice: *Stephen* preached, *Acts 7.* *Philip* preached and baptized, *Acts 8. 35, 38.* And in ancient times, after the Bishop had consecrated the bread and wine, the bread was distributed, and the cup delivered by the Deacons. And *Tertullian* affirmes, that Presbyters and Deacons had *jus dandi baptismum, sed non sine autoritate Episcopi*, that Bishops did authorize Priests and Deacons to baptize.

Fourthly, from their description, *1 Tim. 3* where it is said, that they must be proved, that is, for their firmesse and gifts to teach: and *vers. 12.* that they which have well discharged the office of Deacons, purchase to themselves a good degree, that is, to be made Priests and Pastors, and great boldnesse in the faith, that is, parrhesie and liberty in preaching the doctrine of faith, and in reprooving sinne.

Therefore I take these three in a most generall sense, and so I deny not but Tropologically, and by way of particular use and application, the first of them may be meant of Deacons: for he

that giveth, may give either of his own, or of that which is other mens committed to him, as doe our Collectors and Overseers for the poore.

In these words begins another exhortation, as affirmeth *M. Rollock*, who to these addeth that of love in the ninth verse: This I call another, because *Saint Paul* alters his speech and phrase. He doth not say, *He that giveth, on giving; he that ruleth, on ruling; he that sheweth mercy, on shewing mercy*; as before, *he that teacheth, on teaching, &c.* He alters his phrase, as if he had some other purpose. His intent was in the former, that men should not arrogantly exceed the measure of their gift: here that men should well use gifts received. The former respected the quantity, this the quality of gifts. For in these a man is not so much esteemed for the quantity, as for the quality and well using of gifts, though small.

Verse 8. *He that giveth, let him doe it with simplicity.*

**I**N these words two things to be considered, as in the other that follow. first, the Gift: secondly, the Direction of the Bene of giving, simplicity: the Bene of ruling, diligence, &c.

*He that giveth*: Or, as the word signifieth, distributes, imparteth, communicateth, noting a plentifully, yet no wastfull, but a prudent dispensing, giving to all, that which is necessary, to none superfluities: where there are many to receive, rather giving to every one some, than onely to a few: so the man that feareth God, is said like the husbandman, to disperse and sow his almes, *Psalm 112.*

*With simplicity*: *Chrysostome* expounds liberally, as if he should have said, not with your hand gathered and bent, or contracted together, but with an open hand.

Simplicity is taken two wayes, either for sillinesse in the worse part: not so here, for he would not that men should give without discretion: or in the better part for truth, sincerity, and singleness of heart: as servants are admonished to obey their Masters, *Eph. 6. 5.* where the same word is used.

Unto this simplicity is opposed covin, fraud, deceit, hypocrisie, partiality, double-dealing, as *Anselme* observes: and all *xavia* naughty dealing, as Master *Beza*.

Almes must be given with simplicity, which simplicity is in the matter of almes commended to us, *2 Cor. 8. 2.* and *9. 11.* though it be there translated liberality or bountifullnesse.

If this be referred to those words of the sixth verse, *gifts according to the grace given unto us*, then we collect, that to give to the poore is a grace, I will not say a saving grace, but there must be more than ability, there must be grace, as *Thomas* well expounds, *He that giveth: he, saith he, which facultatem habet & gratiam*, which hath estate, and is able, and which hath grace also: for we are naturally covetous, and unpittifull of the necessities of others.

Here are to be reprooved such as doe not give being able. Reasons why we are to give, among many, may be these.

First, *God commands it*, and giveth us, that we may give to others.

Secondly, *it commands our profession*; nay, our very

n Calvin.  
comment.  
in locum &  
1. 4.  
c. 3. sect. 6.  
p.

o Armin.  
in locum.



very profeſſion of Chriſtianity binds us to give almes, as Saint Bernard p<sup>o</sup>ſerves; *Noli putare gratum bonum quod exhibes proximo; debitor es ſacramenti cautione & propria profeſſione teneris.* Doe not think (ſaith he) that it is at thy choiſe to give, or not to give; Thou art a debtor as by oath, thou art bound by thy profeſſion.

Thirdly, it is pleaſing to God, *Heb. 13. 16.* called a ſacrifice: it is more bleſſed then to receive, *Act. 20. 35.*

Fourthly, it is beneficiall to them which give.

The divine wiſdom and juſtice (ſaith Leo q) ſuſſereth many to labour under great miſeries, that he might crown *miſeros pro patientia*, *miſericordes pro benevolentia*, the miſerable for their patience, and the mercifull for their benevolence.

Fifthly, many promiſes are made to givers, *Prov. 11. 25.* *Luke 6. 38.* Giving almes is called *xenia*, *Heb. 13. 16.* communion, or communication; for if thou givest a penny, the poor man gives thee a good prayer, and bleſſeth thee in the name of God, of which *Job* made great reckoning, *Job 19. 13.* and *21. 20.* for this it is, that *Hierome* calls *Pammachius*, *Munerarium pauperum*, and *egentium Candidatum*; The candidate of the poore, becauſe he was as ambitious of their prayers as others were of honours, accounting when he had given an almes, to have received rather then done a good turne. One ſcompares giving of almes to Tennis play: for as the ball that is ſerved, is returned forcibly upon him that ſerved it; ſo doth God double upon us the good we have done to others, as *Dauids* prayers returned into his own bolome, *Pſal. 35. 13.* ſo doe our almes.

Giving almes is compared to ſowing of Corne by Saint Paul, *2 Cor. 9. 6.* Now as ſowing Corne in the earth, *ad ſeminantis potius quam ad ſuſcipientis lucra cedit*, turns rather to the benefit of him that ſoweth, than of the earth that receiveth the ſeed; ſo in giving of almes, the advantage is more to the giver, then to the receiver. Therefore might *Dorcas* a liberall woman, be ſaid to be full of almesdeeds, *Act. 9. 36.* becauſe the bleſſing of God increaſeth the ſtore of ſuch which give; they are not the poorer, but the richer thereby.

We muſt give in ſimplicity, with an upright intention, not out of our own ends. Here many are to be reprov'd.

Fiſt, they which give of evil gotten goods, that rob one poor man to give to another; when we give of rapines, and that which is not truly our own, it is not pleaſing to God, *Honour the Lord with thy ſubſtance*, *Prov. 3. 9.* *Frangit es uienti panem tuum: Deale thy bread to the hungry*, *Eſay 48. 7.* *Panem tuum*, thine own bread.

Secondly, he that gives for vain-glory, as the Pharisees dealt their almes to be ſeen of men *Matth. 6.* Theſe wil ſometimes give before company, where the world may take notice of it; but if a poore man come in private to them, he gets not a farthing. For this *Hierome* u taxeth a Noble Roman Dame, who being at Saint Peters Church there, with her own hands gave pieces of money to poore folks, *ut religioſus videretur*, that he might ſeeme to be religious; and when an old woman which had received an almes, ran afore, that the might receive another almes, *pug-*

*nus pugnat pro denario*, in ſtead of a penny, ſhe had a good felt with the fiſt, that the bloud followed. Thus *venatio magis quam elemoſyna dicenda*, is rather to be called a hunting after praiſe, than a giving of almes in ſimplicity.

3. Such as will give to a poore man liberally enough, but with this intent, to make uſe of ſuch a one, to doe his worke, to run of his errands, &c. This is *generatio beneficii*, a putting of almes to uſury. Surely, *Nihil venali miſeri cordia turpius*, there is nothing more baſe than ſuch kind of almes giving.

4. Such as will give, but to their kindred onely, not to others in what need ſoever they be: or to poore men ſo long as they pleaſe them; but if they be croſſed, then the poore get nothing: this is partiality. The Cow though her Calfe poſh and beat her dug, yet when her dug is full, ſhe loweth for her Calfe that it may ſuck: ſo we muſt reſpect not our own wrongs in giving almes, but the neceſſity of them which are to receive.

5. Such as will beſtow liberally upon a poore man, but with a naughty mind, that the poore man ſhould be a falſe witneſſe, commit murder, &c. Money is a great provocation to a poore man: and this is one of the worſt uſes of riches: which God hath beſtowed upon us, not to doe evil, but good withall.

6. Thoſe who give, that their almes might be a ſatisfaction for their lewd life. Some, when they have ſpent their life in whoredome, drunkenneſſe, oppreſſion, &c. a little before their death, it may be, build an almes-houſe, or at their death give a dole, hoping hereby, that their former ſinnes ſhall be forgotten, though they repent not for their faults. But this is horrible iniquity, and will not availe. If we give all our goods to the poore, and our bodies to be burned to almes, and have not love, of God, of our neighbours, it is nothing, *1 Cor. 13.*

Giving almes obtaines not impunity to ſinne. That almes may be outwardly performed: two things, ſaith *Gregory*, are neceſſary: the man that ſhould give, and the thing to be given: but the man is incomparably better than the thing: he therefore that gives to his needy neighbour his outward ſubſtance, but keeps not his life from naughtineſſe, *Rem ſuam Deo tribuit & ſe peccato; hoc quod minus eſt obtulit aſtori, & hoc quod maſus eſt ſervavit iniquitati*: He hath given of his ſubſtance to God, and himſelfe to ſinne; that which is leſſe to his Creator, and that which is greater to iniquity. And in another place, *2 Aug.* Let no man thinke, *juſtitiam Dei venalem*, that Gods juſtice can be bought off with money, &c. *P. 3. c. 21.* He that giveth meat or apparell to poore folkes, and is polluted with iniquity; *quod minus eſt, obtulit juſtitie, & quod majus eſt culpa commiſit, ſua enim Deo dedit, & ſe Diabolo*: He hath given his goods to God, and himſelfe to the Divell. *Auguſtine* alſo writeth to the like effect.

*x Hieron. ad Nepotianum*

*Lecturam*

*1 Hieron. Epist. ad Pammachium.*

*1 Clemens Alexand. 1 Pedagog.*

*1 Amb. ſer. 8.*

*ſe 2*

*y Greg. 1. 33 moral. c. 20. in illud Job 19. Occulſus fui coram*

*2 Aug. In Enchir. c. 67 & 75.*

*u Hieron. ep. ad Eustochium de virginitate ſervanda.*

Verſe

Ver. 8. *He that ruleth with diligence.*

**S**ome interpret these words of Deacons, but this hath bin refused before.

Some interpret these of *Lay Elders*, which they imagine should be in every Congregation or Parish, for the censuring of manners. Indeed such authority is given to the Elders: But onely Bishops and Pastors are called by that name. And whereas 1 Tim. 5. 17. is alleged for Lay Elders, it can by no means be so understood, as by divers reasons might be shown; and whereas it is said, that the Elders which rule well, are worthy of double honour, especially they which labour in the word and Doctrine: The relative, they which, is there put for the conjunction causally, and to be interpreted, because, as is usuall in the Scriptures.

*Sculter*. Appropriates this place to Bishops: I doe not deny, but by way of use it may be applied to Bishops, as also to civill Magistrates, but I cannot think them to be meant only of Bishops: for it agrees not with the accurate order observed by Paul elsewhere, to put the Bishops between the Deacons and Deaconesses, as many would interpret the words immediately going before, and following.

These words therefore are to be generally understood of all Rulers or Governours; so the Ancients have expounded: and Lyra saith, *qui præest in temporalibus & spiritualibus*: Temporall and spirituall Rulers. *Anselme* saith, that this precept is given *Fratribus & ecclesiæ*, to the Brethren and to the Church: so also *Irenæus*, and Master *Gualter* applies it to all, even to household Governours.

Here are two things; the gift, *Ruling*: the Direction, with diligence. The Bene of ruling is Diligence.

*He that ruleth*, *ἡγεμενός*, *qui præest*: this terme *ἡγεμενός* and *ἡγεμών* is often given to Ministers, from whence comes our *Priest* and *Prelate*, which are not words of dishonour, but very honourable titles; now I mean no Leviticall Priest to offer Bullocks, &c. nor any Massing Priest to offer an unbloody sacrifice: but Bishops and Ministers of the Gospel, so called by way of excellence, being men of authority; for they must speak, exhort, and rebuke with all authority, Tit. 2. 15.

*He that*; The indefinite concludes Emperors, Kings, none exempted.

*With diligence*; The Greek word is sometime translated *studium*, study; sometimes *diligence*, sometimes *solicitudo*, carefulnesse, as the vulgar here reads: all these three are scarce sufficient to expresse the meaning of the Greeke terme; Though they are often taken for the same in signification, yet there is a difference between them, which is not unprofitable to observe, for the full meaning of this precept.

*Study* is an earnest and serious bending, and application of the minde about the things a man would doe (b). We say, a beating of the brain, an earnest musing, and casting of a thing up and downe in our mindes; so that to rule with study, is to study and bear upon it with serious meditation.

*Diligence*, is *celeritas in exequendo*, a speedy and swift putting of the thing studied in execution. Rule with diligence, is to omit no opportunity of

putting in practice things needfull, and advisedly concluded. It diligence be not added to study, study is lost.

*Solicitudo*, or carefulnesse, so is *ἡμερότης* translated, 2 Cor. 7. 11. or earnest care, so it is rendred, 2 Cor. 8. 16. this is a study *cum timore futurorum eventuum*, with a tear of future events; when we consider the danger of doing or not doing, what good or evill may follow; what hinderances, what furtherances may be used, &c. All these *ἡμερότης* signifies, and if you joyne them all together, they make up the Bene of Ruling.

*Diligence, care and study, is required of all Rulers*, Numb. 11. 11, 12. *Moses* complains to God of the burthen of all the people, which he laid upon him. Also he saith; *Have I conceived all this people? Have I begotten them, that thou shouldst say unto mee, Carry them in thy bosome, as a nursing Father carrieth the sucking child, &c.* These words import a great deale of study, diligence and care; even as the nurse hath a great care of the infant, else it perisheth; so if Rulers be carelessse, the people are undone. 2 Chron. 19. 6. *Take heed what you doe*, saith *Iehoshaphat* to the Judges. And Acts 20. 28. *Take heed to yourselves, and to the flock*, saith Paul to the Elders, &c. And 1 Tim. 4. 16. *Take heed to thy selfe, &c.* saith Paul to Timothy; now take heed, is a caveat concerning study, and careful diligence.

*Plutarch* compares Princes to the Sunne, which is among the Starres, as Princes are among men; as the Sunne, saith he, by his lightsome beames and heat cheriseth the inferior creatures, so Princes are a blessing to a people; but this serves not our purpose; therefore I thus apply it; As the Sunne stands not still, but as a Gyant (as the Psalmist speaketh) continueth his unwearied course from Morn to Even; so must Princes and Rulers be alwaies in action, and studying for the benefit of their People.

To rule well is a grace given; both the advancement and the vertue are of God; of our selves, we are not able to foresee and prevent dangers, &c. Therefore Rulers are to imitate *Solomon*, who though his Parents gave him excellent breeding, yet earnestly prayed to God for understanding to govern the people, 1 Kin. 3. 9.

All Rulers are to be careful in ruling. They come not to a place of ease, but of great study. It is a great dignity to rule, but a great difficulty to rule well. A thing so full of care, that an Emperour affirmed sometimes, that the Ensignies of the Empire were not worth the taking up, if they lay in the streets at our feet. This care *Dionysius* the tyrant pretily taught one of his ambitious Courtiers, by hanging a naked sword over his head by a horse haire, when he was advanced into the Chaire of Estate. Let Rulers be like the Sunne, as before; not like the Sunne in going downe, and giving place to darkenesse; they must alwaies resist the darkenesse of Popery, errors, sinne, &c. they must alwaies be in the Horizon of their Lawes, favouring the good, and punishing the evill.

But what am I to speak of Princes? I admonish you my hearers, to consider seriously of the great mercy of God to us, in setting over us so religious, just, learned, wise, and mighty a King (whom God long preserve) by whom wee live under such an equall Government, and godly Lawes, enjoying the sweet liberty of the

Gospel. He hath not dealt ſo with every Nation: let us render due thanks to God for our happineſſe, repent unfeignedly of our finnes, and earnestly pray for the continuance of theſe bleſſings. The Lord continue them for Jeſus Chriſt his ſake. Amen.

This concernes Fathers, and Mothers, and Maſters of Families: for the firſt government was domeſticall, and in it yet are wee prepared to be obedient to publike Magiſtrates. Hee that is not a dutifull child to his parents, and an obedient ſervant to his Maſter, it may be doubted whether hee will ever bee a good ſubject to his Prince.

Fathers, rule yee with diligence: The Patriarkes were admirable men and carefull, yet had untoward children, as *Iacob, David, &c.* how much more you, if you be careleſſe. Indeed many are carefull to provide houſe and land, and great portions for their children; but this muſt be added, to be diligent, that they may be godly and *veruous*. Reprove ſwearing, lying, and all evill betimes in them; uſe diſcreet and reaſonable correction; whether they be rich or no, let them be religious.

Ministers alſo are here to bee admoniſhed to ſtudy, *ſtudy to ſhew thy ſelfe a Workeman, 2 Tim. 2. 15.* If thou be a Miniſter, ſtudy thy book, ſtudy to withſtand gain-ſayers, impoſtors, &c. ſtudy to reforme the converſation of thy hearers, ſtudy to give good example. No ſtudy can be too much. Inaſmuch as Satan unceſſantly ſeekes to devour the ſheepe of Chriſt: ſtudy thou to preſerve and ſave them, that thou maielt give up a good account at the laſt day.

Yea, this pertaines to every private man, who is to rule himſelfe: Thy crooked will, and diſordered affections will not be ruled without a great deal of ſtudy, care, and paines. Oh how hard a thing to beat downe pride, covetouſneſſe, anger, &c. He that ruleth his owne minde, is better than he that overcommeth a City: How many through miſgovernment, bring themſelves to ſhame and miſery in this world, and everlaſting torments in the world to come? Be thou carefull.

Ver. 8. *Hee that ſheweth mercy, with cheerefulneſſe.*

Some have rack'd this place for the bringing in of widowes to be officers in the Church, holding that every Pariſh or Congregation ſhould have widowes, or for tending the ſicke, or for entertaining ſtrangers, or for governing of younger women, or indeed, for I know not what.

It is not likely that ever there were any for tending the ſick: would fathers, or children, or friends turne over the care and looking to of their ſick to widows? or could they not as well as widowes? or can the ſick as well affect widowes impoſed, as ſuch whom themſelves ſhould chuſe to ſerve them, and to know their infirmities?

For entertaining ſtrangers it is leſſe likely, becauſe that they were not entertained into common Inns or Hoſpitals, but into the particular houſes of the Saints: If there were any offices to be performed to ſtrangers, why not by their owne ſervants? When Paul himſelfe, or when Timothy,

Titus, Tychicus, Onesimus (Pauls Deacons) as I may call them, came to any Church, there is in no place mention of any ſuch widowes or Deaconeſſes; neither doth Paul name them, 1 Cor. 12. or *Ephes. 4.* where hee reciteth Church officers; neither doth he ſpeak of ſuch in his ſalutations. When he ſent Phoebe to Rome, *Rom. 16. 1, 2.* hee commends her not to the widowes or Deaconeſſes, though her ſelf a woman, and alſo *ἀδελφεός*, a Deaconeſſe if you will.

And concerning governing of younger women; whether as a Schoole-dame to teach them to read, &c. or Tutorreſſe to teach behaviour, or to have the overſight of young married wives, is very idle to affirme, and ſcarce one Pariſh of forty able to afford ſuch a widow.

Certain it is, that this word *Διακονίſſα* is found in the Councils and Fathers, ſo is there alſo found *Επιſκοπα*, and *Πρεſβυτερα*, as in the ſecond Council at Tours in France, c. 13, 14, 20. (a) which are there and in other Councils, and ſome of the Fathers, taken for no other than the wives of Biſhops, Priests, and Deacons, ſo lawfull was it in thoſe daies for Miniſters to marry.

There is very little mention or none of ſuch Deaconeſſes in the Latine Church, for they never received them, or if they did, ſoone they caſt them out. In the Greeke Church there were ſome ſuch, who being maintained by the Treasu-ry of the Church, opened the doores wher- cat the women entred, of the place where the Congregation met for the holy ſervice; they alſo dreſſed their ſtooles: for in many places as the women ſate by themſelves, and not with the men, ſo they went in and out at ſeverall doores. Alſo theſe poore widowes or Deaconeſſes attended upon the richer women at the Bathes, & did other ſuch ſervices, for which there is no more reaſon that they ſhould be accounted Church-officers, than our Mid-wives becauſe they tend upon the child when it is brought to Baptiſme, or the poore women who keepe women in Child-bed, or ſuch who watch with the ſick while they live, and lay them forth when they are dead.

Origen (b) ſaith, that ſuch widowes as continue in prayers, &c. doe ſet forth *ἀναγιγναισκειν* the Miniſtery of their widow-hood; where Origen meanes not an office, but a ſtate of life wherein widowes did ſerve God, as ſometimes Anna did; *Luk. 2.* Phoebe is called *Rom. 16. 1.* *ἀδελφεός*, well readred a ſervant, becauſe of ſome ſpeciall im- ployment in which ſhe was uſed by the Church of Cenchrea. Shee was not maintained by the Church, but was a rich woman, giving hoſpi- tality to many (c). Neither was ſhe of that age of which widow-officers ſhould be choſen, for then ſhee had bin unfir to travell from Corinth to Rome.

That place, 1 Tim. 5. 9. is not meant of taking widowes into the number of ſuch who ſhould bear office, but into the number of ſuch which ſhould receive collection, as by the Text plainly appears; which muſt be ſuch, *quas ætas probat & viſta*, as Saint Hierome ſpeakes (d). They muſt not be young, becauſe it is fit ſuch ſhould earne their owne living; they muſt be of good behaviour, leſt the devotion of the Church ſhould maintain wicked perſons.

*Acts 6. 1.* It is ſaid, that the Greekes mur- mured againſt the Hebrewes, becauſe their widowes were neglected in the daily Miniſtration; not be- cauſe

a Council-Ten  
ſecundum cap.  
14, 20.

b Origen  
ad Rom.

c Rom. 16.

Epist. 19.  
ad Romanos  
20. 5.

Epist. 2.  
ad Rom. 8.

Epist. 4.  
ad Romanos  
14. 20.

Epist. 10.  
ad Romanos  
14. 20.



cause their widowes were too much cumbred with businesse, as the ordinary Glosse, and *Cajetan* expound; nor because their widowes were not preterred to be Deaconnesse, as *Chrysostome* seemes to interpret, and *Beda*: but because their widowes were not so liberally relieved, as the widowes of the Hebrewes (*e*). Hence came (as appeares in that place of the *Acts*) the occasion of the institution of Deacons, a part of whose office it was to bee overseers for the poore, which was before done by the Apostles themselves; and thus it came to passe, that as the Church enjoyed peace, and grew rich, Arch-deacons and Sub-deacons were appointed; the first instead of the Bishops to overlooke the doings of the Deacons, and the other to be employed by the Deacons, in gathering the Revenues, and in other such offices.

This place then of *Paul*, wee no waies understand of Deacons or Deaconnesse, or widow-officers; but as a precept given to all to be cheerefull in shewing mercy.

Here are two things; the gift, shewing mercy; The direction, with cheerefulnessse.

Hee that sheweth Mercy; Mercy is a sweet name; but in any misery of body or minde, to have, and to obtaine mercy is most comfortable. The sweetnesse of it to a troubled mind unspeakable.

Mercy is attributed to God, and to man.

To God mercy is attributed properly; some things are improperly, and after the manner of men, as repentance, anger, &c. But to be mercifull (which is a sinners comfort) is of his very nature and essence. Mercy in God is his will to helpe the miserable; which will of his is one: but for the diversities of things, and the divers conceits of our minds, it hath divers appellations, as sometimes it is called mercy, sometimes Justice, &c. He is called 2 Cor. 1.3. The Father of Mercies; which are in him not from any outward cause, as they are in us, but from his owne will and essence. Though wee can never speake enough of this mercy, yet at this time we are not to speake of it, as it is in God, but as it is in man. Mercy is none of Gods incommunicable properties, but is also spoken of us; not as though it were essentially in us, but after a sort; God granting by grace that we also, who are by nature cruell, should be mercifull, that in some construction, *homo* should be *homini Deus*, one man another mans God.

Saint *Augustine* (*f*) describing mercy as it is in us, saith, it is a compassion in our hearts of another mans misery, by the which we are moved to helpe him if wee can. The Philosopher (*g*) describes it to be a griefe *ob malum quod alteri in indignum pati, quod ipse putabit se pati*, for the hurtfull evill undeservedly falling upon another, as if it fell upon himselfe. From both whole descriptions, we may call mercy a hearty compassion of another mans misery esteemed as our owne, whereby we are moved to helpe him. Esteemed as our owne; as speakes *Valentia* (*h*), otherwise there would bee small compassion and helpe: now we esteeme another mans misery our owne, either *per unionem affectus*, aut *per unionem realem*, as *Thomas* speakes (*i*), by union of affection, as a friend is another selfe; or by recall union, when the like trouble may fall upon our selves. Which union, whether it be *actus* or po-

tenia, that is, whether wee actually suffer the like things, or may in possibility or likelyhood, is wonderfull effectually to stirre up compassion, and mercy: for this would God in his infinite goodnesse and wisdom, have our Lord *Iesus Christ* to take upon him our nature, that by it, he might actually and indeed partake of our defects, generally, and excepting sinne, That hee might be a mercifull and faithfull high Priest, and that we repenting, should not doubt of the same.

The workes of mercy are many, recited by *Ambrose* (*k*), to forgive them which wrong us, to visit the sicke, to helpe the oppressed, to feed the hungry, &c. And so it is some waies coincident with that we had before, He that giveth, let him doe it with simplicity, as *Chrysostome*, *Ambrose*, and *Anselme* observe. Here is the difference; *Aliud est dare indigenti, aliud affectum misericordie cum indigente patiri* (*l*): There we were commanded to give our goods, here to give our affections; there simplicity excluded a double intention, here cheerefulnessse sheweth a minde believing and hoping for the heavenly reward.

And surely this latter is a more worthy thing than the former; *Exteriora enim largiens, rem extra semetipsum praebeat; qui autem compassionem proximo tribuit, ei aliquid etiam de semetipso dedit*, saith *Gregory* (*m*): For he which gives money, gives that which is without himselfe; but he that gives compassion, gives part of himselfe.

With cheerefulnessse; or *laetitia*, with hilarity, with a willing minde, and cheerefull countenance, and not disdainig, but vouchsafing to see the miseries of poore distressed persons, as the Greek word may be derived.

Mercy is to be shewed with cheerefulnessse; *Luk. 6.36. Be you mercifull. as your Father is mercifull. And how God is mercifull, David shewes, Psal. 103. 13. As a father pittieeth his children, so hath God pity on them which feare him. As a father, that is doubtlesse cheerefully, 2 Cor. 9. 7. God loveth a cheerefull giver; cheerefull, according to the word in the Text.*

Here three things would be declared, who must shew mercy, to whom, when.

First, *Lyra* saith, *perinet ad potentes*, this precept pertaineth to great persons: true; for they are best able to give, and God hath given them abundance, not only themselves to live in pomp and ease, but also proportionably to relieve the poore: but not onely to them, but indeed to every one, in regard of affection and well-wishes; and if giving be required, a mite, yea, a cup of cold water is accepted, where there wants ability to bestow more.

Secondly, Mercy is specially to be shewed to the godly, to the household of faith; but generally also to all: *Do good to all, Gal. 6. 10.* What? to wicked men? Yes, to them in great and extreme necessity. Some indeed, to spare their purses, will pretend, either that the persons be wicked, or that they doe not know them to be good. But mans nature is to be pittied even in an evill man; and he which gives his almes to a sinner, not because he is a sinner, but because he is a man, *Non peccatorem sed justum pauperem nutrit* (saith (*n*) *Gregory*) *quia in illo non culpam, sed naturam diligit*; releeveth not a sinner, but a righteous poor man, because hee respects not his faults, but his nature. Mercy useth not to

E e 2 judge

k Ambro. in loc

l Ansel. in loc.

m Greg. mag. Mor. l. 20 c. 26. ad verba Iob. Compatiebatur anima mea pauperi, Iob 30. 25. Dolere.

n Greg. mag. 3. Epist. ad i.

judge of deserts, but to *helpe* necessity; not to examine the righteousness of a poore man, but to *relieve* his need (o). It is much better to helpe the wicked in their need, than to neglect the godly, which he must sometimes doe, who will understand a mans goodness, before hee will supply his wants.

Thirdly, *mercy* is to be shewed not onely when poor men for Gods sake crave of us, but when by any meanes we understand of their distresse. Blessed is the man that considereth of the poor, *Psal.* 41.1. The hardness of mens hearts makes godly poor men ashamed to make their cases knowne to them. He that is truly mercifull, will not stay till poore men seeke up him, but he will seek up the poore, that he may finde them, whom their modesty and shamesfastnesse causeth to lie hid. These indeed would specially be regarded and considered, *ut hoc ipso amplius gaudeant* (saith (p) Leo) *cum & paupertatis eorum consultum fuerit & pudori*, that they may so much the more rejoyce, when their bashfulness is succoured as well as their need.

p Leomaz.  
sermo. 4. de  
collectis.

Use 1.

Use 2.

By this the *Apathy* and *Impassibility* which the Stoicks would bring upon our nature is confuted.

Here also are reproved unmercifull men, of which I will speak unto two sorts. One sort are such, which being, or surmising themselves to be wronged, are implacable, will accept of no submission or satisfaction; they will have their wills; molest, sue, cast into prison, &c. But let such remember the parable of the servant, who would be paid all, *Mat.* 18.

Another sort there is, which will *forgive*, but not *give* a farthing to relieve a poore distressed soule. I would with these to remember the parable of the rich Glutton, and *Lazarus*, *Luke* 16. and the manner of the last judgement, *Mat.* 25. where the Saints are not commended for suffering Martyrdome, but for mercifulnesse to the poore; and the wicked are reproved, not for their murder or whoredome, though they shall be damned for these, but for unmercifulnesse. There is no love of God in such, *1 Ioh.* 3. 17.

Some are so eager in scraping, and laying up for their heires, that the poore can get nothing: but that surely is best laid up, which is laid up in *Christs almshouse*, which is the poore mans hand, for he and his shall finde the benefit of it afterwards.

Some on the other side spend so much in whoredome, drunkennesse; pride and abominable living, that they have nothing to give to the poor, nor to leave to their heires, but a stinking remembrance of their unworthy names. *Duplex in turpi domo exercetur peccatum* (saith one) *alterum propter ebriorum satietatem; alterum propter expulsum pauperum famem*; That is, a filthy and a lewd house, where servants and strangers are drunkenne downe under the table, and to the bottom of the cellar, but the poore are chidden and cudgelled from the gates, at the least, sent empty away. Is the cellar the chiefest place to entertaine strangers in Gentlemens houses? and drunkennesse the best signe of welcome? If God behold these things, as he doth behold them, what shall the ends of these men be?

We are to be admonished, to be *mercifull* with *brethren*.

Here are such to be reprehended, who *give*,

but *grutchingly*. This is the man with the *evil eye*, *Pro.* 23. 6. who when he hath given a penny, witheth it in his purse againe, and repents of his liberality.

Such also are here reprehended, which will give no more than they are compelled by law, which will not pay a Penny without a Justice his Warrant. These are like Spunges, sucke up water a pace, but they let not fall a drop though they be full, till they be squeezed. When a man gives an almes, being drawne to it with many and violent intreaties, he loseth the grace of his gift, both with God and man. *Nemo liber debet quod non accepit sed expressit*, saith *Seneca*; Among men he accounts not himselfe a debtor, who hath not freely received, but wrung out a penny from a rich man. And for God, that which we read, *Isal.* 112. 5. *A good man is mercifull, &c.* The vulgar reads *Jucundus homo*. He is a pleasing and delightfull man. And *Saint Augustine* renders it upon that *Plalme*, *Suavis homo qui miseretur*; He is a sweet man that is mercifull, which he expoundeth, *Sweet in the account of God*. For him who is unmercifull, and grutcheth at the poor, *Evomet ex ore suo tanquam insuavem*, saith *Saint Augustine*; He will spue out of his mouth as offensive and unlaboury meat.

Seneca. lib. 4.  
Benef. c. 1. d.  
sat. 2. l. 10.  
Am. in h.

Also here are to be reproved, who will *give*, but with *disgracefull words*, rating poore folkes that beg of them, as if they were dogges; That which is given thus, is no *almes*, but a *recompence* for evill language; but this doth not exclude reasonable, discrete, and gentle reprooves, even of them which are already distressed; for a Penny given to one whom we know to be culpable, with a gentle admonition, is a *double almes*. When therefore thou goest to visit a poore man in his extremity, remember the excellent counsell of the wise man; *Ecclesiasticus* 18. 15, 16, 17. *My sonne, saith hee, blemish not thy good deedes, neither use uncomfortable words when thou givest anything; As the dew affwageth the heat, so is a word better than a gift. Lo, is not a word better than a gift? but both are with a gracious man.*

Ver. 9. Let love be without dissimulation.

The love of God to us is the top of our happiness, as our love to God is the top of our duty to him.

This Scripture speakes of *our love*, which God hath commanded us to beare to him, and to others for him.

*Rollock* joynes this precept with the three last going before, (as hath been said,) as being a parcell of the exhortation concerning the well using of the gifts, which we have according to the grace given unto us.

*Saint Chrysostome* referres it also to those before, and that *Paul* brings it in as the mother of the vertues before spoken of: For he that loveth, neither spareth his cost in giving and shewing mercy, nor his labour in ruling; love thinks nothing too much, or too deare for that which is beloved. *Achilles* being asked what were the hardest enterprises hee ever tooke in hand, answered, Those which he undertooke for his friends; and being asked, what were the easiest; answered, the same.

The most refer this to those things which follow

a Confu-  
dation  
Exposi-  
tion, ad  
Philip.

b Confu-  
dation  
m. ver-  
mulus.

Greg. Nissen.  
ciat. a Greg.  
de Valentia,  
tom. 3. p. 9. p. 4.

Use 3.

low, as the fountain from whence all of them proceed : for indeed that which the Philosopher spake of Justice, is true of love *αὐτοχρηστία πρὸς τὸν πλησίον*, Love comprehendeth all vertue Our Saviour abridged the Law into love of God, and of our neighbour; and Saint Paul in the next chapter affirmeth, that love is the fulfilling of the Law; for though *secundum diversitatem operis*, in regard of the diversity of workes, there are many precepts: yet *secundum radicem dilectionis*, in regard of the root of love, they are but one, as Gregory saith,

I take this, and the rest which follow in this Chapter, to be certain *Matter-Apothirism*, as I may call them, concerning Christian obedience; in all which it shall not be necessary to stand upon dependence and connexion with that which goes before, or followeth; for many of them are independent, and in themselves severally to be considered.

In this Aphorisme are two things: The subject, *Love*. The predicate, denied, *without dissimulation*. The affirmative hercot, *True*, and *sin-*  
*cere*.

What *Love* is, may very well be known by the derivation of the word ἀγάπη, which here is rendered *Love*. Some derive it of ἀγάπη ποιέω, because love is always operative, never out of action; and therefore Saint Paul hath 1 *Thes.* 1. 3. and *Heb.* 6. 10. κόπος ἀγάπης, *The labour of love*; both because it is a laborious thing to love sincerely, and because love is always working:

Some derive it of אָבִי אֱלֹהִים, because hee  
that loveth, is with all his affection and desire  
carried to the thing beloved, to be partaker of it.  
Some of אָבִי and אֱלֹהִים, because he that loves,  
is contented, resteth, and taketh pleasure in the  
thing which he loves; as God calls our Saviour  
his beloved Sonne, *Mat. 3. 17.* and addeth, in  
whom I am well pleased. Some derive it of the  
Hebrew, *Ababb*, he hath loved, or of *Ahab*, hee  
willeth, or resteth in.

According to these we may describe love to be a gift of the Spirit, whereby wee are earnestly affected toward the objects of love required in the Law, desire to obtaine them, rest in them being obtained, and use all diligence to shew our affection unto them (a).

without dissimulation. Custome of speaking  
hath made the Greeke word familiar in our En-  
glish Tongue, without hypocrisie; which is, when  
we dissemble either with God or man,

Hypocritisme comes of a preposition, that signifies *under*, and a sowne that signifies *Judgement*; as you would say a hiding of judgement; for an hypocrite shewes himselfe to men, so far from that which he is indeed, that men mistake in their judgement of him. It is applied to Stage-players, who counterfeite the persons and behaviour of men they are not.

The Hebrew word signifying Hypocrisie, *Chaneph*, is delivred from a root, *Chanaph*, signifying, he was polluted, or contaminated : from whence some derive *Nubes* and *Nebula*, which signifie a cloud, because the brightnesse of the skie is obscured being over-cast with clouds; and hence they derive *Nebula* (*b*), which is a terme of disgrace in the Latine tongue, given to men of vile behaviour; noting that, *inter omnes nebulones*, among all lewd people, the *Hypocrite* is the vilest.

*We must not dissimble, but be true and sincere in Doctr. our love to God and men: 1 John 3. 18. Let us not love in word, nor in tongue, but in deed and in truth. Love must have a double relation, to the place where it must be rooted, the heart; and to the fruits it must bring forth, which are good works; 1 Tim. 1. 5. The end, that is, the fulfilling of the Commandment is love, out of a pure heart, of a good conscience, and faith unfeigned. Mat. 10. 16. Be ye wise as serpents, and innocents without mixture, simple as doves; that is, too wise to be deceived, too simple to deceive.*

Examples of false and dissembling Love. *Isa* to *Abner* and *Amasa*, hee imbraceth them, and speaketh courteously, but all is *in dolo*, in dissimulation; for he drawes out *dolorem*, his pocket dagger, and stabs them. So *Judas* to Christ, hee kisseth him, and betrayes him.

Love with dissembling, is like an old frump-  
per, who paints her face, that her wrinkles and  
swarthiness should not be seen; or it is like a  
potlheard, covered over with silver droffe, as  
speakes the holy Proverbe, *Pro. 26. 23.*

Though the affection of love be imprinted in our nature, yet to love God and our neighbour as we ought, is the gift of God, and it proceeds from the love of God to us. For as the Sunne beames striking upon a glasse, beget a reflection of the beames upon the wall; so the love of God being shed abroad in our hearts, breeds a reflection of love unto God, and to those things which God commands: *1 Iohn 4. 19. Wee love him, because hee loved us first.* By our love to God, wee may certainly dilcerne whether God loveth us, as our Saviour argueth of the fainefull woman that washed his feet, *Luke 7. 47.* That God had loved her, and *forgiven her many finnes, because she loved much.* The same may also be collected from our love to our neighbour, which presupposeth our love to God.

We must be studious of *Love*, which is com-  
mended to us as a *more excellent way*, 1 Cor. 12.  
31. & 1 Cor. 13. & Col. 3. 14. Above all these  
things put on love, which is the band of perfectness,  
or as some copies of unity. As the *sinews* in the  
body, the *mortar* in the wall, the *braces* and *Ten-  
ons* in a building, so is *love* in the Church or  
Common-wealth. *Laws* are good bands, but  
*love* is a better. If there were love, there would  
be no need of *laws*; for love doth no wrong :  
but though there be *Laws*, yet there is need of  
*Love*.

Here are two sorts of men to be reprov'd,  
1. Those which love not God; of whom may  
be spoken that of Saint Paul, 1 Cor. 16. 22. *If any  
man love not the Lord Jesus Christ, let him be Anathema  
Mayanabba.*

2. Those which love not their neighbours, and these are such who are either contentious, or malicious.

1. The contentious men, or make-bates, are very fire-brands, hindering the good estate and flourishing both of Church and Common-wealth; and therefore Paul requires the *Romanes* (a) to make them that they might bee censured, which caused divisions and offences among them.

2. The malicious man, is a child of darknesse; **He that hateth his brother, is in darknesse, and wal-  
keth in darknesse,** 1 Joh. 2. 11. He meanes not  
the darknesse of the night, for a good man may  
be benighted; nor the darknesse of a dungeon,

2 Consule  
dedit Zan.  
Explic. c. 2.  
Epist. ad  
Philip.

b *Consule Poly.*  
in verb. diffi-  
cultas.



for good men have bin there; but a spirituall darknesse, when men are without grace, and not illuminated by the good spirit (b).

He is a man-slayer, a murderer, 1 Joh. 3. 15. Dispositive as they say, being in the high way to commit murder if opportunity serve; a murderer, affectu, though not effectu, in his desire: for quem quisque odit, perisse expetit; A malicious man desires the blood and destruction of him whom he hateth.

We are here also admonished to beware of dissembling in love and friendship. Dissembling is evill in all things, but it is worst of all in friendship, as the most contrary corrupting cause thereof; Corruptio optimi est pessima; Things most excellent, corrupted, become so much the worse. As there is then nothing more excellent and comfortable to the life of man than true and unfeigned friendship, so there is nothing more vile than dissembled and counterfeit love.

Here are to be reproved those who dissemble their love to men.

Some make great shew of love and respect to their superiors, but it is to get advancement by them; and some superiors use their inferiors kindly, not out of any true love, but to serve their owne turne; This is dissembling. Some love their friends in outward things, but if they will sweare, be drunken, &c. and so runne headlong to hell, they let them alone; this is no true love. Some pretend a great deale of love every way, but mean it not; but the contrary: these are worse than heathen, very devills in carnate. It is better to meet with any savage beast, than to have familiarity with such: For if I meet with a Lyon, I labour to avoid him; but a dissembling friend cannot bee avoided; there may be remedy for the biting of a mad dog, and for the stinging of a Serpent, Ἀλλ' οὐ οὕτως οὐκ ἔστιν ἰατρικὸν δις τῶν (c), but for the poison of a dissembling tongue, there is no remedy.

These speake a man fair to his face, but behind his backe cut his throat; most detestable (d) creatures, to be hated even as hell it selfe. Man-slaughter by the Law of God might have a City of refuge, but a guilefull murderer could not be protected by the hornes of the Altar, Exod. 21. 13. 14.

Also they are to bee reproved, who dissemble their love to God; This is a greater sinne than the former, Extremus injustitie terminus justum videri eum qui non est justus: To seeme to be just, when we are wicked, is the extremity of wickednesse, saith Plato. As to have our portion with Hypocrites, notes the greatest punishment; Mat. 24. 51. So to be an hypocrite, is to be one of the most abominable sinners.

There are two things whereby we may discern whether we love God truly, or no; by our Affection, by our Actions.

1. Wee earnestly desire to get the thing wee love; Dost thou desire to obtaine God as thy portion? Dost thou delight to hear his Word, the meanes of thy faith, and token of his presence? This is a sign of true love.

2. If ye love me, saith Christ, keep my Commandments, Joh. 14. 15. If thou obeyest not the Word of God, neither dost thou love him in truth, whatsoever other outward shew thou makest. The devill can be content that men should diligently come to the hearing of the Word, and

say, they love God, if they will neglect to obey the Word; by which much shame and disgrace is cast upon the hearing and profession of the Gospel. These shall have the greater damnation. Thinke with what indignation God will looke upon and speake unto thee at the day of judgement, if thou beest an Hypocrite. If thou which resortest to the hearing of the Word, beest a wicked wretch; as Julius Caesar said to Brutus, one of them which murdered him, εὖ οὐκ ἴκον, And thou my son Brutus? Art thou one of them? So will God say to thee; What? In the habit of a Proflitor, and live like a beast? One in shew that loves me, and yet a drunkard? &c. bind him hand and foot, and cast him into utter darknesse.

When Harmodius and Aristogiton had killed Hippias the Tyrant, the Athenians decreed, that none should bee called by their names, unlesse they were nobly born (e): so surely such which live in whoredome, drunkennesse, pride, &c. are not worthy to bear the glorious name of Christians, and professors of the Gospel.

Ver. 9. Abhor that which is evill, cleave to that which is good.

SOME have taken these words as a part of the former Precept, declaring wherein undissembled love consists; namely, in this especially, that our love makes us not to winke at, or consent to his evils, but that we endeavour to further him in goodnesse. Surely the thing it selfe is very goodly, and needfull to be taught; for there are many, who if their turne be not served by their friends, even in evill things, think they are not beloved: on the other side, some thinke that they do not sufficiently discharge the office of a friend, if they do not those things which are wicked for their friends, if they bee required, and damne their soules for their sakes; but our friendship must be ad aras usque, not beyond, abhorring that which is evill in them, and cleaving to that which is good.

But I take these words to bee an Aphorisme of it selfe, without any such dependence; the particular in the Greeke being (as in Hebrew) put for the Imperative moode, and to bee supplied, as Beza observes out of Clement, Estote abhorrentes, Abhor, as it is translated.

As before in love, so in these words the Apostle hath comprehended the summe of the Law, which is to eschew evill, and to do good.

Herein are two precepts; the one Negative, Abhor that which is evill; the other Affirmative, Cleave to that which is good.

In both are two things; The Action, and the Object.

The Action, in the Negative, Abhorre; The object Evill.

Evill; Of fault, whatsoever is repugnant to Gods Word.

Abhorre; The Vulgar translation reads it Odientes, hating; but this is not enough to expresse the Apostles words.

Master Calvine, Aversantes; Aversion is such a detestation of a thing, when wee vouchsafe not, but scorne to looke upon it, turning away our faces, as from an odious and loathsome sight.

The Greek word is very significant; Ἀποστρέφειν: The

b Confile  
Aug. lib. 50.  
Hem. 40. n. n  
procul. ab iniis

Use. 3.

c Adag. Erasmi, Chri. 2.  
Cens. 6. Adag.  
39.  
d Amb. 1. 3.  
off. c. ult.

f Plin. 20.  
Hist. 4. 2. 10

e Gillius  
Noct. Attic.  
l. 9. c. 2.

The simple Verbe imports *extreme* detestation; which is aggravated by the composition, as Saint Chrysostome observeth.

*Pliny* (f) makes mention of a Fountaine neere *Monacris* in *Arcadia*, of which whosoever drinks, presently falls downe dead; the name of the Fountaine is *Styx*, derived of the word in the Text; so called, because it was of all men abhorred: so should wee be affected to sinne, as to a thing that brings present death; *Man drinks iniquity like water*, *Iob* 15. 16. but every draught slayes the foule, as the water of *Styx* the body. As thou wouldest not drinke poyson, so beware of sin.

The Poets have feigned a River to be in Hell, called *Styx*, which sometime is taken for *Hell* it selfe. Art thou afraid of hell? be also as much afraid of sin.

The word which we have in our Translation is very full; for, to abhorre, is *extremely* to detest, with a marvelous *fear*, lest a thing should touch us, or we that. As if a man being ready to set his foot, where an Adder lyeth, spying it, steps suddenly back with great horror. So *Ecclesiasticus* 21. 2. *Fly from sin, as from the face of a serpent, the biting whereof slayeth the Soules of men.* Or as a man walking in the darke night, if hee should see the apparition of some evill spirit, would runne backe with affrightment, his very haire standing upright; so should we be affected to sinne. As we abhor poyson, hell, a serpent, and the soule fiend; so are wee to abhor that which is *evil*.

The action in the Affirmative; *cleave*. The object; *good*.

*Good*; The chiefe good which is God, and all his commandements and promises.

*Cleave*; This implies singular love as the effect of it; for *Amor unit amantes*, Love uniteth lovers.

The word in Greeke signifies such a cleaving, as when things are fast glued together *κολλησθαι*. This word is used of that strict bond of love, and neere conjunction between man and wife, *Mat.* 19. 5. *Ephes.* 5. 21. *A man shall cleave to his wife, and they two shall be one flesh.* Of the same sense is the Hebrew word, *Gen.* 2. 24. from which roote comes a word, signifying the joyning of things together, as Iron is soldered and welded together, *Esay* 41. 7. and as the joynts of armour which are riveted together; *2 Chron.* 18. 33. By which use of the originall words may be shadowed out how *closely, affectionately* and *firmly* wee should cleave to goodnesse.

The Hebrew word also signifies *eagerly* to pursue, as enemies doe after them upon whom they desire to be revenged, *2 Sam.* 1. 6. and indeed so should we earnestly follow after goodnesse, not as after an enemy, but with such desire to overtake; and as after a friend. And therefore *David* so used the word, *Psal.* 63. 8. *My soule cleaveth after thee*, speaking of God; *Adhaest post te*, implying, that he followed hard after God, and that he stedfastly, and with perseverance cleaved unto him.

The meaning is, that we must earnestly seeke and follow after goodnesse, and having obtained, cleave fast unto it, thinking of no separation. We must love goodnesse, and be joynd unto it, as the Bridegroom loveth, and is joynd to the Bride; nay, we must be surer joynd; they are

but till death depart; but we must be *for ever*, being so turned into the very nature of goodnesse, that it may be said of us, as *Nazianzen* said of *Athanasius*, that to praise him, was to praise vertue it selfe. Vertue and goodnesse is *perpetuum* a thing constant and standing fast as a pillar, and therefore in regard of our weaknesse and ficklenesse, we had need cleave unto it.

The duty of Christians is to hate evill, and to cleave to that which is good, *Psal.* 1. 1, 2. *Blessed is the man that walketh not as the wicked, but delighteth and exerciseth himselfe in Gods Law.* To this purpose, are those known places, *Psal.* 34. 14. *Amos* 5. 14, 15. *Esay* 1. 16. 1 *Pet.* 3. 11.

The Apostle saith not, *leave off evill*, but *abhor it*; noting not onely an abstinence from the act of sinning, but a mortifying of the affection of sinning. He striketh at the concupiscence; not onely the act of whoredome, but whorish affections must be abandoned, &c.

So he saith not, *doe good*, but *cleave to good*; to shew, that good must be done *affectionately* and *constantly*. As the soule of *Jonathan* was knit to the soule of *David*, whom hee loved as his owne soule, so must it be between us and goodnesse.

Some will hate *some kind* of evill, as prodigality, but not covetousnesse; in their enemies, but not in their friends; and they will apply themselves to *some good things*, as to publike exercises of religion, but not to private; and they will commend good things in *themselves*, but not in others: But *Pauls* indefinite manner of speaking, teacheth, that *evill whatsoever* it be, and in *whomsoever*, is to be hated, and *goodnesse whatsoever*, and in *whomsoever*, is to be loved.

The beginning of Christian obedience, is to abhorre evill, and the perfection of it to cleave to that which is good; and these are contrary.

What poor proceedings have many amongst us made in Christianity, who have not yet learned to cease from drunkennesse, whoredome, common swearing, &c. Art thou a drunkard? If God should suddenly smite thee with death, what should become of thee? whither shouldest thou go, in almuch as thou hast not set one step in repentance?

Both the parts of this precept must be fulfilled; Good must be done, as well as evill avoided; we may not separate them in our practice. Many glory that they are not drunkards, whore-masters, strumpets, thieves, &c. I would it were the glory of all our people: O, how would it beautifie our assemblies! but this is not enough. The parable damnes the evill servant for not doing good with his Talent, though hee mispent it not; and *Dives* for not helping *Lazarus*, though he hurt him not. Examine thy selfe therefore what good thou hast done. If thou shunnest the evill, and doest the good, thou shalt have the glory of a good Christian.

Many will do many good things, as give almes, hear the word, &c. but they will do some evill withall; which as the wild Goards, will bring death into the por, *2 King.* 4. 40. Of this *Herod* is an example, who for all his reformation would not put away his brothers wife; this hee hid as a sweet bit under his tongue, as *Zophar* spake *Iob* 20. 12. As *Herods* hearing of *John*, and reforming many things, could not scuse him for his uncleannesse; so neither shall thy hearing scuse thee, if thou be such a one. What thinkest thou bringeth

eth thee to a Sermon? Surely *hypocrite*, not *conscience*; for *this* would teach thee to hate and abhorre evill, as well as to do good.

Use 4. Love and hatred are naturall affections, which as they are applied to their right or wrong objects, are good or evill.

The right object of love is goodnesse; of hatred, that which is evill; place love upon the world, upon sinne, upon vanity, nothing is worse than it; place hatred upon God, Religion, vertue, good men, and it is a very hellish thing; but both these upon their right objects are most excellent. As fire on the hearth, and on the rooffe of the house, so are our affections on their right or wrong objects.

Wo then to them which call *evill good*, and *good evill*, *Esay* 5. 20. So many call zeale, madnesse; a religious care to please God, hypocritic, &c. most damnable titles for so good things; and on the other side, they call covetousnesse, thirst; pride of apparrell, cleanlinesse, and a delight to goe comely, &c. Painting the strumpets face with faire colours, and besmearing the face of vertue with dirt; as the Jewes chose *Barrabas* and crucified Christ; so doe they. But God separated the light and darkenesse, as in *nature*, so in *name*; His mind is to have wicked men branded with shame, and the righteous to bee commended; to do contrary, is as to make God the devill, and the devill God.

Use 5. Our affections must bee *vehement* and *constant* against evill, and for goodnesse. But alas, alas, if we be to commend that which is good, or to speake against that which is evill, how coldly is it performed! Shall we thinke it any matter to anger the devill, and to bee at defiance with sinne? God forbid. Bee thou humbled for it, if ever thou hast shewed sinne the least favour. Was there ever so much drunkenesse, pride, &c. as in these daies? Had wee not need then to bee earnest against these things, and to abhorre them, and to disgrace them?

Often abhorre evill, as thou abhorrest hell! A holy man thus resolved, that if sinne and hell were before him, and he must needs fall into one of them, he would much rather fall into Hell, than into *sinne*; be thou affected and resolved in like manner.

As concerning goodnesse, follow it *eagerly*, love it *dearely*, imbrace it *steadfastly*; Say to *wisdom*, *Thou art my Sister*, and call *Understanding thy Kinswoman*, that they may preserve thy soule, *Prov.* 7. 4.

Ver. 10. Be kindly affectioned one to another with brotherly love.

**T**His Aphorisme speakes of Love, as that in the first part of the ninth verse; but there is this difference; that, of the love we owe to God and man; this speakes not of love to God, nor to all men; but to the Saints onely, to the bretheren, which are of one Faith and Religion with us.

Concerning this Love, there are three things to be marked; 1. The measure; *Be kindly affectioned*. 2. The kind of it; *Brotherly love*. 3. The object of it; *One towards another*.

*Be kindly affectioned*; The word thus translated, is a Nowne, the former being Participles, which with the composition thereof argueth an

increase of the thing spoken of. Saint Paul, I thinke, striving according to his gifts, which were very great, to expresse it unto us, *2<sup>nd</sup> Tim.* signifies that naturall affection which God hath imprinted in beastes to their young ones, and in parents to their children.

If mothers see their children in danger, how doe they teare, grieve, and hazard many times their owne lives for the safety of their children? yea among the beastes and birds, how tender are the dammes over their young, ready, though otherwise timorous, to defend them with the danger of themselves? These are those *igniculi amoris*, sparkes of love, sowne by the God of Nature in our nature, not to bee expressed in words; noting with what an extraordinary bene of affection we should be inclined to the children of God.

*Tertullian* (g) renders Pauls word *φιλότητις* by a latin word, though not elegant, yet exceeding sensefull, *Amore fraternitatis invicem affectuosi*; de *Epistol. ad Rom.* in fine, which cannot in English bee better expressed, than be kindly affectionated.

Learned men have observed, that words ending in *osus*, doe signifye *copiam quandam immmoderatam rei super qua dicitur* (h), import an immoderate quantity of the thing spoken of; *vinosus*, a man too much given to wine; *mulierosus*, one too much given to women, &c.

*Brotherly love*; before wee had *2<sup>nd</sup> Tim.* here wee have *φιλανθρωπία*, signifying a brotherly friendship.

Our love is either of God, or our neighbour; the more noble species of *φιλανθρωπία* is the love of the children of God.

The measure of our love to God, is, with all our heart, with all our minde, with all our might; *Ardentissimè, Sapientissimè, Fortissimè*; Most fervently, most wisely, most firmly.

Peter loved Christ most ardently, when he would have dissuaded him from his Passion; There was a great deale of affection in his love, and but a little wisdom in his affection; Christ calls him Satan for his labour, not blaming want of affection in him, but want of discretion; *Mat.* 16. 22, 23.

Afterward he loved him, most wisely, when hee not onely yielded that Christ should suffer, but was ready to die with him also; *Mat.* 26. 33, 34. but yet he wanted fortitude, as appears in the latter end of that Chapter. But when Christ was ascended, he obtained grace, to receive fortitude, and such courage to his affection, and wisdom, that he became a Martyr for his Master.

The measure of our love to our neighbour, is to love him as our selves, that is, truly, effectually, constantly.

But the measure of our love to the Children of God, is, as Christ hath loved us, *Eph.* 5. 2. We must love them more than we love our selves, our own love to our selves is imperfect, but Christs love to us is perfect.

The affection wherewith wee should imbrace one another, is called *brotherly love*, because brotherly love exceeds all other naturall love amongst men.

It exceeds the love in marriage, because this is by choice, that by nature.

It exceeds the love between Parents and Children, because it is not reciprocal for the inequality

*Tertul. 1<sup>a</sup> ad Cor. 13. ad 1<sup>am</sup> Mac. 2. de Epistol. ad Rom. in fine.*

*h Nigum. 2<sup>o</sup> apud Gek Noct. Aris. 1. 4. c. 9.*

*Umbro. 4. 30.*

*Dicit.*

*1<sup>a</sup> 2<sup>a</sup> 3<sup>a</sup> 4<sup>a</sup> 5<sup>a</sup> 6<sup>a</sup> 7<sup>a</sup> 8<sup>a</sup> 9<sup>a</sup> 10<sup>a</sup> 11<sup>a</sup> 12<sup>a</sup> 13<sup>a</sup> 14<sup>a</sup> 15<sup>a</sup> 16<sup>a</sup> 17<sup>a</sup> 18<sup>a</sup> 19<sup>a</sup> 20<sup>a</sup> 21<sup>a</sup> 22<sup>a</sup> 23<sup>a</sup> 24<sup>a</sup> 25<sup>a</sup> 26<sup>a</sup> 27<sup>a</sup> 28<sup>a</sup> 29<sup>a</sup> 30<sup>a</sup> 31<sup>a</sup> 32<sup>a</sup> 33<sup>a</sup> 34<sup>a</sup> 35<sup>a</sup> 36<sup>a</sup> 37<sup>a</sup> 38<sup>a</sup> 39<sup>a</sup> 40<sup>a</sup> 41<sup>a</sup> 42<sup>a</sup> 43<sup>a</sup> 44<sup>a</sup> 45<sup>a</sup> 46<sup>a</sup> 47<sup>a</sup> 48<sup>a</sup> 49<sup>a</sup> 50<sup>a</sup> 51<sup>a</sup> 52<sup>a</sup> 53<sup>a</sup> 54<sup>a</sup> 55<sup>a</sup> 56<sup>a</sup> 57<sup>a</sup> 58<sup>a</sup> 59<sup>a</sup> 60<sup>a</sup> 61<sup>a</sup> 62<sup>a</sup> 63<sup>a</sup> 64<sup>a</sup> 65<sup>a</sup> 66<sup>a</sup> 67<sup>a</sup> 68<sup>a</sup> 69<sup>a</sup> 70<sup>a</sup> 71<sup>a</sup> 72<sup>a</sup> 73<sup>a</sup> 74<sup>a</sup> 75<sup>a</sup> 76<sup>a</sup> 77<sup>a</sup> 78<sup>a</sup> 79<sup>a</sup> 80<sup>a</sup> 81<sup>a</sup> 82<sup>a</sup> 83<sup>a</sup> 84<sup>a</sup> 85<sup>a</sup> 86<sup>a</sup> 87<sup>a</sup> 88<sup>a</sup> 89<sup>a</sup> 90<sup>a</sup> 91<sup>a</sup> 92<sup>a</sup> 93<sup>a</sup> 94<sup>a</sup> 95<sup>a</sup> 96<sup>a</sup> 97<sup>a</sup> 98<sup>a</sup> 99<sup>a</sup> 100<sup>a</sup>*



lity of the persons; this is most equall. Histories make mention of some, who have preferred their brethren before their owne children, and that the Arabians were wont in inheritances to prefer brethren before children; which custome in the Annals of Spaine, is said to be now in force among the West Indians. This is most sure, that our Saviour calls his Church, as his Spouse, so his Sister, at the least five times in the Canticles, to note the greatnesse of his love to her; for which cause also, the witheth that Christ were *her brother* (i).

Our love then to one of true Religion with us, must be as the love of brethren, that is, most earnest; so is the love of brethren by nature; but we have obtained a more excellent Brotherhood. We have not carnall Abraham to our Father, as had all the Jewes; but spirituall Abraham. Nay, by Christ, wee have God himselfe to bee our Father, and the holy Church of God to bee our Mother.

And for this is it, that the Congregations of Saints were of old called Fraternities and Brotherhoods, as Tertullian in his Apologie (k), and others.

One to another; Our love must be mutuall, which ought to bee an incitement to us to love, because God commands all the Brethren to love us.

Among true Christians and Professors of the Gospel, Brotherly love must flourish. H. b. 13. 1. Let Brotherly love continue. 2 Pet. 1. 7. To godlinesse, Brotherly love must be added. Saint John in his whole first Epistle almost increates of nothing else but of brotherly love; the commandement whereof he calls, both an old commandement, and a new; 1 Joh. 2. 7, 8.

Old; Either because it was at the first imprinted in Adams breast, and commanded in the Law; or because it was growne out of practice, through the corruption of the times.

New; Because of the most excellent and never before heard-of example thereof in our Saviour Christ, who so loved the adopted children of his Father, that he gave himselfe for them, when they were his enemies.

Or because it is renewed every day in the hearts of the Elect by the Spirit of Truth and love.

Or because it is most excellent, as new things are commonly best.

Or because it was specially and often commended to us in the last Sermon of our Saviour Christ, 1 Joh. 13. 34. as is the use of the word *Novissimus*, and *Novissimè*, in Latine. Hierome reports of Iohn, that when hee was very old, hee would bee brought to Church, and only would say thus, My little children, love one another (l).

We must live and love as brethren, holding together, bearing with one another, and helping one another, as Iob and Abshai resolved, 2 Sam. 10. 11, 12. Drunkards hold with drunkards, and Papists with Papists, &c. as Simeon and Levi, brethren in evill. The band of Religion and grace should more firmly unite us, Ministers to oppose Ministers, or generally Protestants to quarrell one with another, is very lamentable.

It is good and pleasant for brethren to live in unity, Psal. 133. 1. In Tertullian (m) his time,

the Christians did incredibly love one another, even *ad stuporem Gentilium*, to the amazement of the Heathen. See, say they, how these Christians love one another, and are ready to die one for another. But our contentions, and wranglings even about trifles, may make men amazed, seeing we professe unity, and live in division and separation.

Histories make mention of one *Vespaus*, a Christian Physician, who being ready to suffer Martyrdom for the Gospel, began to waver and faint; which when *Vitalis*, a holy man saw, though he knew it would cost him his life, stept to him, comforted and encouraged him; for the which hee was also condemned to death (n). We ought so to love the brethren, as to lay down our lives for them; 1 Ioh. 3. 16.

Whosoever joyne with us in the true profession of the Gospel, we must tender and love them as brethren; though they be strangers, poor, despised in the world, yet if they be truly religious, they must be deare unto us.

As Solomon discerned the true mother by her affection; so may wee a true Christian by this note. He shall dwell in Gods holy hill, who honoureth them which feare God; saith David, Psal. 15. 4. By this we know, that wee have passed from death to life, saith John, 1 Iohn 3. 14. And by this wee have assurance of our Adoption, and that we love God; for he that loveth him that begat, loveth him also that is begotten of him; 1 Iohn 5. 1.

Woe then to them, who have no other cause of their ill will and malice toward some men, but because they are the Children of God, which should bee the greatest *attractive* of our love.

As it was said in Tertullians time, as he writ in his Apology for the Christians, *Bonus vir Caius Seius, in hoc tantum malus quod Christianus*; Caius Seius were a good man, if hee were not a Christian; so is it said now by many; Such a one is a good man, but hee is too carefull about his conscience and religion; he will not faile along the stream of good fellowship with us, and therefore I cannot love him.

If thou hast done so, or said so, repent, and learn to love all such which feare God. If thou lovest Christ, thou must love them which believe in him also. When *Darius* his mother had saluted *Hephestion* in stead of *Alexander* the Great, who was *Alexanders* Favourite, she blushed and was troubled; but *Alexander* said to her, It is well enough done, for *He is also Alexander*. Thou lovest Christ; thou must also love thy brother, for he is a Christian.

Wicked men disgrace the holy brotherhood; Use 3. see thou grace it by thy good life. When people flocke to a Sermon, some profane man will say, Yonder goes an hypocrite, one as proud as the devill, covetous, deceitfull, &c. What is the cause they say thus? Surely we are many of us guilty, and by our lives prove their words too true. Oh, how shalt thou answer it, that gloriest in the name of a Brother, and yet livest like a hell-hound? When the Jewes by their abominable lives polluted the name of the Lord in their captivity, how grievous was it to hear the Heathens disdain them, with, There are the people of God, a goodly people they are, Ezech. 36. 20? So what a fearefull bearing is it, when

F i such

n Vie de Ly.

ra. Com. in

1 Iohn 3.

Use 2.

Titul. Apol.

Dei.

Thom. com.  
in q. 1. ad  
Gal. 6. 8.  
Use 1.

Titul. in  
q. 1. 39.

such as make shew of a more zealous profession, shall by their false dealing, covetousness, pride, &c. cause even profane wretches to scorne them, and dishonour God, with these taunts, These are your Sermon-mongers; These are the Brethren and Sisters in Christ. If ever thou lookest to have any comfort in the communion of Saints, live like a Brother, and not like a Pagan.

Ver. 10. — In honour preferring one another.

**T**His short sentence contains a Morality concerning a civill and respectfull behaviour of one towards another. The Gospel requires, that with godlinesse wee should joyne good manners, and not live barbarously.

Here are two things, the subject spoken of, Honour. The duty concerning honour, to prefer one another, Where the act, preferring; The object, one another.

In honour; Of divine honour he have not here to speak. Praise, glory, and honour are things proper to God; but he permits us to have them, and to yeeld them to others.

These three words are usually taken for one; but there is difference.

Praise is in words; *ἡτις*, of *ἡτις*, a word, and *ἡτις*, praise; when wee make in the course of our speech honourable mention of others for their virtues.

Glory; *δοξα*, is in opinion, as the word also signifies, which is, when men have a reverent opinion of any, or when men are accounted virtuous, or to have that, as the Philosopher said (*h*), which all wise and good men desire to have.

Honour; *τιμή*, comprehends both the other, and is a testification of the good opinion, which wee have of other mens worth and excellency; by outward signes; as commendation, respectfull salutations, verses, uncovering the head, bowing the knee, erecting statues, &c.

Maintenance; Also is a testification of honour; and therefore Paul calls the provision for widowes, and for Ministers, by the name of honour, 1 Tim. 5. 3. 17.

Prefering; Or preventing; not to tarry till others honour us, but to be first and the leader, as the Word signifies; which in good actions is the glory of a Christian.

One another; Honour must be mutually given; which I would not restrain to equals, and those of the same ranke, but rather extend to all, superiours, equals, inferiours; yet not so to be understood, that superiours should in the same manner honour inferiours, as inferiours honour them; but that, saying to themselves the right and respect of their place, they should give testimony of the vertues of their inferiours, in such sort as may be fit for their inferiours to receive, to encourage them in goodnesse.

The Apostle would have us neither proud, nor uncivill and barbarous; he would not have order to be taken away; for the Church is not a den of rude cyclops, but an assembly, where all things are to be done *ἡδονικῶς* and *ἡδονικῶς*, decently and in order.

Believers must prevent and prefer one another in civility and honour. Mat. 23. 6. 7. The Pharisees are reproved for loving the chiefe places at meetings, and greetings in the Market, &c. Phil. 2. 3. In lowliness of minde, let each esteeme others better than themselves.

Two speciall reasons may bee given of this doctrine.

First, *Prefering one another in honour*, maintaineth brotherly love. Wee are hardly brought to account them our friends, or to love us, who neglect us; yea, our hearts rise against them; for which cause it may be, as Interpreters gather, Saint Paul placed this precept, next after that of brotherly love, which is cherished by it. Master Calvin (*l*) calls neglect of others, *Venenium*, I Calvin in his an effectuall poyson to alienate mens mindes, and to give honour, *fomentum amoris*, a fosterer of love.

Secondly, every one is bound to encourage other to vertue and Religion: a speciall way hereunto, is to honour them which be religious. *Honos alit artes*, Honour nourisheth Arts, as the saying is. What breedes Learned, or Martiall men, but honour?

— *Tu sola animos, mentemque perwis Gloria.*

Glory inflames men to great and noble enterprises; the force of which inflaming made *Mutius Scaevola*, that noble Roman, so insensible of the other flame, that when King *Porrexma* was amazed at his fortitude, he answered, That his body was but vile, in comparison of honour.

I read of a war that was between the *Venetians* and the *Genowayes*; in the first battell the *Venetians* had a great overthrow; whereupon at their returne home they Ennobled thirty of the best Families of them that had served in that Warre; which so wrought in the common people, that every one was forward both with his uttermost ability, and in his owne person, and with his children to further those wars; so that in a short time afterwards they subdued the *Genowayes*. If Religious and godly persons were had in honour as they ought to be, many more would strive to be godly and Religious.

Here are justly reprov'd such, who are so far from preferring others in honour, that raile, and revile them which are worthy, and if any be more eminent than themselves, they labour to disgrace them, thinking they stand in their light; so endeavouring by the ruines of other mens reputations to build up their own.

Such also which though themselves will yeeld no honour to any, yet will receive as much as you will give them; nay, they thinke their deserts are never sufficiently honoured. These are ambitious; and it is the judgement of God upon such, that while they seek for honour more than for vertue, of which honour is the due reward, they should become despicable, and of base estimation.

We may desire honour; Solomon saith, *A good name, which is a point of honour, is to be chosen*, Pro. 22. 1. And Saint Paul wisheth us to thinke of those things, to which praise is due, if there be any praise, Phil. 4. 8. David is stirred up by praise, and a desire of glory, to fight with Goliath; What shall be done (saith he) to the man which killeth this Philistine? It is lawfull to desire honour, if it be by vertue and goodnesse. As Ambition, so a contempt of honour, is a fault, neither is any worthy thing to be expected from him, who is not some way touched with a desire of glory. Such also are to be reprov'd, who affect a kind of rudenesse toward their betters; accounting it a perfection of mortification, not to give men and

k. Arist.  
Rhet. 3. 5.

Doff.

and women of honour and worship the respect due unto them, by their birth and place. This is *Cynicall* and dog-like; yea, it is unjust; for we are commanded to give honour to whom honour belongeth, *Rom. 13. 7.*

But they are wicked, and carry themselves profanely.

Indeed if great persons grow very scandalous in their offices or lives, it will fall out that their inferiours cannot so cheartfully honour them as they would do; yea, and many times they are despised in the hearts of them, whose knees performe unto them civill respect. Yet for their place and birth it is Gods ordinance they should bee respected; as *Paul* acknowledged *Festus* though a wicked Governour, *Act. 26. 25.* So Id men, so rich men are to be honoured, because of their use in the common-wealth.

It is not so hard to honour others, as to prefer them before our selves, and to prevent them. If thou wouldst performe this precept,

First, Remember that in good actions, it is the greatest honour, and becomes the greatest persons, to begin. Secondly, hee that honoureth a good man, more honoureth himselfe; for it argues a love, and a discerning of worth; and the more, the meaner the person honoured is. Thirdly, labour to thinke others better than thyselfe; though not in regard of high place, birth, learning, riches; for it may bee thou knowest the contrary; yet in regard of some spirituall endowements; for those which are most honourable in birth, do not alwaies most excell in vertue.

When therefore thou art to performe respect to thy neighbour inferior to thee in outward calling and estate, thinke that he may in some vertuous excellency go beyond thee as far, as in outward things thou goest beyond him. He may have a stronger faith, more patience, more power to bridle his anger, &c. Thus *Saint Augustine* admonisheth Virgins not to contemne married women: Thou (saith he to the Virgin) hast more power over thy fleshly desires, but it may bee a married wife is stronger than thou to endure martyrdom, and to suffer persecution.

Think also, that hee may have fewer and lesse finnes than thou. Thou knowest thy owne vile heart and wicked affections, thou knowest not anothers; and therefore in the apprehension of thy owne sinfulness, thou hast cause to be of *Pauls* minde, who thought himselfe the chiefe of all sinners. *1 Tim. 1. 15.* for thou knowest thy owne finnes by experience, other mens by speculation; and as he that hath the tooth-ake, thinkes none to have the paine he hath, because hee feelles not other mens; so perswade thy selfe of thy evilnesse. Or if it should appeare, that other men have committed more grosse finnes than thou, yet think they may have more to excuse them; as that they have been more violently tempted, or have not had so good meanes of preventing sin, as thy selfe, or have more heartily grieved, and repented than thou.

If wee could come to bee perswaded of these things, it would not be so difficult, and seeme to unreasonable, to prevent even our inferiours in giving honour.

Inasmuch as we must honour one another, wee are all to bee admonished to behave our selves,

that wee may bee honoured.

Some go about to get honour, by buying places and titles of honour; of whom *Lionely* say thus much, that hee much distrusteth his owne virtues, who trusts so much to his purse.

Some thinke to get honour by their gay clothes; Indeed *Esops* Assie thought himselfe honoured, when the people bowed to the gay and golden image which he carried on his back.

Some by building faire and sumptuous houses; and so it comes to passe, that many come far and neerer, to see their costly and curious buildings, but perhaps none come to see them, and that justly, if they have neither vertue nor goodnesse to be seen or esteemed. These and the like are vain courses.

How then should a man get honour? Surely thus: If we speak the best words, and do the fairest deeds, said *Agessilaus*. If we be such as we would be accounted to bee, said *Socrates*. If wee follow righteousness and the feare of God; for the righteous shall bee had in an everlasting remembrance, saith *David*, *Psal. 112. 6.* And I will honour them that honour me, saith God, *1 Sam. 2. 30.*

*Haman* is angry, because *Mordecai* honoureth him not; so it may thou art, because men respect thee not with salutations, and other tokens of honourable esteeme. But peradventure thou art a drunkard, a common swearer, &c. Alas, what heart can a man have to honour a drunkard? Thou hast most cause to be angry with thy selfe. If thou wouldst be honoured, leave thy base practices, and doe things honourable and worthy of the praise of praise-worthy men.

Ver. 1. Not sloathfull in businesse, fervent in spirit, serving the Lord.

Though these three might be severally handled, yet because they are distinguished in the Greeke Copies, not with any of the greater, but with the smallest distinction, I will consider of them together.

And so we observe in them two things: The duty; Serving the Lord: The manner, Negatively set downe, not sloathfull in endeavour; Affirmatively, fervent in the spirit; that is, not negligently and coldly, but diligently and zealously.

Not sloathfull in businesse: O. study and diligence, see before, verse 8. The word translated sloathfull, is the same used, *Mat. 25. 26.* Of the servant who hid up his Talent.

This sloathfullnesse is a negligence; in the duties of godlinesse, for the trouble and labour that accompanies them, which is one of the seven deadly finnes.

Fervent in the spirit; Some by spirit understand charity; some the holy Ghost; some, which is best, the soule, with the affections.

By fervency is signified zeale, *xi* signifies to boile, per *Onomatopoeian*, because when liquor boyles, it makes a hissing noise: Our affections then must boile, and be hot with zeale for things of God, having indignation against evil.

Anger is with a boyling of the blood about the heart; and this is in a zealous man, his blood is up and boyles if God be dishonoured.

This is added to the former, as the care of it; Fervency and heate, will drive away sloathfullnesse.



The Poets say, *Frigus pigrum*, slothfull cold, because it makes us slothfull; as when a man is cold, he is stiffe, and slow, and can hardly stir his joynts; but if hee be hot, then hee is agile and nimble; for heate is active, as wee see the swift and fierce motion of the fire. If a Pot be seething on the fire, it is in continuall motion, and many times hardly kept out of the fire, such a stirring thing is heate: so if wee have any heate of holy desire and zeale in us, wee will bee alwaies in action, diligent in praying, hearing, reading.

*Serving the Lord*; Some have read, serving the Time, as Ambrose, Calvin, Peter Martyr, &c. the Greeke words *xyson* and *xyson* being not so much different in old bricfe writing, and so easily enterchanged. But they mean not by such reading, that we should be as *weathercockes*, turning with every winde; but that we should wisely consider what is fit for every season, and to redeeme the opportunity of well-doing.

But the most and best Copies, have *xyson*, serving the Lord.

Doct.

The service of the Lord must be performed with fervency and diligence; *Psalm. 133.11. Serve the Lord with feare, and rejoyce before him with reverence. Feare and reverence imply diligence*; it agrees not with the feare of God, to be negligent; *Luk. 2.37. Anna served God with fasting and prayer night and day; not a day in a weeke, or an hour in a day, but night and day, there's diligence*; with fasting and prayer, there's fervency.

Vse 1.

Great is the honour of beleevers; They are Gods Servants. Though service seeme to have some baseness in it, yet to bee Gods servant is freedom, and honour; as our Church prayeth, *whose service is perfect freedom.*

Great is the freedom and honour of Princes servants, much more is the service of God an honourable service,

1. Both in regard of the person whom we serve, who is God.

2. And of the service it selfe, which is no base drudgery, but a most cleane and neate service, the service of righteousness and holiness.

3. And of the reward, and wages, which is Eternall life.

Seeing God is so honourable a Master, his service so faire, and his wages he gives so great; what should be the reason that God should have so few servants in comparison of those beggarly and tyrannous Masters, sinne, and the devill, whose best services are the highest transgressions, and whose greatest preferment is hell, with the torments thereof? *Rom. 6.21. The end of those things is death*: But doe not many come to the Church and serve God? True, they do, and many come not; and if all that come, were good and trusty servants, it were somewhat.

Noblemen, and Gentlemen, have two sorts of servants: some household servants, that do service every day; some *retayners*, who come at good times, and shew themselves in their liveries, and do some little matter, it may bee carry up some dish to the Table, and all the yeere after serve their owne men, following their own businesse, and not their Masters.

So it is in Gods house; The Lord hath too many *Retayners*, who put on their Liveries once a yeere, it may bee at Easter, and then they will waite at their Masters Table, but all the yeere after serve their owne lusts, never regarding

the advantage or credit of their Master.

What if thou sometimes appearest in thy Liverie? Is this to serve God? Whole services are thy blasphemies, drunkenness, whoredomes, lying, &c? Surely the Devils: because under the semblance, and in the liverie of a true Christian, thou walkest in the waies of wickedness; thou shalt have the sorer damnation; and shalt bee found a Traytor to God, and a servant to the Devill; for his servants ye are to whom ye obey, *Rom. 6.16. It is not the Liverie, but the obedience in the whole course of our lives, that approoveth us to be the true servants of God.*

Have *sloth*, especially in holy duties; Never did a lazie servant performe good service. Is there any hope that the husbandman, who spendeth his daies in sleeping, and idleness, should ever have a good crop?

He that is slothfull in his worke, is the brother of him that is a great waster, *Pro. 18.9. Thou wilt say thou art no drunkard, nor whoremaster, &c. It may be so; but if thou beest negligent and idle, thou art the brother of a great waster. The Prodigall or drunkard in two or three yeeres consumes a great estate; so doth thou by slothfulness, though in a longer time: now thou sellest an acre of Land, and then an acre, and so in time thou makest an end of all. A ship dasheth against a rocke, and sinks suddenly; another through the Masters negligence leaketh, and by little and little sinketh to the bottome. What difference is there? One man is runne through with a sword, another languisheth of some incurable and morrall sickness, and in the end dyeth of it; what difference?*

He that is diligent in his businesse, shall stand before Kings, and not among the meaner sort; *Pro. 22.29. Where then shall hee stand which is slothfull? Surely, in the end, among the drunkards, and such who by riotous living have spent their estates. Though thou have not runne out with such wicked wretches into extremities, yet at the last, negligence in Gods service, and idleness, will bring thee to be in the same predicament with them.*

To what may you impute the poverty of many in our Townes, but to their idle living, they will not labour; Poverty comes upon the slothfull as an armed man; *Pro. 24.34. The Tradesman grows not rich without labour, and doe we think to obtaine Heaven without labour?*

Shake off idleness, take paines to read, heare, meditate, to strive against sinne, to mortifie corruptions, &c. The time is short, and the labour is great, but the reward will pay for all.

Let not the paines discourage thee; if thou canst obtaine the love of God, of righteousness, of heaven, thou shalt never feeble the labour. All things are easie to him that loves. We see in Hunters and Hawkers, what great paines they will take, and never complain; what's the cause? They love the sport. So if wee will take no paines to learne godlinesse, to heare and obey the Word, there is no love in us to such things.

It is a fore labour to serve him, and such must be damned in the end; but though it bee a great labour to serve God, yet the end makes amends for all.

We must serve God with fervency; *Jobn was a Vse 13. burning and shining lampe; Job. 5.35. His shining is knowledge, his burning is zeale. Many among*

2. Ag. 1. 2. g  
3. 1. 2. 3.  
Quest.

Ans.

mong us *shine* reasonably in knowledge, but their affections are *key-cold*. They are like *glow-worms*, which shine to bright in the night, that you might thinke them too very fiery; but take them up, and they are cold: so many make a goodly shew in words, but in their practice they are as cold as Ice. To what may we impute the great overflowing of sinne in these daies? surely to the want of zeale. In many places Magistrates are not *servant*, nor Officers in a Towne, to punish disordered persons, nor Ministers to reprove them.

Fire is of this nature, that it either consumes things put into it, or turnes them into his owne nature: so if we were inflamed and fired with holy fervency, either drunkards, blasphemers, &c. would be converted, or placed there where they should do no hurt by their lewd example. Iron put into the fire, puts on the nature of fire: how much more if there were due fervency in thee, shouldst thou be able, or to convert the blockish drunkard, or to rid the world of such a lewd lozell?

Ah my brethren, there was never more need to shew our zeale; let us stirre up our zeale as fire is stirred up. Let the drunkards, uncleane persons, and all the rabble of wicked wretches, feeble the heate and fervency of our zeale, that both we may please God, and they avoid the tormenting heate of hell fire, if it be possible.

Ver. 12. *Rejoycing in hope, patient in tribulation, continuing instant in prayer.*

THESE three teach us how to behave our selves in tribulation.

Great is the wisdom of Gods Spirit in Saint Paul, in placing these things; next unto *fervency* in Gods service, hee joynes these exhortations concerning afflictions; for it is a hard thing to serve God in affliction, which quencheth zeale, and maketh us slacke in performing holy duties.

Now for the preventing hereof, he bids us in the midst of our troubles to remember our *hope* of the promises to come, and of the salvation of our soules.

And because troubles come not seldome, once in twenty yeeres, but thicke and threefold; therefore he bids us to be *patient*, and to be ever exercising our selves in *prayer*, which will bring exceeding comfort.

In the first of these are two things; the Action, *rejoyce*; the Object, *hope*.

*Hope*, is a grace of God, whereby wee expect good to come, patiently abiding till it come.

*Rejoyce*; Joy, is an affection whereby wee take delight in the good that is present, when we obtaine the desired end, wee rejoyce. This in naturall things is called *Cessation*, in unreasonable creatures *delectation*, in us, *Joy* (*n*).

But how can we joy in hope, seeing joy is of good present; hope of good to come? Solomon saith, *Pro. 13. 12.* The hope that is deferred, is the fainting of the heart; and the absence of heavenly things procure *sighing*, 2 Cor. 5. 2.

There is joy in hope, from the certainty of the things hoped for; though they be now absent, yet we are certaine, they shall be present. Besides, they are not *wholly absent*; they are present in part; wee have the beginnings, the first fruits;

hope hath a taste of them, as saving knowledge, peace of conscience, &c.

The remembrance of good things *past*, hath joy annexed to it, much more the hope of good things to come; but the chiefest joy, is in enjoying good things present.

The hope of Gods children breeds in them joy; Rom. 5. 2. *wee rejoyce in the hope of the glory of God*; 1 Pet. 1. 8. *Believing yeerjoyce with joy unspeakable*.

The way in the midst of the waters of afflictions to keepe our fervency in Gods service, is to pray, not so much for the *abating of afflictions*, as for the *increase of hope*; *I will runne the way of thy Commandments*, saith David, *when thou shalt enlarge my heart*; that is, when thou shalt make me to rejoyce in the hope of thy mercies. The way to heaven is a straight way and a narrow, that we can hardly passe through it, both in regard of our corrupt nature, and the afflictions as rubs in that way: now David prays not that the way may bee enlarged, and made even and smooth; but his heart: let the way bee what it will, the power of his hope will helpe him through with joy.

This is the way then to relieve our selves under the Crosse; so our Saviour wisheth us to sugar the bitterness of persecution with the hope of a great reward in Heaven (*o*). It may bee thy Crosse is greater than thou art well able to bear: Thinke of the joyes to come, the hope of these will (though not quite take away, yet) make the crosse tolerable.

How sweetly did Stephen fall asleepe under a showre of stones, as if hee had passed out of the World in a bed of downe? The reason, He saw Heaven open, and Christ standing at the right hand of God; this made him forget his pain.

Thus was Moses able to esteeme the rebukes of Christ greater riches than the treasures of Egypt, Heb. 11. 26.

Thus did our blessed Saviour relieve his humanity in his sufferings, even by the hope of the joy that was set before him, Heb. 12. 2.

By this did the Martyrs let light by death, and the torments of fire; no doubt they were sensible of the paine, but the sweetness of their hoped joy, overcame the feeling of their present torments.

We ought not therefore to suffer the Crosse to dismay and vanquish us, that we should not be able cheerefully to serve God; for though wee have the greatest losses of this life, wee have the greatest joyes of the life to come. These ought to make us merry, for wee have hope: Let Turkes, Jewes, and all profane persons, mourne in afflictions; for they have no hope. *Tristitur & defleat, si sibi mali sit in seculo, cui non potest bene esse post seculum*, said Cyprian (*p*); Let him grieve which fares ill in this world, who hath no hope to fare well in another world.

He bids us rejoyce in hope of good things to come: *Ergo*, &c. Good things to come are certaine to us, and great.

Certaine; for if it were but a peradventure, or a hap-hazzard as they say, whether we should have them or no, wee could not rejoyce in the hope of them. This Text is enough to confute the Papists in that, wherein they esteeme of the certainty and assurance of Gods children, as of a presumptuous and ridiculous thing. If wee cannot

Use 1.

o Mat. 5. 12.

p Cyprian. contra Demostrianum.

Use 2.

2. 19. 1. 2. 9.  
31. 4. 3.  
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cannot be assured, there is no use of this precept, for uncertainties breed not joyes, especially such which relieve in the day of affliction.

They are great, otherwise they could not make us rejoyce under crosses, which sometimes are most piercing, grievous, even unutterable. If the medicine bee not stronger than the disease, health is not recovered; so if the joyes to come were not greater than the greatest sorrowes, we could not hold our own, but must needs forsake God.

They must needs be wonderful great; for no eye hath seen, no ear hath heard, neither hath it entered into mans heart, to conceive the greatness of them, 1 Cor. 2.9.

They are a farre more exceeding, even an eternall weight of Glory, 2 Cor. 4.17.

If the present joy be unspeakable and full of glory, 1 Pet. 1.8, what will the future be?

The joyes of the Saints in this World, are that hundred fold more than our sufferings, Marke 10.30.

It shall be said at the day of judgement to the good servant, Enter into thy Masters joy, Mat. 25. 21. Great joy, because our Masters, and because that enters not into us, but we into that; such which we cannot comprehend, but are comprehended of it.

Use 3.

Here is to be observed the divers dispositions of godly and wicked men; The greatest joy of the godly, is the hope of Heaven, and therefore their conversation is in Heaven, their affections on things above. The wicked let Heaven, and things to come, goe: They say, who will shew us any good? Tell them of faith, and hope, &c. they relish them not; but tell the covetous man of a good bargain, of a bag of Gold; the drunkard of the best wine, and roycorous company; here's their joy.

Lift up your hearts from the puddle of these things below, take heed you surfer not in the use of things of this world; It is a hard matter in outward things that are lawfull, to take but a moderate draught. How many have perished in their abuse? prize them not too high; though they are transitory in their use, yet they may bee eternall in the punishment for their abuse.

O foolish brats of Adam, who for a draught of wine, for a bag of gold, for a moment of pleasure, lose those unspeakable, eternall, and most glorious joyes.

The end of all Solomons pleasures, was Vanity of vanities, and vexation of spirit, Eccle. 2. 11. What can the man do that cometh after King Solomon? vers. 12.

Use 4.

The life of godly men and women, is a life and estate of joy. The wicked thinke that the life of a man fearing God, is a melancholy, dumpy life: Why? Because they cannot take pleasure in vanity, and laugh, and bee merry in things sinfull. In very deed that which is a carnall mans greatest mirth, is, for the most part, the great sorrow of a godly man, and makes his heart to melt for grieve.

Have they then no joy? yes, matter of great joy. The voice of rejoycing and salvation is in the Tabernacles of the righteous, Psal. 118. 15.

Saint Pauls manner of speaking, 2 Cor. 6. 10. is well observed by Anselme (q); As sorrowfull, saith Paul, yet always rejoycing. Quasi tristis, he

bringeth in the sorrow of the godly with a quasi, as it were sorrow; not that it is sorrow indeed, but as sorrowfull; as if it were a painted sorrow, not true sorrow indeed, as painted fire, is not true fire indeed; but when hee speakes of joy, there is no quasi, but true joy. The sorrow of Gods children hath a quasi, their joy hath none.

So Heb. 12. 11. No chastisement seemeth joyous, but grievous; they seem to bee grievous, but are not; marke the manner of speaking: As it were, and seemeth.

But the sorrowes of wicked men are sorrowes indeed, in good earnest, as wee say; and therefore they are cryed out upon; Woe to them, they are bidden to howle and lament, to weep and roar, for the sorrowes which shall come upon them; and the godly are as often bidden to be merry and joyfull, to rejoyce, and again to rejoyce.

The wicked man is as it were glad and merry, and he seemeth in this world to rejoyce; here is his misery; his joy hath a quasi, but his sorrowes are indeed. Florent ad tempus, percutit in aeternum? siccant falsis bonis, percutit veris tormentis, saith Augustine (r): They flourish and joy for a time, but they perish and mourne for ever; they joy in false and deceivable good things, and they perish in true and remediless torments.

r Aug. in Psal. 53.

Let us then continue in prayer, and reverently receive the Word and Sacraments, that wee may every day have better warrantile and evidence of our salvation, and that we may be more and more confirmed in this joy-breeding hope. Amen.

See farther of these things, and of patience, and prayer, in my Exposition upon the 8. Chapter of this Epistle, from the 17. verse, to the end of the Chapter.

Ver. 13. Distributing to the necessity of the Saints; given to hospitality.

Doct.

IN this Verse are two precepts; both concerning many, and that not common, but to the Saints.

Ob(er).

The first is generall, concerning giving, lending, or any such thing; whereby the Saints are relieved. The other speciall, concerning Hospitality.

In the first are three things. 1 The Act; distributing. 2 The persons to whom; to the Saints. 3. The object, or materiall respect; which is to be had in distributing; in their necessity.

Ob(er).

The word here translated distribute, implies a communion; that we should make their necessity ours, in regard of affection; to be affected with it, as if it were our own case; and that we should make our substance theirs, so far as it may serve to relieve their necessity. Though wee have a propriety in our goods, yet to lay them common, as occasion of times and persons shall require.

In extraordinary times, to part with all, as they did in the Primitive times, our life must not bee too much, much lesse our goods.

In ordinary times, not to doe as the Papists teach to be perfection, to give away all, and to live by begging; but to distribute part, according to our ability. Solomon wisheth us, to let the waters of our fountaines to be dispersed and flow forth; to give the water, not fountaine and all, Pro. 3. 16. Wee must have primum facilem, not primum

tunc,



sum, as Seneca said, a purse that will bee easily opened; nor that hath a hole in the bottome; unde multa exant, nihil exidat, which may yeeld much, but lose nothing; according to which, Paul charges rich men, *cupiamus ut simus*, to be ready to give with facility, 1 Tim. 6. 18.

Saints; There are *pauperes diaboli*, the devills poore, such as have spent riotously their Patrimonies, and are glad of an *hospitall*, or faune to beg, or do worse. And there are *pauperes mundi*, such which comming of poore parents, live in a poore estate. And *pauperes Christi*, such as have suffered spoiling of their goods for Christs sake, or which being otherwaies poore, professe the Gospell; *Christi poore* are here specially meant; These are the *Saints* here spoken of.

Of these, some onely make an outward profession in shew; some are inwardly sanctified also: These specially are to bee releaved, if we could discern them.

Necessity; Not *memoria*, *usque*, memories, as *Ambrose* and some other; nor *usque*, *inibus sanctorum communicantes*, as *Beza*; but *necessitates*: *Beza* prefers *usque*, because hee would not have men stay their giving, till men be brought to necessity.

But necessity is threefold; *extreme*, when there is nothing left to relieve a mans selfe; *Grievous*, when there is but a very little; *Common*, when there is somewhat, but not enough. This *Common* necessity well includes *Beza* his *usque*, unless hee would have men relieved before there bee need; which I thinke he meaneth not, because he saith, that *Delicie*, and *supervacanea Officia*, *Delicacies*, and needlesse Offices are not here signified, which is very good; and therefore, necessity to be preferred before *Vses*.

*Doct.* The poore Saints are carefully and respectfully to be releaved, Gal. 6. 10. Let us do good to all, specially to them which are of the household of Faith, 1 John 3. 17. Whosoever hath this worlds good, and seeth his Brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

*Ob(er. 1.)* The honourable title of a Saint is given by the Spirit to poore ones, who in outward things have, it may be, not so much as a rag to hang on their backs: God is no acceptor of persons; but rich or poore, they that feare and worship him, are deare unto him.

*Ob(er. 2.)* The providence of God is here to be admired, who knowing that the poore are much hated in the World, especially if they bee godly, hath also called some rich unto the state of godlinesse, and charged them with the care of the poore, that they might be releaved.

As the stomack receiveth the meate, not for it selfe onely, but to disperse it into the rest of the body, and as the mother-veine in the liver brancheth the blood into every part of the body; so rich men have received their abundance, that they might distribute to the Necessity of the Saints. God commanded there should be no beggar in *Israel*, Deut. 15. What then shall bee done with them? shall they be whipt out of the Countrey, and driven away? no, but their wants ought so to be supplied, that they be not forced to beg; according to which, our State hath most religiously enacted a Law for the provision of the poore in every parish, and for the correction of vagrant beggars, that will not submit themselves to or-

der. So there was a Council at *Tours* in *France*, wherein a Canon was agreed upon, that every City should maintain their owne poore. If such Lawes and Canons were observed diligently, it might come to passe that it might bee said of us, as it was of the Primitive Church, *Acts* 4. 34. There was none among them that lacked; There shall be poore, but they are so to bee succoured, that there may be no Beggars.

Two sorts of men are here to be reproved. *Vse 1.*

1. Those that spend liberally upon their whores, in drunkenesse, in pride of apparell, in the unnecessary and phantasticall use of Tobacco, in vanity, but will not spare a penny to relieve a godly poor man. If a man will bee an Instrument of their unlawfull lusts, hee may get something of such men; otherwise not.

Distributing our goods to the poore is called *Sowing*; A good Husbandman desires good ground to sow his seed on. If thou sowest thy money and thy estate in *Cock pits*, *Tabling houses*, *Tavernes* and *Alehouses*, in houses of *Harlotrie* and filthinesse, this is a *Barren land*, the harvest thou shalt reape, not onely *Beggerie* in this World, but the *Curse* of God, and eternall damnation in the World to come.

2. Those who being put in trust, deale discreetly and partially in distributing the rated collections for the poore; not respecting sanctity and honesty of conversation in the receivers, but either *kindred*, or because they have been their servants, or have been ready to runne on their errands, or some such thing; giving liberally unto them, how vile and wicked soever their behaviour be.

*Tertullian* (a) calls the Collections for the poore, *Deposita pietatis*, the stocke of godlinesse, not the stocke of drunkards, idle persons, lyers, swearers, thieves, raylers, skolds, Sabbath-breakers, &c. If such as are chosen Over-seers for the poore, would make conscience of their doings, and give either onely to them which are godly and of good behaviour, or most liberally unto such, it would bee a meanes to encourage them to go on in such good course, and also to reduce into better order the disorderly poore, when they should see so singular respect to bee had to godlinesse and vertue. *Apol.*

Here the poore are to be admonished to remember, that wee are specially bound to distribute to the necessity of the Saints; and therefore, if they would be releaved and receive collection, that they feare God, hate idlenesse, beware of filching and stealing, deale truly and justly, governe their tongues, &c. otherwise, they are to know that Collections may be with-drawn from them, unless it be in the case of extreme necessity. *Vse 2.*

Ver. 13. — Given to Hospitality.

This is the other Precept, concerning a speciall mercy to the poore, which is *Hospitality*; a relieving of godly strangers which are destitute, and taking and entertaining them into our houses.

*Given to Hospitality*; The word in the original signifies eagerly to pursue and follow, which being attributed to persons, is evil, and is as much as to persecute: if it bee applied to things, then it is good or evil, as the things are good or evil.

evill which we pursue ; and it implies, singular love to the thing, and great labour about it.

It is very well translated, *Given to Hospitality*; for such phrase notes eager affection, and following of a thing ; so we say of a covetous man, *given to money* ; of a common drunkard, *given to drink*, &c.

*Doctr.* We must be *Hospitable to the Saints*. Heb. 13. 2. Be not forgetfull to entertaine strangers, &c. 1 Pet. 4. 9. Use Hospitality one to another without grudging. Abraham is an example hereof, who sat in his tent doore in the heate of the day, not idly, but looking about every way to spie a stranger to give entertainment unto, as a Hunter, as *Chrysostome* notes, looks in every bush and brake for a Hare.

*Use 1.*

We are to be admonished, when occasion shall be offered, to be hospitable, to be *amantes hospitum*, as the Syrian Translator reads it. In the Primitive times there was great need to be admonished hereof, when Christians were turned out of house and home, and banished for Religion. If any such we can finde, let us account it an happy occasion, and let us shew the fruits of the Gospell. The Sodomites were punished partly for their inhospitality ; wee know not to what wee or ours may come : Scorne not, nor make nice to afford him roome in thy house, at thy table, whom Christ vouchsafes to receive into Paradise.

*a Tertul. lib de prescrip. adversus haeres. & Apol. c. 20.* *Tertullian (a)* makes it to be one of the three notes of a Christian, and calls it *Confessio Hospitalitatis*, the confession of hospitality : which that you may understand, you must know, that the ancient Christians had some privy token, ticket, or watchword, which they used among themselves, and with this Religion, that whosoever brought the same, was presently received, releaved, and furthered in his journey ; and not to have done this, and acknowledged such token, was to have renounced Christian Communion. *Tertullians* confession, is the acknowledgement of such token or watch-word.

And because many which were no Christians, having got the word, counterfeited themselves Christians, that so they might partake of the hospitality of the Saints (*b*), the word and token was often changed, and at the last in the Councell of Nice, agreed to be committed to writing, which were called *literae formatae*, which beside the forme and stile, had foure Greeke letters subscribed : *α υ ι κ* that is, *αβελ, υιος, ιωαν, κρις* The Father, the Sonne, and the holy Ghost.

Many were by the hospitality of the Christians one to another converted to Christianity ; so *Pacomius (c)*, a souldier under *Licinius* the Emperour, seeing the entertainment that Christian souldiers gave one to another, how they pittied, helped, and succoured one another, being in want, or sicke, or wounded, was moved to approve of their Religion, which taught them so much goodnesse, and was upon that occasion converted.

And *Naxianzen* reports of *Julian*, that Apostate Emperour, that he observing such things to credit the profession of Christians, and to encrease their number ; exhausted a great part of his treasury to the poore, and for entertainment of strangers, that thereby he might keep men still in their Heathenisme.

*Given to hospitality* ; The reason why we are so

backward in hospitality, and barren in good workes of all kindes, is, because we are not given, and addicted to them. It wee would give our selves to God and godlinesse, setting our hearts upon goodnesse, it would neither be hard for others to perswade us to duties, nor for us to practice the same. All *David's* thoughts were taken up in studying how to please God. What was the reason ? Hee joyced in the way of Gods commandements, as in all manner of riches ; and the words of God were sweet as honey to his taste, *Psal. 119. 14. 103.* He was given to the Word of God, and to holy obedience ; no Epicure more given to delicate fare, nor covetous man to riches, than *David* was to the law, and therefore is he so famous for obedience.

Ver. 14. *Blesse them which persecute you, blesse and curse not.*

*I*N this Verse the Apostle sets downe our duty toward our enemies.

In it are two things : The Precept, and the Amplification.

The precept : *Blesse them which persecute you* ; where, the action, *Blesse* ; the persons, *them which persecute you*.

*Blesse* ; To blesse is sometime attributed to God, and indeed most properly to him ; for hee is able to blesse ; his benedictione is benefacere ; hee is said to blesse, when he bestowes good things ; not so here.

Man is also said to blesse, either God ; and then it signifieth praise ; or Man, and then it signifieth prayers and well-wishes. *Erasmus* expounds it, to speake well of, and to praise ; but all men are not to be praised ; neither is it reason to speake well of our persecutors for persecuting us, and yet we may not give ill words.

To blesse then, is to wish all temporall and spirituall good things to our enemies ; but with this difference, spirituall good things absolutely, because they cannot abuse them : temporall things (if it bee for Gods glory, and good for them.)

*Which persecute you* ; I understand this not only of Tyrants, but of all enemies and persecutors ; of those which strike with the sword ; and of those which strike with an *Ismaels* tongue ; and of those which leade a wicked life ; for this is a kinde of persecution. *Lot* was thus persecuted, not by being smitten, but *malos mores videndo*, saith *Augustine*, by seeing their ill behaviour. It is a great grieft to a good minde to endure the ungodly conversation of profane men. *Magnum bonorum labor, mores tolerare contrarios*, saith *Augustine (a)*. And *David* saith, *woe is me that I sojourne in Mesch, and that I dwell in the tents of Kedar*, *Psal. 120. 5.*

*Blesse and curse not* ; This is the amplification, by a repetition, where the same thing is delivered, both affirmatively, *blesse*, and negatively, and *curse not*.

*Blesse* ; This affirmative is repeated for two causes ; first, to note the gravity and weightnesse of it, that we should not slightly passe it over ; secondly, to note the difficulty of it ; for there is nothing more difficult to our corrupt nature, than to wish well to them which persecute us.

*Curse not* ; To curse is a thing so much practiced,

*b Lucian, de peregrinis in dia, Peregrinus.*

*c Sulpicius in vi. 14. Mat. 1.*

*Use 2.*

sed, that you cannot be ignorant, that it is a wishing of the plagues and judgments of God upon such things or persons with whom wee are offended. This negative is added in the repetition for two causes; first, to admonish us to blesse in truth, not to speake we l, and meane ill; secondly, to note constancy, that no thing or person is at any time to be cur ed.

*We must not curse, but blesse our enemies.* Mat. 5. 44. Blesse them that curse you; doe good to them that hate you, and pray for them which despitefully use you, and persecute you. Of this David is an example, who prayed and fasted for his enemies when they were sicke, *Psal. 35. 13, 14.* So is our Saviour Christ, and Stephen also, praying for their enemies, *Luk. 23. 34. Act. 7. 60.*

Are all bound to this?

Indeed the Papists teach, that this and such like are not delivered by the way of precept, but of counsell; and that if a man would be perfect, hee must performe it, otherwise hee may doe well enough, though he obey it not. But if wee consider the reason used by our Saviour Christ to this precept, *Mat. 5. 45. That you may be the children of your Father which is in Heaven,* It will bee manifest, that every man that desires to be the child of God, is bound hereunto:

David many times cursed his enemies: Did he well?

Yes; But hee considered them not as *his owne* enemies, but as they were Gods enemies; and then he considered them not as men, but as hee saw by the spirit of prophesie, that they were incorrigible sinners; and so may wee in a holy zeale curse wicked men in the generall supposition of their impiety, saying with Paul, *If any man love not the Lord Iesus, let him be accursed,* 1 Cor. 16. 22. but not in particular application, unlesse God reveale their final obstinacy unto us.

Saint Augustine saith, that Davids imprecations are rather prophesies, shewing what shall come unto them, than curses of his owne, as desiring that such things should come to passe. See more of this in my exposition upon the 11. Chapter of this Epistle, p. 170.

Can the denouncing of the curses of God used by Ministers of the Word against drunkards, blasphemers, &c. be justified?

Yes; they doe it onely declaratively, declaring what shall come upon them if they repent not. Ministers may not consider of such, as they are (it may be) *their* enemies, for so they must love them; but as they are Gods enemies. Saint Augustine may bee an example, *Non hoc ago* (saith (b) he) *ut sim homine convictiandi superior, sed errorem convincendo salubrior;* I strive not in reproving my adversary to out-goe him in railing and evil words, but to make him better by convincing his error and fault. A Ministers reproofe must be *medicinal* not *poysonsall*.

Thou must with well to thine utter enemies, and pray for them as heartily, as for thy selfe; *Durus est hic sermo,* this is a hard saying. The doctrine of a Pharise is, *Love your friends, and hate your enemies;* and the voice of Nature corrupt is, *Percont amici, dummodo una intrent inimici;* Farewell friends, if our enemies may go to the pot with them. Atheists and our great Politicians, for these scorn our Religion, What magnanimity, say they, 'is in this? Much more say I, than to curse our enemies, and to doe them

mischiefe; for in praying for them, and doing good, we become like to God himselfe, as teacheth our blessed Saviour, in the latter end of the fifth Chapter of Matthew.

Polanus tels (c) of one Thomas Linacle, an English man, who reading the 44. verse of the fifth of Matthew, cried out; O my friends, either this is very absurd, or we are no Christians. So contrary is this precept to an unsanctified nature.

Take knowledge of thy corrupt nature this way; mortifie it, that thou maiest approve thy selfe a true Christian.

Thou livest it may bee among Papists, or among deboist and profane people which hate and persecute thee; use no railing, nor cursed speeches against them, for this is to make them the more eager against thee and thy religion; but (abhorring their errors and vices) blesse them, and speake well of them, so shalt thou adorne thy profession; bee most contrary to them, and mitigate their fury. *Fatigatur improbitas patientia;* the patience of the Saints makes persecutors weary of their parts, and many times shameth them. *Who is he that will harme you, if ye be followers of that which is,* or of him, which is good?

Wee may not curse our enemies; and great reason; for that belongs to God; and therefore he tells Abraham, saying, *I will curse them that curse thee,* Gen. 12. 3. God will not have Abraham to curse his enemies, but hee will have that reserved to himself, who knows how to do it without passion and inequality.

If thou sayest, thou art provoked, this excuseth thee not, but manifestly thy cankered nature: A flint hath fire in it, but unlesse it beo as I may say, provoked by the Steele, it is not seen. If when wicked men provoke thee, thou speakest fiery words, thou shewest well enough what is in thee.

The Ancients observe, that when God gave the devill leave to afflict Jobs body, hee spared his tongue, that feeling his paine, he might easily raile and curse; so pleasing a thing is cursed speaking to the devill.

But wee may not curse any, no not the devill, *Iude 9.* Though the devill deserves to bee cursed, yet it must not goe out of the Arch angels mouth (d). So, though thy enemy deserves to be cursed, yet such speaking becomes not thy mouth.

It makes my heart to bleed to heare how common and ordinary these words of death are in the mouthes even of children, aswell as of men and women, and that against, not onely things without life, but against their cattell, their friends (so marvell it against their enemies) yea against their owne bodies and limbes, whereby they shew themselves to be little better than the very limbs of the devill.

We must not curse but blesse; for we are heires of blessing, 1 Pet. 3. 9.

Surely it cannot be but the signe of a wretch: It may be some Goliath, some uncircumcised Philistine, accustomed himselfe to such grievous things, but the tongues of the children of God drop no such gall and poysen, but hony and oyle, and much graciousnesse.

How can wee our selves bee free from the Plague, Pox, and the Vengeance of God, when

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we cease not to wish these to others? For as the Bird taking her flight from her nest, fetches a compasse, and by and by returns thither again; so curses come in where they goe out; and evill words returne upon our owne heads, as doe stones hurled against the winde. As a man that takes up an Adder in his hand, or fire to throw against his enemy, hurteth himselfe most; so it is with them that curse their adversaries.

An evill word may not come out of thy mouth, because thou takest *verbum bonum*, that word of God, even thy Saviour, into thy mouth at his Table. Is it fit thou shouldest use that tongue to cursing, with which thou praifest God, and beggest of him things needfull? What shall it profit us to sing a Psalm, if with the same tongue we vent the corruption and poyson of our hearts, by evill and cursed speeches? *Doth a Fountaine at the same place send forth sweet water and bitter?* Jam. 3. 11.

Use 3.

The children of God shall have enemies enow to persecute them; let us bee sure to make God our friend, &c.

Ver. 15. *Rejoyce with them that doe rejoyce, and weep with them that weep.*

**T**His verse containes a Precept, whereby wee are commanded to have a fellow-feeling of the estate and condition one of another, and to bee affected with the things which befall other (not only Christians, but) men.

This singularly shewes our love to our Neighbours, and drawes our Neighbours love to us.

And because all things befalling our Neighbour, may be referred either to prosperity or adversity, therefore he delivereth a Precept, teaching us how to behave our selves toward them in both these estates, namely, to *rejoyce* with them that are in prosperity, and to mourne and *weepe* with them which are in adversity.

In both these are two things; the Actions, and the Persons about whom these actions are to bee employed: *Rejoycing* belonging to the joyfull, and *sorrowing* to the sorrowfull.

*Rejoyce*; Joy is an affection whereby wee take delight in present good things, either of our own, or of our neighbours; and it is either *inward* in the heart, or *outward*, expressed in the countenance, words, &c. both are here meant.

*With them that rejoyce*: The effect is here put for the cause; rejoycing for prosperity, because prosperity causes joy.

*Weep*; The effect is here also put for the cause; he meanes, grieve, or be sorrowfull, as opposed to *rejoyce*; but hee saith *weepe*, because sorrow brings forth teares; and because hee would give us to understand, that when wee make shew of joy, it must bee from the heart; hee saith, *rejoyce*, which is the Affection; and that when we grieve, it is not enough to say so, but it must outwardly appear, he saith, *weepe*.

Wee are called to both these, and wee have cause of both in our selves and others: on the one side, the favour of God to make us rejoyce; on the other side our sinnes to make us mourne.

The persons, are generally to bee understood; not only our kindred, and speciall friends, but all men, known, or unknown; belevers, or unbelievers,

The world is too little for Christian charity, it reacheth to all men, yea, to all creatures in their kind.

The summe is, that wee divide joyes and sorrowes with other men.

*We ought in all things that befall our Neighbours, to be so affected, as if the same did befall our selves.* Phil. 2. 4. *Looke not every man on his own things, but every man also on the things of others; that is, so looke, as that you account them to pertain to you. Remember them that are in bonds, as bound with them.* H. b. 13. 3.

An example of rejoycing in the prosperity of others, we have in Saint Paul, 1 Thes. 3. 7. 8, 9. *Therefore brethren we were comforted over you in all our affliction and distress, by your faith: for now we live, if ye stand fast in the Lord. For what thanks can we render to God againe for you, for all the joy wherewith wee joy for your sakes before our God.* An example of sorrowing in the adversity of others, we have in Saint Paul also; 2 Cor. 1. 28, 29. *The care of all the Churches, saith hee, cometh upon me; who is weake, and I am not weake? who is offended, and I burn not?*

So Nehemiab, though hee enjoyed much credit and pleasure in Shushan, in the Court of Artaxerxes; yet when he understood by Haman, of the affliction and reproach of the people of God, hee *sate downe, and wept, and mourned, &c.* Neh. 1. 2, 3, 4.

Also Saint Cyprian (d), a famous Bishop and Martyr, most passionately shewes himselfe affected with the case of such as fell away in the time of persecution; mourning for them with many teares, as if himselfe had fallen, or felt his owne breast pierced with the swords of the enemy.

These were not of the mind of such which say, Every man for himselfe, and God for us all: and which care not though all others bee ruined, so they may be safe.

Are these Precepts generall, injoyning to rejoyce with all men, and to weepe with all men? *Quest.*

Yes; we are to be affected so toward the children of God, because wee are all members of one body; as the members do all rejoyce when one is had in honour, and all are sensible, and touched with the paine of one: so ought it to bee among us. And towards others which are not the children of God, we are to be so affected, because all men are our Neighbours, whom the Law requires we should love as our selves. *Ans.*

As therefore David rejoyced in the experience of Gods mercy to him in the death of Nabal, not out of a desire to have Nabal plagued, nor as hee was a man, but Gods enemy: so we are not to delight in the misery of the Turke or Pope, as they are men, but to be affected with it; but as they are Gods enemies, and the Churches, wee may rejoyce in their overthrow, and with the same.

Must wee rejoyce with all men in all occasions which they take of joy or sorrow? *Quest.*

No; For it is a sport to a Foole to do mischief, Pro. 10. 23. and folly is joy to him that is destitute of understanding, Pro. 15. 21. If therefore the drunkard shall rejoyce in his drinking, or any man rejoyce in evill, let them rejoyce alone; let us rather weep. *Ans.*

Also many will weep when they are crossed in their

their tastes, as *Ammon* is sicke for his sister *Thamar*; 2 *Sam* 13. 3. and *Abah* for *Naboth* his vineyard, 1 *Kin* 21. 4. Here we are not to weep *with* them, but *for* them.

The *Stricks* are hereby confuted, who accounted all affections to bee vicious: but wee have cause to thinke the worse of our selves, if wee bee without affections, in cases commanded. It is one of the sins of the last times, *Rom* 1. 31. 2 *Tim* 3. 3.

Hereby divers are to be reprov'd :

1. Such as will be ready enough to *rejoyce* with us in *prosperity*, but *forsake* us in *adversity*: These are false friends, whom I cannot better compare than to *Mice* and *Rats*, which will come to a *Barne* when there is store of *Corne* in it; but when the *Corne* is gone, they are gone also; which sheweth, that they came not for love of the *Barne*, but of the *Corn*; so many love their friends only for that which they have.

*Wealth* maketh many friends; and he that is *poore*, is hardly acknowledged of his brethren; *Pro* 19. 4. 7. But a true friend loveth at all times, and a brother is born for adversity, *Pro* 17. 17.

*Hypocrisie* in Religion and friendship, is to bee hated.

2. Such also which will weepe with those that weepe, but will not rejoyce with them that rejoyce. Are there any such? Yes, very many; and *Chrysostome* affirmeth (and I easily believe it) that it is much harder to rejoyce with them that rejoyce, than to weep with them that weep.

For if we come by some lamentable fire, or by some man lying in much paine at the point of death, even *Nature* will teach us to have compassion; as in the example of the *Samaritan*, who was affected with the misery of the wounded man in the Parable, *Luke* 10. 33. But when our Neighbour flourisheth and thrive, we are more enclined through corruption to envy him, than to be glad of it, and rejoyce with him. The brother of the *Prodigall* did not rejoyce, but envy his entertainment. *Cain* no doubt loved *Abel* well enough before time; but when God preferred *Abel*, he rejoyced not with him, but hated him, and slue him. *Saul* made much of *David*, till upon the conquering of *Goliath*, the ten thousands were attributed to *David*, and but the thousands to himselfe; for then he envied him, and sought to slay him.

3. Some are so far from weeping with them that weepe, that they rejoyce at those things which make their Neighbours weepe, and insult over them, adding affliction to the afflicted. Thus did the *Edomites* in the day of the destruction and captivity of *Judah*; they mourned not over their brethren the *Jewes*, but rejoyced, and spake proudly against them in their distresse; for the which the Lord reproveth them, and threatneth them with destruction, as wee read in the Prophet *Obadiab*. Thus did the *Papists* insult over the poore *Martyrs* in their misery, making themselves merry with their torments. But remember thou the counsell of the Holy Ghost, *Pro* 24. 17. Rejoyce not when thine enemy falleth, and let not thine heart be glad when hee stumbleth; lest the Lord see it, and it displease him; and he turne away his wrath from him unto thee.

4. Such also are to bee reprov'd, who though they insult not over such as bee in calamity, yet are noe way touched with their calamity;

they are so wholly taken up with their pleasures, that there is no place left in their hearts to grieve for others, neither will they give themselves leasure to consider of other mens misery. Such a one was the glutton *Dives*, and such are taxed, *Amos* 6. 4. which feast it themselves, but are not grieved for the affliction of *Joseph*.

Art thou one of these, all in pleasure? Seest thou no cause of mourning? Looke into the World; consider the miseries of the Churches in forraigne parts, consider of the monstrous finnes of the time, the beastly drunkennesse and whoredome, the abominable blasphemies and pride, and the presumptuous profaness, whereby God in all places is dishonoured and provoked. Looke into thine owne bosome; view there thy ignorance, thy atheisme, thy hypocrisie, thy pride, thy coverousnesse, thy blasphemous thoughts, thy abominable lusts, &c. If thou hast not put off the nature of man, and renounced goodnesse, thou shalt finde cause enough to abate thy pleasures, and with Rivers of teares to bewaile the misery of others, and thine own.

See then that thou endeavour to fulfill this most just and profitable Precept.

I say just; for wee are all of one blood in *Adam*, and therefore just, that we should be thus mutually affected.

I say profitable, both to our selves, and to those also with whom we either rejoyce or weep: To our selves.

If we be in prosperity, we are soon over-joyed, and so in danger to forget God; here it is profitable to consider the miseries of others, to moderate the excesse of our joy.

If we be in adversity, we are so weake, that a little thing soyleth us; here consider of the goodness of God to others, that so thou maiest mitigate thy griefe, as *Paul* though himself in bonds, yet rejoyced at the liberty of others.

To them with whom wee are to rejoyce or weepe.

For if a man abound in all outward happiness, and have no body to impart or communicate his happiness unto, hee must needs bee herein miserable, and a companion in our joy, addes much unto it. Also if a man be in misery, it is a great comfort to have a friend to concole with us: As a plaster to a wound, so is a friend to a friend in misery; and therefore is a friend somewhere in *Saint Augustine* (a) called *Medicamentum vite*, The salve of mans life. And *Ambrose* saith, that to concole, comforteth a friend, and draweth an enemy *Ad afflictum discipline dominicam*, to affect both us, and our Religion.

If we are to rejoyce at the least good of others; much more at the greatest, that is, at the conversion of sinners, at which the very Angels rejoyce, *Luk* 15. 10.

And if we must weep with others for outward losses and afflictions; much more ought we for the finnes of men: for the dishonour of God, by the drunkennesse, whoredome, pride, &c. of wicked beasts, who profanely contemne the Gospel, and hasten the damnation of their owne soules.

The joy and sorrow of one, is the cause of the joy and sorrow of many; If thou fearest God, thou causest many to rejoyce; if thou beest wicked, thou causest many to mourne. Blessed is hee

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a Apud Augusti, de Amicitia, c. 3.

who so liveth, that hee causeth joy and thanksgiving to God on his behalte.

Ver. 16. Be of the same minde one towards another. *Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.*

**I**N this verse are three short precepts.

The first in these words, *Be of the same minde one towards another*; of the same opinion and judgement; or which is most approved, of the same affection; and so it is the generall of those things commanded in the 15. verse.

The second and third are in the rest of the words, in both which *pride* and *arrogancy* are forbidden, by which it is that men do not agree with others in judgement or affection.

*Mind not high things, but condescend to men of low estate.*

Beza translates it, *Non elatè de vobis sentientes*; think not highly of your selves; this is not so well. For first, it is then the same in sense with that which follows in the third place. Secondly, *of your selves* is not in the Text. Thirdly, the word here is not *ἐλατίζετε*, which Beza's words render; but *ἐψηλάβεσθε*, which signifies, not to think highly, but high things; which though they be very neere, yet there is difference; even such as is between the mother and the daughter; for *mind high things*, proceeds from a high conceit of our selves.

But *condescend to men of low estate*; *καταβείτε*, may be referred to things; and so it agrees with *high things* and *low things*; and also to lowly and meane men; to which soever you referre it, the sense is the same; for hee that will not condescend to men of low estate, will thinke ordinary things too meane for him; and on the contrary.

So that in this second precept, having two branches, *pride* is forbidden, and *humility* commended: for the which I refer you to my Exposition upon the 11. of this Epistle, verse 20, upon these words, *Be not high minded*.

The third precept; *Be not wise in your own conceits*. In these words is noted the cause of *mind high things*, and of the neglect of our neighbours, which is selfe-conceit; reproved here and forbidden by the Apostle; who takes the right way to cure pride, to strike at the roote.

Of pride I have before written, Chap. 11. ver. 20. and of an immoderate estimation of our own wisdom in the third verse of this Chapter, and some of the verses following it; of the which this is a repetition in the judgement of learned *Patres*. Though I have largely handled this before; yet because the two former precepts, in this verse depend upon this, and also the peace of the Church on the obedience of it, I purpose to add something briefly unto that which hath before been delivered, *Prudence* is here forbidden, not *all*, not *true*; but as it is here described, *Prudence* in our own conceits.

*Sapientia* is about necessities; *prudence* about contingents; which is thus defined by *Lipsius* (a): *Prudentia est intellectus, & delectus rerum fugientiarum & appetendarum*; *Prudence* is an ability to discern and chuse things to be avoided and desired; rightly called the eye of the soule; the

art of living, as *Physick* is the art of health.

Then is a man said to bee wise *apud se*, in his owne conceit, when he thinks his own wit sufficient, and that he needs not to be taught of any; so *Chrysostome* describes it.

*We may not be wise in our conceit*, Pro. 3. 7. *Be Doff, not wise in thine owne eyes*, Pro. 25. 12. *Seest thou a man wise in his owne conceit? there is more hope of a foole than of him*.

If thou hast received any gifts, be not conceited of them. Thy beauty and health are subject to change, by the fit of an Ague. Thy goods and state subject to casualty, by fire, thieves, &c. though thou hast wit and knowledge, yet thou hast much ignorance, many finnes and infirmities which may humble thee. The Apostle in this Chapter intreats of the duties of love to our neighbour, and forbids a conceit of our own prudence; therefore to be wise in our owne conceits, is contrary to love.

Where such conceitednesse takes place, there will never be consent in opinion or affection. All ages have proved, that it hath bin the mother of heresies. What bred the *Arrians*, *Donatists*, in ancient times, but a priding themselves in their owne wits? And in these daies, what hath brought forth among us our *Separatists*, or *Pharises*, and other troublers of our Church, but a conceit of their own worth, admiring their owne devices above all other mens?

Thinke meanely of thy owne abilities, and that another may see as much as thy selfe; contemn not the opinion of a man more unlearned than thy selfe. The Gardiner hath sometimes spoken seasonable things. A wispe of straw may kindle a great blocke. *Abraham* may learne of *Sarah*, *Moses* of *Jethro*, *Naaman* of his Maid-servant, *Apollon* of *Aquila*, &c.

Separate not thy selfe from the Church, but separate thy pride from thy selfe, and walke modestly.

*Saint Paul* gives here precepts of good life to beleevers, forbidding the conceit of their owne wisdom; therefore it cannot stand with faith and salvation. It may, if it meddle not with matters of faith, but if it intrude it selfe into the mysteries of Religion, and to have a stroke in setting downe the way of salvation, there is nothing more dangerous. And yet many rely upon their naturall reason; but if thou beest no more than *Animal rationale*, thou canst not be saved. Is it as hard for a rich man to be saved, as for a Camel to goe through the eye of a needle; but much more hard for a man wise in his own conceit; because *prudence* is a thing more excellent than riches, and our confidence therefore more in the same.

The Jewes trusting in their owne righteousness persecute Christ; and the Angel of the Church of *Laodicea*, trusting in her owne riches, neglecteth the true riches. It is hard for Noblemen, rich men, and eloquent men to be saved, saith *Hierome* (a). If therefore thou wouldest be able to beleeve and be saved, thou must doe two things.

First, *deny thy selfe*, and thy owne wisdom and reason, Luk. 9. 23. It is hard, but it must be done before thou canst be fit for heaven, or the understanding of heavenly things. If any man seeme to be wise, let him be a foole that he may be wise, 1 Cor. 3. 18. our high thoughts must be cast downe;

<sup>a</sup> *Lipsius civilis doctrinae* c. 7.

<sup>a</sup> *Consul. Hieronimus in cap. 3. laud.*



downe, and brought into captivity to the obedience of Christ, before we can believe and be saved, 2. Cor. 10. 5.

Secondly, submit thy selfe to be wholly governed by the word of God, *This maketh simple men wise, Psal. 19. 7. Yea, wise to salvation, 2 Tim. 3. 15.* Many thinke that they can by their naturall reason so order themselves that they shall be saved; but in very deed without the direction of the Word, wee are little better than bruite beasts, as *Agu* a holy man confesseth himselfe, *Pro. 30. 2, 3.* As a smith taking a glowing iron out of the fire, with his bare hands, so is he which thinketh to conceive of the doctrine of faith by his naked reason; But if when the Word commands things contrary to reason, thou canst *subdue* thy reason, and believe the Word, thou maiest understand it and be saved.

*Abraham* beleaved the Word contrary to his reason, so did *Moses*, so did *David*; so if thou acknowledgest God in his Word, he shall direct thy paths, *Pro. 3. 6.*

Our life is as a wilderness, wee are travellers; as the children of *Israel* travelled in the Wilderness forty yeeres, and many of them never came into *Canaan*; so many are a long time studying to be saved, and never attain it, because they refuse the guidance of Gods Word, and trust to their own reason.

Ver. 17. *Recompence no man evill for evill: provide things honest in the sight of all men.*

**T**His verse contains two precepts; the first is a prohibition of retaliating injuries; and this is the *genus* of that which was delivered before, verse 14. And it is also particularized in many words in the three last verses of this Chapter; to which place I referre to speake of this matter. Surely revenge is a sweet thing to flesh and blood, and hard to diswade, or else Saint *Paul* would not so often, and in so many words here forbid it.

The second precept is to provide things honest in the sight of all men. Some make the sense of this to be as the affirmative part of the former precept; as if he should say, *Recompence not evill for evill, but doe good.* Some expound, *Thinke or presume the best of every man; but the best and most naturall is, that we should have a care of our conversation, that it should be wise, sober, just, &c. to give no offence, but such as may be approvable and justifiable before all men.*

In it are two things; first, the duty; secondly, the amplification.

The duty; to speak and do things honest. The amplification, from the manner, provide; from the witnesses, before all men.

Things honest; That is, good, comely, becoming a mans place, calling and profession. What *to xamb* is, Saint *Paul* sets downe, *Phil. 4. 8.* which may be a commentary of this. *Whatever things are true, honest, just, pure, lovely, of good report; if there be any vertues or praise, thinke on these things.* Wee must not speake or do that which may disgrace our persons, callings, and profession. This is the field we should walke in, and the flowers we should gather, are these honest things.

*Provide*; Better than procure, as some tran-

slate, and more naturally agreeing with the word, from whence comes *providere*, providence. Provide, that is, take care before-hand; looke before you leape; whatsoever you speake or doe, bee wise, and fore-cast how it may be taken, whether it be lawfull, expedient, what good or hurt may follow, &c.

*Ambrose* well expounds it; *Providere est futura ante oculos habere, ut ea gerantur quae possint, postquam facta fuerint, in reprehensionem non venire, sed laudi esse sive apud Deum sive apud homines:* To provide, is so to set future things before our eyes, that those things may be done, which being done, may not bee reproved, but have commendation with God and men. We must be carefull to avoid back-reckonings.

In the sight of all men; Must we then please all men? Wee may not humor and please men in evill; *Galati. 1. 10.* but if doing good will please them, it is especially to be endeavoured.

Neither doth the Apostle meane, that wee should doe good to this end, that we may be seen of men; this is the hypocrites end, who in public will do many times very much, but in private and secret nothing at all. Hee is not moved by conscience, but onely by the praise of men. We must doe good before men, but not to this end; but to glorifie God, to beautifie our profession, to be an example to others. *Famam debemus hominibus, & conscientiam Deo;* say the Fathers; Wee owe our good name to men, and our conscience to God. It was a good commendation which the Athenians gave of *Phocion*; *& sapientissimus, & in omni vita:* He did not desire to seeme, but to be good.

All men; Somewill abstaine from evill, and speake and doe good, before some men, as before a Preacher who will reprove them, or before some godly Christians, who cannot indure their vanity and profanenesse; but if they be in other company, they have, as we say, a glove for every hand; they are for all companies, for Papists, for Protestants; &c. for all religions; for drunkards, for swearers, &c. for all finnes. But wee must bee in all companies, in all places, at all times, of Christian and godly behaviour.

It becomes all beleivers to be so wary of their conversation, that their sayings and doings may bee justified before all men. *Mat. 5. 16. Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven. Phil. 2. 15, 16. That yee may bee blamelesse and harmelesse, the sonnes of God, without rebuke in the midst of a crooked and perverse nation, among whom yee shine as lights in the world; holding forth the word of life:* And *Paul* as hee gave the rule, so hee with *Timothy* and *Titus* are examples thereof, 2 Cor. 8. 21. For *Paul* there affirmeth of himselfe and them, that they provided for things honest, not onely in the sight of the Lord, but in the sight of men.

Every man must have a speciall care of his carriage and behaviour, that it it may be warranted; for the attaining whereof two things must be done:

First, the Word of God must diligently be studied, because that is the rule of our life, shewing us what is good and bad, what offends God and good men, and what pleaseth them. If wee bee ignorant and strangers in the Word, wee must needs erre in opinion, and in our actions.

Second-

Secondly, there must be a pondering of things, and a due consideration before wee venture on them. Merchants dealing for a commodity, will cast before-hand what gaine it will bring, in what request it is, how he may utter it, &c. So must we fore-thinke of the issue of those things we speake or doe; for our deeds, yea, idle words, shall bee called to account. Wee have not done with our workes when wee have done them; and though our words passe as the winde, yet they are registred, and there is a day of reckoning. If our wicked wretches would consider, how they shall be able to answer for their pride, uncleanness, drunkenness, &c. I think they would not be so outrageous as they are.

Use 2.

a Plato

b Cicero

c Plautus

All men ought to have a care of their reputation. Many regard not what men say of them. But such are condemned by the very Heathen. A good man, saith one (a), will never *parvi facere probus ne aliis videatur an improbus*, make light account what men esteeme of him. And another (b) saith, *Negligere quod de se quisque sentiat, non solum arrogans est, sed etiam dissolutus*; To bee careless what men thinke of us, is arrogancy and dissoluteness. And another (c), *Ego, si bonam famam servasse, sat ero dives*; which wee may render in the words of the holy Scripture; A good name is rather to bee chosen, than great riches, *Pro. 22.1*. He that wastes his inheritance, but much more hee that lavisheth out his good name, is an infamous wretch.

As a good name is the fruit of righteousness, so it commends righteous deeds to men. A man ill reported of, shall never do halfe so much good in his calling, as a man well reported of for his virtues.

As our stomacks loath good meat brought in a flutish platter; so an ill name gives distaste even to good actions.

Use 3.

A good name riseth out of honest things. *Famam extendere factis, hoc virtutis opus*, said the Poet. It is onely vertue that can emblazon our Names. By what did *Abel*, *Noah*, *Abraham*, and the rest of the elders obtaine a good report? Saint *Paul* tells us, by their faith and righteous living, *Heb. 11*.

Pride, drunkenness, whoredome, profaneness, are not the way to get a good name. Figges grow not upon thornes, nor is a sweet ointment compounded of stinking ingredients. And therefore *Solomon* saith, that *The memory of the just shall be blessed; but the name of the wicked shall rot*; *Pro. 10.7*.

*Cain* and *Esau* were wicked men, and many hundred yeeres after their death, the Scripture speaks of them with great reproach; *Profane Esau*, *Heb. 12.16*. and *Caine that was of the wicked one*, that is, the devill, &c. *1 John 3.12*. But how sweet is the remembrance of *Abel*, of *Abraham*? &c.

So how odious is the name of *Judas* to this day when he is spoken of? hee is called *Judas the Traytor*; but *Peter*, and *Iohn*, and *Paul*, are called *Saint Peter*, *Saint Iohn*, *Saint Paul*; Their names are lovely.

If thou beeest a drunkard, or otherwise wicked, how basely doe men esteeme and speake of thee out of thy hearing specially? and when thou art dead, every man will rejoyce, and say, Is hee dead? Hee was a very wretch, a drunken beast, an unconscionable lewd liver, the world is well

rid of him. What a heavy thing is it so to live, as to black our names with an everlasting reproach, and to make them as odious as the dirt of the streets, yea as the dung of men?

Many, though they deserve to be ill spoken of, yet will take it hainously, if men report of them as they are. Oh our wretchedness, that live like devils, and yet would bee accounted of like good Angels.

Art thou angry because men speak ill of thee? Be angry that thy selfe wilt not suffer them to speake well by thy abominable carriage. As a man that findes fault with the greatness of a fire, and yet never ceaseth throwing on of billets and faggots; so is hee who is angry at his ill name, and yet never leaves the practice of evill things.

If thou doest well, and yet art slandered, comfort thy selfe; if thou givest not a just ground of an ill fame, it may bee as *dura*, *Petrarch* (d) saith, but not *durabilis*, hard, not durable; thou shalt out live it by the blessing of God.

d Francis Petrarca de remed. utriusque fortunae lib. 2. c. 34. consiliatorem caput. 25.

When thou art ill reported of, doe as *Seamen* doe; in a storm they put into some harbour and haven; so when thy name is tossed in the mouthes of men, take harbour in the haven of thy conscience; if that be pure, and calme, and peaceable, though thou be reproved of men, thou shalt be approved of God.

Why in the sight of men? that they should speake evill of us, and disgrace us? No; but that they may bee stirred up by the examples of godliness before their eyes, to bee godly also. As thou shalt be called to account how thou profitest by the Word, and judgements of God, so also how by the examples of the godly.

Use 4.

Here are to be reproved such, who carrying the name of Christians, doe by their lewd living disgrace Christian profession. *Religionem ipsam religionis disciplina commendat*, saith *Hierom* (e); Let our religious life commend our Religion.

e Hieron. ad Gal. de institutione matris. 1.

The wicked world is given to speake ill of the Gospell, and of those that professe it; let us in the feare of God make them eate their words, and so live, *Ut nemo de nobis male loqui absque mendacio possit* (f). That none may speake evill of us, but that all the world may see he lyeth: Having such conversation among the Gentiles, saith *Peter*, that whereas they speake against you as evill doers, they may by your good workes which they shall behold, glorifie God in the day of visitation; *1 Pet. 2.12*.

f Hieron. ill.

Oh the grievous imputations, which are cast (and deservedly) upon many, who are diligent in frequenting Sermons; whereby the very holy ordinance of God sinketh in the nostrils of men; But we should depart from the hearing of the Word so reformed in our lives, that we might cause men to honour the preaching of it, and to acknowledge that it is a blessed thing to attend upon Gods Word.

It is a great policy of the Devill to draw those that seem most forward in outward profession, to naughty living; for hereby hee brings the profession it selfe into contempt and hatred, and keepes men from the same; For when such are vicious and dissolute, will dissemble, and deale falsely. It is the fashion of carnall men not only to condemne the particular persons that live so ill, but all that make a more exact pro-

fession

Do 7.

fession of the Gospel than others do ordinarily, they are naught (say they) all the packe of them. This was the practice of the Devill in ancient times, as witnesseth *Irenaeus* (b), and *Eusebius* (c).

It is too much that thou thy selfe shouldst be evill spoken of; but the holy Gospell, with the profession of it, and the whole company of religious and godly people by thy meane to be blasphemed, is most horrible, and cannot be without the curse of God.

Ver. 18. *If it be possible, as much as lieth in you live peaceably with all men.*

IN the 17. verse, we are commanded to *provide things honest in the sight of all men*; for it becomes a Christian to be *disputatus* *et* *testis*, *et* *testis* *et* *testis*. To know things that be, to practise things that be decent and good; and amongst all the things that become a Christian, peace hath not the last place. This is commanded in this verse.

This precept hath two parts: The duty; the limitation.

The duty; *Live peaceably with all men.*

*Live peaceably*; Whether you translate it, have peace, keep peace, observe peace, love peace, exercise peace; *live peaceably* comprehends them all,

*Peace* is eternall, which is, *Pax numinis*, the peace of God which passeth understanding, this wee have by Christ with God; *Internall*, which is, *Pax personarum*, the peace of conscience, proceeding from the former; *Externall*, which is, *temporis*, the peace which wee have with men for the time wee live in the World. Wee must be studious of all these, but the last onely meant in this place.

*With all men*; some will live peaceably with their benefactors, friends, kinsfolke; but wee must *with all men*, friends or foes, good or bad.

And because this is not alwaies lawfull and possible, therefore he addes a limitation, which is two-fold.

*If it be possible; as much as lieth in you*: In the first of these, the glory of God is provided for; in the other, private and corrupt affections are excluded.

*If it be possible*; For oftentimes Conscience, and the Truth, will not permit a peace. It it will stand with Gods glory, with a good Conscience, with the truth, then *live peaceably*; but if not, then a just war is to be preferred before an unjust peace.

*As much as lieth in you*; Say not, he hath wronged me, he began with me, &c. Forgive, forbear, as much as lieth in thee be peaceable.

*Peace*; Is a mutuall consent betwix two, or more: now because other mens hearts are not in our hands, it sufficeth if wee doe *what lieth in us*: That which lieth in us, is to be distinguished from that which lieth in others.

*A Christian must labour to live peaceably with all men.* *Psal.* 34. 14. *Seek peace, and pursue it*; and *Heb.* 12. 14. *Follow peace with all men.* Vices follow us, vertues flye from us: as we must run apace from vice, lest it overtake us; so we must runne as fast after peace and the other vertues, if we will overtake and obtaine them; and wee must *study to be quiet*, *1 Thes.* 4. 11.

May it stand with this precept for Christians to bear arms, and to go to war?

*Warre* is lawfull, but not a *warring minde*. It is lawfull for the chiefe Magistrate to defend and recover his right; but first to offer peace, *Deut.* 20. 10. That hee may do *what in him lieth* for peace.

As it is lawfull for him to draw his sword against private robbers, so also against publike.

This place is used by some (d) against *mercenary warfare*, when men make a trade of it, to fight for hire, for or against the right; but it speaketh not against them who are *lawfully sent* to the maintaining of a just cause: And how far he that goeth to warre is to enquire into the justice of the cause, I will not here search with the Casuists.

Is it lawfull to sue at the law? for this seems to be a kind of war, and contrary to peace.

It is lawfull, if there be just cause; for the Magistrate beareth the sword to punish wrong doers, and to defend the right, which hee cannot do, unlesse he know it; and how shall he know it, if there be no Plaintiffe?

Thou maiest sue, but with these cautions.

1. Thy cause must be just.
2. Not for trifles.
3. Not till thou hast offered peace, and it be refused, and that more than once.
4. Not accounting him whom thou impleadest, as an enemy.

As Physicke is lawfull for the recovery and preservation of health, so is the Law, for defending and recovering a mans right.

Here the excellency of peace appeares, inas-  
much as it is so straightly charged upon, the name of peace is sweet, much more the thing it selfe.

Peace is a heavenly thing; God is the God of peace, Christ is the Prince of peace, the Gospel is the Gospel of peace. Peace is a condition of the good Angels; *Peacemakers* are called the children of God.

As peace in a mans conscience is most excellent, so is it in the Church and Common-wealth; wherein warrings and dissensions are in their proportion as the troubles of a distressed minde.

The enemies unto peace are to be reprov'd: there are some who are never well, but when they are in brabblings, contentions, sures; if they be out of these, they are as a fish out of the water.

These are *fire-brands*; beware of them; be thou neither the author, nor a party kindling any dissention; if any be kindled, bring thy bucket, and if it be possible, and as much as lieth in thee, quench it.

A contentious person in a Towne is a great plague; as ill an neighbour as one can dwell by. *David* complaineth of such Neighbours; *Woe is me*, saith he, *that I sojourne in mischief, and dwell in the tents of Kedar*; *My soule hath long dwelt with him that hateth Peace: I am for peace, but when I speak, they are for warre*, *Psal.* 120. 5, 6, 7.

To be peaceable with the peaceable, argues a civil minde; to be unpeaceable, with the unpeaceable, a corrupt mind; to be peaceable with the unpeaceable, a Christian mind; to be unpeaceable with the peaceable, a devilish mind.

Hast thou gotten peace? hold it: Is peace gone?

b Irenaeus ad-  
versus her.  
l. 1. c. 24.  
c Euseb. Hist. Ec-  
cl. l. 4. 7 &  
5. 1.

Doct.



gone > run after it, seeke it and pursue it.

It is not enough to receive Peace when it is offered; but we must offer it, and do our best that it may be entertained.

Doth thy Adversary offer thee Peace? then Peace followeth thee; embrace it with joy: doth he not offer it? then doe thou shew thy selfe a child of Peace, and knock at the gate of Peace. Say not hee did thee wrong, hee ought to seeke peace; it he will not, it is his weaknesse and folly; be thou more wise and strong. He is the worst that begins a quarrell; but hee is the worstest, that seeks an end by procuring Peace (e).

e Plutar. de  
cohibenda ira.

Aristippus and Æschines, two famous Philosophers, fell at variance; Aristippus comes to Æschines; Shall wee not be friends, saith hee? yes, with all my heart saith Æschines: Remember saith Aristippus, that though I am your elder, yet I fought the peace; True saith Æschines; and for this, I will alwaies acknowledge you the more worthy man; for I began the Strife, but you the Peace.

A better example than this wee have of Abraham and Lot, in the 13. of Genesis. But O my brethren! how farre short come we of Abraham, nay of the heathen Philosophers in this point? Our calling is in, and unto peace, 1 Cor. 7. 15. On a time two noble Lacedæmonians were at mortall harred; the King of the Lacedæmonians called Archidamus, meets with these in the Temple of Minerva; requires them to put their matter to an indifferent umpire; they chose the King himselfe; hee makes them sweare to abide his order; they swear: Then saith the King, I order, that you shall not go out of this Temple, till you bee friends; and so they were reconciled: for it was not lawfull to break an oath made in the Temple of Minerva (f).

f Eras. Apo.  
l. 1.

Wee are the Temple of God, and wee meet together in the Temple of God, and partake together of the holy things of God; wee are scarce Christians, if we should not lay downe all contentions and quarrels. The devil is the author of dissention; who as hee first went about to sever Man from God, so now he laboureth to sever man from man. Christ is our Solomon, the Lord of peace; and the Church is the Shulamite, the Lady of peace: It thou belondest to Christ or his Church, be peaceable.

If thou hast a contentious stomach, and wouldst remedy it, remove the cause, and the nourisher of strife.

The cause is thy lusts, Jam. 4. 1. of which there are foure principall, Envy, Jam. 4. 2. Pride, Pro. 13. 10. A desire of revenge; of which in the three next verses. A delight to meddle with other folkes matters, 1 Thes. 4. 11.

The nourisher is the Tale-bearer; Mortifie those thy lusts; and for the Tale-bearer, heare what Solomon saith; where no wood is, the fire goeth out; so where there is no Tale-bearer, the strife ceaseth, Pro. 26. 20. To these adde earnest prayer, to be endued with the wisdom from above, which is peaceable, Jam. 3. 17. and thou shalt be able to live peaceably; probatum est.

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If it be possible; It is not possible for good men to live peaceably with all men; for the more they apply themselves to goodnesse, the more doth the devill stirre up wicked men to disturbe them.

Can a good Magistrate, Minister, or other man

see God dishonoured, and not reprove it, yea, not seek to reforme it? If he do, then hee can have no peace with them, though hee hath the more with God and himselfe.

How shall wee carry our selves towards drunkards, blasphemers? &c. Shall we not reprove them to preserve peace? God forbid. Let us rather lose peace, than truth and justice.

What shall wee doe then? Wee must reprove, but in peace; having warre with the vices, and peace with the persons of men. He breakes not Gods peace, nor the Kings peace, nor the Churches, which having a calling reproveth; but hee which obeyes not the truth. When Ahab said to Eliab, Art thou he that troublest Israel? Eliab answered, I have not troubled Israel, but thou and thy fathers house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim, 1 Kin. 18. 17, 18.

If the truth and righteousness bee violated, pluck up thy heart, be valiant, and fight the Lords battell: not hating the persons of men, but their impiety, ipsos miterans, ipsam impugnant, as Theophylact speaketh, pitying the men, and not sparing or pitying their impiety. Wee may not cease to reprehend the wicked, nor may wee neglect to love them which are reprobated. We may not be carnisfers, saith M. Calvin (a), but medici visio-rum.

a Calvin (m.  
more, in epist.  
c. 3 v. ult.

To conclude this point, neither may we under the pretence of piety broach quarrels; nor under the pretence of peace betray the truth.

Ver. 19. Dearly beloved, avenge not your selves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord.

IN the eighteenth verse, the Apostle exhorted unto peace; here he forbiddeth revenge, as contrary to peace. Revenge is not the way, as some think, to procure their peace, but rather to begin an endlesse war.

He reserves this for the last place of this Chapter, because it is most difficult, as Tolet observes.

Though twice before Saint Paul hath touched this, yet now very largely he handleth it, in this and the two next verses, where are three precepts with some reasons annexed.

He useth many words, as if no words were enough to teach our corrupt nature this lesson. And as a naile is not driven into a knotty piece of timber without many blowes, so here he useth many precepts and reasons, because corruption easily admitteth not this doctrine.

In this verse is the first precept forbidding revenge, with a reason to enforce it.

The precept is set downe negatively, Avenge not your selves; and affirmatively, But give place unto wrath. Both these are amplified by a friendly compellation, Dearly beloved, the better to perswade to obedience.

Dearly beloved; Saint Paul useth this gentle speaking in this place most aptly; for as a soft word turneth away anger, so it strongly perswades; and hereby hee admonisheth them of brotherly love, unto which revenge is most contrary.

Saint Paul is here an example to Ministers, how they should speake when they would perswade

swade unto things contrary to nature ; not but that when wee have to deale with refractory persons, we may put on severity.

*Avenge not your selves* ; Here is the Action denied , *avenge not* ; and the object, *your selves*. All revenge is not here forbidden, for some is lawfull ; but it is never lawfull to *avenge our selves*.

*Revenge* is a requiting wrongs offered to us, with the like, or more.

*Give place to wrath* ; *Our owne wrath*. say some ; as if he should say (as they interpret) Be not angry ; suffer not your anger to arise. Indeed anger is a desire of revenge : this sense is good, but no way agreeing with the phrase of the Apostle.

Many both ancient and later Interpreters, re-ferre it to the wrath of God ; and so the reason followes excellently well ; *Avenge not your selves*, but commit your cause to God ; let him alone, he will right it ; for he hath said, *Vengeance is mine, I will pay*.

Yet in my opinion, *wrath* is better understood of the wrath of our adversary ; decline it as *David* did *Sauls* spear, rather than give thy enemy as good as hee brings. This sense agrees with the ordinary acception of the phrase, and with the sense in which *Paul* useth it in another place.

The same phrase is used by *Paul*, *Ephes. 4. 27.* *μὴ ὑμῖν δοῦναι τόπον τῇ ὀργῇ*, neither give place to the Devill ; that is, as *Saint James* speaks, *ὑποτάσσιν τῇ διαβόλῃ*, resist the devill. The meaning then I thinke of *Saint Pauls* *δοῦναι τόπον* here, is according to *Saint James* his phrase *μὴ ὑμῖν ὑποτάσσιν*, resist not wrath ; *Avenge not your selves*, but give place ; that is, resist not the wrath of your enemies ; rather pocket up injuries ; and so it agrees with the commandement of our Saviour, *Mat. 5. 39.* Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth ; but I say unto you, *μὴ ἀντιστάν τῷ ποροῦντι*, that you resist not evil, &c.

For it is written, *vengeance is mine, I will repay*, saith the Lord ; These words containe the reason, which is taken from Gods right and authority, thus ; That which is Gods right, wee may not take. But to revenge is Gods right ; Ergo. And lest the Minor should be denied, hee confirms it with the authority of Scripture ; *It is written*. The place is *Deut. 32. 35.*

*Vengeance belongs to God, not to us.* To God ; *Psal. 94. 1.* O God to whom vengeance belongeth ; O God to whom vengeance belongeth ; and as *David* doubleth it, so the Prophet *Nahum*, *Nahum 1. 2.* The Lord revengeth, the Lord revengeth. That of *Deuteronomy* is also repeated, *Heb. 10. 30.*

Not to us ; *Pro. 20. 22.* Say not I will recompence evil. And *Prov. 24. 29.* Say not, I will doe so to him, as hee hath done to me. Hee forbids the words of revenge, much more the stroke of the hand.

Many will threaten ; I will be even with him ; I will sit on his skirts ; These speeches are forbidden. *Recompence not evil for evil*, said *Paul* before verse 17. Yea, we must bee so far from revenging wrongs, that we must rather prepare to suffer more, *Mat. 5. 39.* And *Saint Paul* again, *1 Thes. 5. 15.* See that none render evil for evil to any man.

And there is great reason for this : for,

First, if it should be left to us to avenge our selves, wee should bee both *Accusers*, *Judges* and *Executioners* in our owne causes, which were most unequal.

Secondly, also we are subject to much ignorance and partiality, taking those things many times to be wrongs which are not ; or if wrongs, not in the intent of the doer ; construing things at the worst ; being full of passion ; revenging sometime a word with death, and winking at greater matters. But God is without passion, most wise, most just, knowing the heart, and all circumstances ; and therefore it is reason, that vengeance should be proper to him.

Revenge is Gods part ; ours is patience and beneficence.

But God gave a Law, *Exod. 21. 24.* Repeated *Obj. 11.* *Lev. 24. 20.* Eye for eye, tooth for tooth, blemish for blemish, &c.

That precept was not given to private men, but to the *Magistrates* as Gods deputies to whom hee hath committed the sword to take vengeance of wrong doers ; and so when they draw the sword, God himselfe revengerh, not they.

It is written, *Psal. 58. 10.* The righteous shall joyce when he seeth the vengeance. He shall wash his feet in the blood of the wicked. If a man may joyce in the destruction of his enemy, and trample upon him in his blood, it seemes hee may revenge himself upon them.

That place is not to bee understood of private revenge ; but of Gods judgement when he meets with wicked men ; and the joy of the godly, is not in the hurt, or evill, or paine, or shame, or death which their enemies suffer, but in that God is glorified in executing judgement, and themselves delivered thereby. Thus the Israelites rejoiced when the Egyptians were drowned ; and *David* at the death of *Nabal*.

A godly man delighteth not in the punishment of his enemy whom he hateth not, but in the justice of God whom he loveth, non de malo inimici, saith *Anselme*, but de bona judice, not that his enemy suffereth such evil, but that we have so good and upright a Judge.

Our Saviour Christ saith thus to his Apostles, *Obj. 12.* He that hath no sword, let him sell his garment, and buy one ; it seems therefore that it may be lawfull for us to revenge our selves, *Luk. 22. 36.*

I will answer this in the words of *Saint Ambrose* (x) ; O Domine cur emere me jubes gladium, qui ferire me prohibes ? cur haberi precipis quem velas promi ? nisi forte, ut sit parata defensio, non ultio ; ut videar potuisse vindicare sed noluisse ; O Lord (saith he) why dost thou bid me buy a sword, which forbiddest mee to strike with the sword ? why commandest thou me to have that which thou forbiddest to draw ? It may bee for just defence, but in no wife for revenge ; and that when wrongs are offered me, it might appeare, I could revenge, but would not in conscience of thy commandement.

May a man then use the helpe of the Magistrate in his wrongs ?

Yes ; hee that goes to the Magistrate goes to God, who revengerh either immediately by himselfe, or mediately by the hand of the Magistrate. Alwaies provided thou use not the Magistrate to revenge thy selfe that way on thy adversary ; for this were to make the Law, the Magistrate, and God himselfe the instruments of thy

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Use 1.

vile, malicious and revenging minde.

The way to qualifie an enemies anger, and to stay further wrongs, is not to resist, but to give place to his wrath.

Corrupt nature saith, *veteremferendo injuriam invitas novam*; Put up one injury, and thou shalt have enow. But grace teacheth other waies; he must have a very ill nature, that will follow upon a man, who gives place to his wrath, and makes no resistance.

All violent things have the more force upon things which resist; so a stone wall is more shaken with a Canon; than a banke of earth: a sword broken by the force of lightning, the scabbard remaining untouched.

As a streame stoppeth riseth the higher; so resist the wrath of thine enemy, and hee will swell with the more fury.

Anger is a sicknesse; *Initia morborum quies curat, remedia in remissionibus applicanda*, say the Physicians; Rest is the best cure of the beginning of the Feaver; remedies are to be applied in the remission: so, if thy neighbour begin to bee angry, doe thou forbear, and give place; deale not with him while the fit is on him; words are then as cold water in the burning of an ague, they increase choler during the fit, hee is as a mad man; for *ira brevis furor*, Anger is a short phrensie; what profit to speake to one that is phrantick.

Use 2.

All revenge is forbidden, but of our selves: If any man commit blasphemy, drunkennesse, whoredome, &c. revenge it according to thy place and calling; for the cause is not thine, but Gods: If men will do wickedly, let them hear of it, and smart for it, if it be in thy lawfull power.

If the cause be thine owne, then *avenge not thy selfe*; to revenge is forbidden thee. Here then all rebellions, seditions, and insurrections, under a pretence of redressing wrongs, are forbidden; also to render taunt for taunt, rebuke for rebuke, blow for blow, evill for evill; 1 Peter, 3.9.

Some thinke that their owne security is purchased by revenging themselves upon their enemies, by maiming their bodies, weakening their estates, taking way their lives, or driving them out of the Countrey. What security is it to bee out of the danger of a mortall man, and to lie open for it to the wrath of the iammortall God, who is a consuming fire?

Many thinke that it is the sign of a poor spirit, and cowardly, to put up a wrong, a word, or a blow. It is *manlinesse*, say they, to strike again, and to be revenged.

It is *manlinesse*? Nay, it is *childlinesse*, and *boyishnesse*; Thus do Mothers still their babies, and little children. When a child falls, or is displeased with one, if the Mother say, give me a stroak, and Ile beate it, striking at the party that angered the child or stamping upon the ground; then the child leaves crying, and is quieted. To revenge, is a way to quiet Children, it should not be such satisfaction to a Man.

To revenge, is the part of a fool; Anger, saith Solomon, that is, a desire of revenge, *resteth in the bosome of fools*, Eccle. 7.9.

Nay, it is *brutishnesse*; Anger a dog, and he will fly in your face; touch an Asse, and he will wince, and kick, and fling.

Thine enemy railleth on thee, and striketh thee, and thou thinkest that herein hee hath done evill; if then thou raillest, and striketh him, thou imitatest him in that which is evill.

Theodosius the Emperour, being moved to execute one that had spoken evill of him; answered, that if his enemy were dead, he had rather restore him to life, if it were in his power, than being alive, to put him to death; *Vox Imperatoris digna*; a speech becomming an Emperour.

Surely it argues a noble nature, nor to revenge our wrongs; as may appeare in the story of David; when David had his enemy Saul at an advantage, and could have kil'd him in the Cave, he spared him; whereupon Saul among other words, spake thus to David; 1 Sam. 24. 18. 21. *Thou art more righteous than I, &c.* And now behold, I know well that thou shalt surely be King, and that the Kingdom of Israel shall be stablished in thine hand: How did hee know it? even by his royall minde, that hee abstained from revenge, when it was in his power.

Beware how thou dost wrong to any, especially to Gods children, who are as the apple of his eye; though they will not strike againe, yet God will, whose blowes will be surely set. Use 3:

If the wicked Judge was overcome at the poore widdowes instance; much more will the just God avenge, and that *speedily his owne Elect*, which cry day and night unto him, Luke 18. 6, 7, 8.

Eusebius (a) makes mention of three wretches, that falsly accused Narcissus, a Bishop of Jerusalem; The first to avow his accusation, swore thus; If I lie, let me bee burnt to ashes: The second thus; Let me, my whole body be tormented and wasted with a cruell disease: The third, thus; Let me be smitten with blindness. a Euseb. eccl. hist. l. 6. c. 11.

Now marke the judgement of God; The first by a sparke of fire falling upon his house in the night, was with his whole Family consumed to ashes. The second languished, and died of a tormenting disease. The third, seeing Gods revenging hand upon them, confessed the conspiracy, and repented; and wept so abundantly for his sinne, that hee lost both his eyes; the Lord turning his revengfull justice, into a mercifull blessing unto him: For to lose his eyes, was the *revenge of justice*; but so to sorrow for sinne, as to lose them by the teares of true repentance, was a  *blessing of mercy*. How sped Cain for murdering of Abel? The Sodomites for wronging of Lot? Pharaoh and the Egyptians for oppressing of Israel? The 42 children for mocking of Elissa? Verily he is a God that judgeth in the Earth; Psal. 58. 11.

And if God thus avengeth his adopted sonnes; even poor Lazarus of his enemy, how much more will he avenge with fiery indignation the enemies of his naturall and onely begotten Sonne Jesus Christ? Whatfore vengeance and punishment shall bee rendred to the rebellious Jewes, the blasphemous Turkes, the Idolatrous Papists, the prophane Protestants, who by their drunkennesse, whoredome, contempt of the Gospel, &c. daily offend and provoke the very Sonne of God, our Lord Jesus Christ?

Verse 20.



Ver. 20. *Therefore, if thine enemy hunger, feed him; if hee thirst, give him drinke: For in so doing, thou shalt heape coales of fire on his head.*

**I**N this verse is the second Precept, concerning the prohibition of Revenge, which depends upon the former, and issues from it, as appears by this Particle *Therefore*: and it is an illustration of it by the contrary; for to feed our hungry enemy, is contrary to revenge. The Argument may thus be framed,

*If wee may not avenged our selves, then wee must feed our enemy being hungry, &c.*

*But wee may not revenge our selves, as appears verse 19.*

*Therefore wee must feed our hungry enemy.*

It followes well in the first proposition, because to deny food to our hungry enemy, is revenge; which is taken *inferendo mala*, and *subtrahendo indigentibus bona*; when wee inflict evil, and when we subtract that which is good from them when they need: so it shall bee imputed unto men at the last judgement, not onely because they have hurt the poore Saints, but also because they have not releevd them, it being in their power.

This verse is taken out of the *Proverbs* *Pro. 25. 21, 22.*

In it are two things: The Precept, and the Reason.

The Precept; *if thine enemy hunger, feed him; if he thirst, give him drinke.*

Herein wee consider the Action, and the Object.

The Action, to feed, and to give drinke; by one needfull thing, all being understood. As in the Lords Prayer, by bread, is meant all things whereby life is maintained; so here by food, and drinke, all things usefull, and profitable, are to bee understood; as if hee should say, Helpe him with thy purse, with thy counsell, comfort him; shew unto him, though thine enemy, all offices of love and kindeesse.

The word translated, *Feed*; is very pregnant; *אָמִיץ*, is not every feeding, but as Birds feed their young, with all cheerfullnesse; or as sicke folkes, and young children are fed, with much tending and tenderneesse, their meat being minced and cut, and prepared for them; or as a man feeds his friend, carving to him of the best, out of singular love: so the Hebrew word, *Pro. 25. 21. Hachkebu*, rendered, *give him drinke*, is translated by *Pagnine*, *Propina*, noting that wee should not onely see that he have drinke, but drinke to him as a token of true love.

*Thine enemy*; This is the Object; nor he whom thou hatest, for thou must hate none, but hee who hateth thee. In the *Proverbs* it is, *Si ofor tuus*; if he that hateth thee.

It is an easie matter to doe this to our friends, but wee must doe it to our enemies, which seeke our hinderance, it may be our life; this is a hard lesson, but we must learne it: For if wee love them which love us, what thanke have wee? for sinners also love those that love them, *Luk. 6. 32.*

*Amicos diligere omnium est, inimicos autem solum Christianorum*, said *Tertullian* (b); Every man can love his friend, but onely a true Christian loves his enemy.

The Object is amplified by the condition and state of it; *Hunger and thirst.*

*If thine enemy be hungry, if he thirst.*

The Jesuits say, If thine enemy bee in extreme necessity, so that if he bee not presently releevd, hee will perish; and withall if the not feeding of him would be scandalous to us; then it must bee done, otherwise we are not bound. This Exposition may well enough fit their savage and bloody courses; but the Spirit of God gives no such liberty, as appears in this place: for that which we must aime at herein, must be to heape coals of fire on our enemies head, as it followeth in the reason, which may, and must be done, as well out of the case of scandall, as in it; and in common and lesse necessity, as well as in extreme; yea, we are to praise God, if hee vouchsafe such an opportunity to honour us, that wee may approve our faith to God, and our love to our enemy, though it be in secret.

If he hunger and thirst, that is, when he is left able to hurt us, and when wee have the greatest advantage against him, both of opportunity and power to hurt him, then must we doe him good, which doublelesse must bee a great argument of grace.

*For in so doing, thou shalt heape coales of fire on his head.*

In these words is the reason, taken from the fruit and benefit that shall come of feeding our hungry enemy.

The phrase is somewhat strange, and hard to be understood; and the harder, because the practice of it is so rare, and so much out of use.

Some have given the sense thus: For in so doing, thou shalt increase his punishment; but this is to revenge our selves, and though this follow upon our implacable enemies, yet wee may not intend it.

But the best meaning is that of *Hierome* and *Austen*; as if you should say; For in so doing you shall convert him, or confound him; and this is no more against charity, than it is to preach the Word to them, of whom to fore it is the *savour of life*, to others, the *savour of death*.

It is a proverbiall speech, familiar doublelesse among the Jewes, whereby they signified, that kindnesse to an enemy, would, according to the nature of fire, either purge his rancor, if hee were curable, or, if incurable, consume him; that is, make him more guilty: for the fire hath a double effect, according to the variety of the subject; as, if it be gold, to purifie it, as the Prophets tongue was purged with a coal from the altar, *Esay 6.* If it be chaffe, or stubble, to consume it.

*Feed him, give him drinke, Coales*; These shew that wee may not thinke it sufficient once to do good to our enemies, wee must often doe them good, never ceasing to performe all kind offices, till we have (if it be possible) won them to be friends with us.

*We must do good to them that hate us, that we may Do it.* *win them.* *Pro. 25. 21, 22. Mat. 5. 44. We are charged to do good to our enemies, as Exod. 23. 5. Much more to himself.*

If thou see thine enemy degenerated into a beast, and as the Oxe or Ass following his carnall lusts; or if thou see him fainting under the burthen of his abominable finnes; it is thy part to bring him to his Master and owner, that being reconciled to God, hee may bee

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unchained from his sinnes, and not perish eternally.

This is one of those things which the Papiſts terme *counſels*, which we may chuſe whether wee will performe or no; as not being bound, unleſſe we purpoſe to be perfect; *Dignum patella oſperculum*; A fir doctrine for a Jeſuits mouth, But the Apoſtle peremptorily inferſ this out of the former verſe, and commands it.

What's the reaſon the Papiſts teach ſo? verily becauſe it is agreeable to their practice; They account us Proteſtants to be their enemies; doe they feede us? and give us drinke? Yes, with gall and vinegar, as the Jewes dealt with Chriſt; with the bread and water of affliction; otherwiſe it is their charity to ſtarve us.

Doe they bleſſe us? no, they curſe us with bell, booke, and candle. Doe they doe us any good? Yes, when it is in their power; if hanging, and burning, and exquisite torments bee good; yet wee muſt take their Religion for a charitable Religion: But the ſtorieſ of the Church in theſe latter daies well enough diſcover their burning charity; The Lord turne their hearts.

Uſe 2. Here we may learne an art of making our enemies to be our friends; which art conſiſts in doing all the good and kindneſſe wee can, for the evil they have done us.

Thus did *Iacob* pacifie and reconcile his brother *Eſau* to him, *Gen. 33*.

The curſt dogs will by caſting them a piece of bread, be quieted.

When one had railled on *Alphonſus* that famous King of *Arragon*, he ſent him by and by a purſe of gold; being asked the reaſon; Oh, ſaith hee, when dogs barke, their mouths muſt be ſtop't with ſome morſell; and ſo by this meanes, he cured him of his black mouth, and made him for ever after golden mouthed.

Many complaine that there is no charity now adaies, no love amongſt men; whats the reaſon? Surely men doe not good againſt ill. When thy neighbour hath treſpaſſed againſt thee, thou preſently arreſts him; when he doth thee wrong, thou railleſt on him; is this the way to have love? or rather to breed endleſſe hatred and enmity? *U' amavis ama*, ſaid the Heathen Poet; If thou wouldeſt have thy enemy love thee, love him firſt; This is the way; if he ſhew hatred, preſently doe thou ſome way or other ſhew kindneſſe and good turnes; Heape coales of fire on his head. Saint *Auguſtine* writes notably to this purpoſe; (x) *Nulla eſt major provocatio ad amandum, quam prevenire amando; nimis enim durus eſt animus, qui ſi ultro dilectionem non vult impendere, nolit rependere*; There is no greater provocation, ſaith hee, to love, than to prevent in loving; for hee muſt have a very hard heart, which though hee will not of his own accord yeeld love, will reſuſe to requite love.

x Aug. lib. de  
civitate rud.

Uſe 3:

Here ſuch are to bee reprov'd, who practice contrary to this Precept: There bee ſome, who if they bee wronged, will bee ſure to ſit on their ſkirts, if it be ſeven yeeres after; Theſe will have not onely a tooth for a tooth, one action for another, but ten for one; Theſe are monſters.

Others there are, who will forgive their enemies, but not forget them; if they ſee them in need, they will not hurt them, but they will doe

them no good; But when *Eliſha* had his enemies at the vantage in the miſt of *Samaria*, hee not only did them no hurt, but fed them, and gave them drinke, according to this Commandement, and ſent them ſafely away.

Other ſome there be, which will not hurt their enemies, yea, they will doe them good. How? They will pray for them; In what manner? That they were in Heaven. Alas poore ſoule, thou deceiv'ſt thy ſelfe; How canſt thou pray that thine enemy may have that bleſſed life, when thou wilt not relieve and maintaine this his momentary and miſerable life?

Thou prayeſt not ſo much that hee may live in Heaven, as that hee may leave the Earth; not ſo much that hee might enjoy that life, as bee deprived of this, which is a kind of murder.

Their caſe is very ſearefull, who being provoked by kindneſſe from them whom they have wronged, will not lay down their malice and deſire of revenge, and be reconciled; they ſhall be burnt and conſumed with the coales of fire which are heaped upon their heads.

If it bee thus between man and man, then is the caſe moſt grievous betweene God and us; we provoke God every day, yet God to winne us, heapes coales of fire on our heads, beſtowing abundance of bleſſings upon us. But the more hee followeth us with his favours, the farther off wee are; hee invitates us to bee reconciled; and as a pawne of his love, hee gives us health, liberty, peace, plenty, comfortable ſeaſons, &c. and yet wee acknowledge him not.

How doth the Lord complaine againſt *Iſraell* for this? Hear, O Heavens; and give eare, O Earth: for the Lord hath ſpoken; I have nowiſhed, and brought up children, and they have rebelled againſt me.

The Ox knoweth his owner, and the Aſſe his Maſters Crib; but *Iſraell* doth not know, my people doth not conſider. Ah, finfull Nation, a people laden with iniquity. &c. *Eſay 1. 2, 3, 4*.

O piercing words! Wo, wo unto them of whom God in ſo lamenting and ſorrowfull manner complains, if they doe not repent. They muſt needs periſh and be conſumed in the indignation of the Lord.

Thinke of it you drunkards, blaſphemers, uncleane perſons, &c. God hath beſtowed upon you life, health, food, rayment, yea, the liberty of his bleſſed Goſpell; if theſe coales of the fire of Gods love move you not to repentance, they ſhall bee turned into the coales of hell fire, everlaſtingly to torment you.

Ver. 21. Be not overcome of evil, but overcome evil with good.

IN this Verſe is the third Precept, concerning not revenging our ſelves, wherein the Apoſtle in ſhort and excellent termes artificially coucheth and comprifeſh the two precepts delivered in the two former verſes.

In the nineteenth verſe wee had a negative precept; *Avenge not your ſelves*. Unto this answereth the firſt part of this verſe, *Be not overcome of evil*. In the twentieth verſe was an affirmative Precept; *Doe good to thine enemy*

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my in his need; unto which answereth the latter part of this verse, *but overcome evil with good.*

Me thinks Paul concludes this chapter, as great and rich men doe their feasts; for as they reserve for the last service some rare and curious dainties; so here in the last place for a conclusion, he shuts up this Chapter with this most excellent saying, this being here, as Christs wine at the Marriage feast.

The precept here is set down negatively, in the first distinction of the verse, and affirmatively in the second.

In the negative are three things; first, the thing forbidden, *to bee overcome.* Secondly, the persons who must not bee overcome, *Believers*; for to them hee writes. Thirdly, that of which they must not bee overcome, *evil*; either in themselves, their owne corruptions; or in others, the malice of their enemies shewed in injuries and wrongs: Then is a man overcome when he is provoked by the malice of his adversary to requite injurious words and deeds with the like.

The affirmative Precept hath foure things; first, the thing commanded, *to overcome.* Secondly, the persons which must overcome, *believers*; for indeed onely victory becomes them in regard of their faith, 1 John 5.4. Thirdly, that which is to bee overcome, their adversaries *evil*; and also their owne. Fourthly, the weapon with the which they must fight and overcome, *with good*; that is with humility, kindnesse, beneficence, loving carriage, &c. and then it is *salubre certamen*, that I may use *Augustines* word, *ut non sint duo mali*, a profitable combate, that their should not bee two evil ones.

The malicious man and the godly, are as two enemies combating, each seeking to vanquish his contrary. The weapons wherewith they performe the fight; on the part of the malicious man, injuries and wrongs; on the part of the godly man, good turnes and kind dealing. The successe should bee, that the godly believer should have the victory, which is, when he is not drawn to revenge himself, like his adversary, but his adversary drawne to peace, love and friendship, by the benevolence and beneficence of the believer.

This Verse is brought in by a Prolepsis, (a) whereby Paul preventeth an objection.

We must not revenge our selves, but doe good to them which do us evil, saith Paul

This were (saith the carnall man) to bee accounted a Meacock, a coward, of a base mind.

Nay, saith Paul, this is the way to victory and triumph. For when a man being provoked by injuries, requiteth not his enemy with evil, but with good, he both overcomes himselfe, and his adversary; himselfe, in not obeying his lusts, which will egge him on to revenge; His adversary, when he cannot by him be stirred up to do evil, being provoked by wrongs.

Believers must overcome their malicious enemies with goodnesse, and not bee overcome with their evil. The proofes of the Doctrines in the nineteenth and twentieth verses, prove this also. It may also be proved by manifold examples.

Not to mention any examples of the Heathen,

of which many, and those of very famous persons might be brought.

It is reported of one *Wenceslaus* (b), created Duke of Bohemia, that having intelligence, that his brother *Bolislav* treasonably sought to take away his life, hee proceeded no otherwise against him, but onely in words to reprove him for his fault. Afterwards notwithstanding, *Bolislav* traitorously set upon his brother the Duke with his sword drawne, as hee was early in the morning coming from his Chapell. But the Duke grappling and closing with him, threw him to the ground, tooke away his sword, and cast his perfidioussnesse in his teeth. And (which is wonderfull goodnesse against wonderfull ill) restores to him his sword, saying, Though thou hast deserved that I should kill thee, yet I pardon thee, *nam preestabilis est Abeli mori, quam Cainum vivere*; for (saith he) it is much better to die an *Abel*, than to live a *Cain*.

*Joseph* also is a worthy example hereof in his kind dealing to his malicious brethren, when it was in his power to have been revenged.

Neither would *David* suffer the malicious practices of *Saul* so to overcome his goodnesse, as to do him any hurt when he had him twice at a dead lift, as we say.

And above all examples, is that of our ever Blessed Saviour, who savingly conquered our illnesse with his goodnesse, giving even himselfe to the very death of the Crosse for us his enemies.

Here come to bee reprov'd such, who suffer their patience to bee broken upon every slight occasion, not bridling their anger, but growing into untemperate speeches. It were to bee wished, that the grievous sinnes which are daily practised, could overcome our patience on Gods behalfe: but in our owne causes, meekenesse, and doing good for ill are most comely.

Also our *hot-spurres*, who are ready upon every occasion to challenge the field, deeming (most falsely) those actions to be honourable, which are contrary to Gods law, and wherein he that kills, sinnes mortally; and he that is killed, perisheth eternally.

Likewise, those who overcome not evil with good, but good with evil, as hereticks, and enemies to the truth, persecuting them that profess it, thereby to make them to renounce it; with these may bee joyned all such, who are the devils factors, to entice men and women to whoredome, theft, &c.

And those would not be left out, who endeavour to overcome evil with evil; such are those who in losses that come to them by thieves and evil disposed persons, resort to the devill in Witches and Sorcerers for helpe; with whom may bee numbred those, who account it valour to out-sweare and out-drinke one another, as if (Wretches that they are) they strived who should doe least for God, and most for the devill.

A believer must not onely not be overcome with evil, but he must overcome. Hee must not bee a *newer*, there must be no truce, no compromising of the matter, hee must fight it out, and thinke of nothing but victory.

The wisdom of the world, and the wisdom of



of the Word are contrary. The World judgeth meekenesse, putting up, and not revenging injuries, to be basenesse, cowardise, timidity and weakenesse. Adam before his fall gave names to things according to their natures; but since the fall, his posterity, through blindness and ignorance, have so mistaken things, that they have contrarily named them; Drunkenesse, they call good fellowship; Covetousnesse, good husbandry; Revenge, true metall, valour, manhood and fortitude.

But the Word of God tells us, that not revenging our selves, but doing good in stead of evil, is the *Noblest victory*. Nay, to revenge our selves, especially in every petty injury of words or deeds, is a signe of great weakenesse and corruption: As it is a signe of a weake stomacke, not to be able to bear and concoct lighter meats; so of a weake minde, not to digest small wrongs, as the giving the lye (a naughty word I confesse) but yet our firmity in grace should be more, than to be moved to revenge thereby. See this point most learnedly, strongly, and godly demonstrated in his Majesties elegant Exposition upon the Lords Prayer.

As when a man cannot endure to be touched, it is a signe he is not sound; so when we cannot endure a crosse word, without thinking of revenge, it is a signe of an unsound and corrupt mind.

Nay, it is a signe of a *weake-witted man*, to revenge injuries; If you should see a mans patience so much overcome at the biting of a flea, or stinging of a gnat, that hee should draw his sword in revenge, would you not thinke him filly, and little better than a foole? How can you thinke more worthily of him, which for a crosse word, or for taking the wall, presently draws his dagger, and must bee revenged in blood?

A mad Bedlem meets thee, and railes on thee; what art thou hurt by it? if thou shouldest raile againe, or goe about to revenge thy selfe, would not all men say, that thou hadst lost thy wits, and deserved Bedlem? Now he that in his anger raileth on thee, and wrongeth thee, for the time hee is mad.

It is surely a most comfortable thing, when a man in wrongs offered, can so quell his passions, as to abstaine from revenge, and instead thereof to *doe good*. When a man hath done wrong, it is comfortable to be forgiven; but to be able to forgive, and to doe an enemy good, I appeale to Gods children, if it be not most sweet unto them, that God so enableth them by his Spirit, for the which they more rejoyce before God, than in all outward riches.

As the Philosophers declare the noblenesse of the sense of seeing above other senses, because it suffers not by contrary objects, so doth it much ennoble us, the lesse wee feeble our selves in injuries to be carried away with a desire of revenge.

This is most glorious; for hereby wee overcome the *devill*, who would have us offend God; hereby wee overcome our *adversary*; for as hee is overcome in disputation, who by force of argument is brought to be of his adversaries opinion, so he is not overcome in this case, who cannot bee drawne to bee like his adversary in doing of evil. Hereby also wee overcome our selves, which

is more than to conquer a City, as Solomon saith, *Pro. 16. 32.*

A mean and weak man may kill his adversary; but to kill a mans owne lusts, and to overcome himself, is *victorious magnanimity*.

When then flesh and blood, and carnall men, shall say, what will you put it up at such a mans hands as he is? Bee not moved with such words, Remember this golden saying of Paul; *Bee not overcome of evil, but overcome evil with goodnesse*. As for a Turke to overcome a Christian; a Papist a Protestant; the devill a good Angell; so is it for a beleever to bee overcome of the *evil* of his adversary.

If thou hast an enemy, here learn how to overcome him; he that would doe this feate, *None eget Mauri jaculis nec arcu, Nec venenatis gravida sagittis, Pharetra*, needs neither bow and arrowes, nor a sword, nor a pistoll.

What is then to be done?

There are foure things requisite hereunto.

The first thing is to bee furnished of a weapon to trust upon; and this is *goodnesse*. Good turnes are a surer conquest than blowes. These have tamed and overcome the rage of the fiercest Lyons; concerning which *Gellius* (x) hath a strange story. There was (as *Gellius* reports from one *Appian*) one *Androclus*, a slave to a Noble man of Rome, who being brought out of Prison to combat with a very great and strong Lyon, and expecting nothing but to bee torne in pieces, and devoured by that hungry savage, The Lyon came to him, and fawned upon him, licking his hands and his feet. The cause of the courtesie of the Lyon was this; *Androclus* being in *Africa* with his Master, to whom the Government of that Province fell, ranne away from him into the Desarts for his cruelty; being there in a Cave, this Lyon came to him groaning and halting, and offered to him his paw, grievously wounded with a stub, with gesture as though hee desired his helpe: *Androclus* plucks out his stub, washeth and dresseth the wound; for which the Lyon as a carefull servant diligently provided for *Androclus*, bringing him every day part of his prey, continuing so for the space of three yeeres; afterwards this *Androclus* was taken, and sent to Rome to prison by his Master; not long after the Lyon also, whose fierce nature was conquered by that good turne done by *Androclus*, that hee would not hurt him. Whereupon the Emperour pardoned *Androclus*, set him free, and gave unto him the Lyon; of whom the people usually said, *Hic est Leo hospes hominis; hic est homo medicus leonis*; this is the Lyon that fed the man, this is the man that physickt the Lyon.

Let the credit of this story be upon the Author; yet this is most apparent in experience, that fire quencketh not fire, but water; so vice, of vertue; hatred, of love; and evil is not overcome of evil, but of goodnesse.

The second thing, to strike our adversary in the *speeding place*, which is not under the fifth rib, nor in any part of his body, but in his corrupt lusts; for Paul saith not overcome thine enemy, but overcome evil; thy adversary and his evil are to bee distinguished; take away his evil, and hee will cease to be thine enemy, and to hurt thee, and will be thy friend.

The

Use 4.

Quest. Answer.

x. A Gel. hist. Antic. l. 5. c. 14

The third thing, is to be practising in the feats of this manner of war, before wee deale with our adversary, as hee that is to play his prizes, often practiseth before hand.

This practice is to bee performed upon thy selfe, by striving to overcome the *evill* in thy selfe, and then shalt thou be the fitter to overcome it in thine adversary. Hee that is a slave to his owne lusts, shall never overcome the *evill* of his enemy.

*Diogenes* being asked of one how he should bee revenged of his adversary, answered: Even thus; If thou thy selfe becomest an honest and good man. For indeed, if our enemy grieve to see us have a good house, good children, good cattell, a good crop; much more will hee bee grieved to see us our selves to bee good. On how doth it vex

the devill himselfe, when wee fight against our lusts, as pride, covetousnesse, uncleannesse, desire of revenge, &c. This also makes us the better able to deale with our adversary, and to overcome the evill in him, when we have overcome the same evils in our selves.

The fourth thing is devout and earnest prayer to God, by whole grace onely wee are able to keepe his commandements; that hee would sanctifie us throughout in body, soule and spirit, that in this, and in all other duties required, wee may obey and please him, through our blessed Lord and onely Saviour *Iesus Christ. Amen.*

Now to the King eternall, immortall, invisible, the onely wise God, be honour and glory for ever and ever. Amen.

## AN EXPOSITION UPON THE THIRTEENTH CHAPTER OF THE EPISTLE OF St. PAUL TO THE ROMANS.



**I**N the two first verses of the twelfth Chapter, was a Generall exhortation to obedience: and at the third verse began particular expressions of the Generall in divers cases; among which, obedience to Magistrates is a principall, and is handled in this thirteenth Chapter.

There was great necessity of Preaching this doctrine in *Pauls* time; for many Christians interpreted the liberty by *Christ*, to have freed them from subjection to Government; by reason whereof, divers cruell persecutions were raised, and Christianity had gotten a very ill report, it being put into the cares of Emperours and Princes, that Christianity allowed not of Magistracy.

For some such reason in effect, it is necessary that in these times also, this Doctrine of obedience to Magistrates should bee taught, and the people thoroughly catechized and punctually instructed therein; which point is so fully handled here, and with so many reasons confirmed, as in no place the like; for the which, this Chapter is called *Pauls Politickes*, though other things also be handled therein.

For it hath three parts: The first sheweth our duty to Magistrates, which is *Subjection*; The second, our duty to all men, which is *Love*; The third, our duty toward our selves, which is *Temperance*.

The duty to Magistrates is declared in the first seven verses.

Ver. 1. Let every soule bee subject to the higher powers:—

**I**N the latter end of the twelfth Chapter hee spake against Revenge; now, lest any inferre, therefore not lawfull to use the Magistrate in cases of wrong; *Saint Paul* seasonably adjoynes a commandement to bee subject to Magistrates, and so, not publike but private Revenge to be unlawfull.

This first part containeth two things; first, a Precept; secondly, Reasons of obedience thereunto.

The Precept peremptorily set downe in these words, hath the Thing, *Subjection*; and the Persons, which are two, yeelding subjection, Every soule; and to whom it is to bee yeelded, which are set downe, Powers; and distinguished, Higher Powers.

To begin with the Exposition of the last words first.

Powers; Not Angels (though the Greek word <sup>a' E'vri'as</sup> (a) may bee so construed elsewhere) but Magistrates, nor Ecclesiasticall Magistrates properly, but civill Magistrates, whose is the sword, and to whom Tribute is due.

Civill Magistracy is an ordinance of God for the punishment of evill doers, and for the praise of them that doe well, 1 Pet. 2. 14.

He saith not, To Emperours, Kings, &c. but Powers; naming the Thing, not the Persons; because, though the Officer may be wicked, and in regard of his person be unworthy of respect, yet the Office is to be honoured and respected; and the Power alwaies to be obeyed.

Power.

*Powers*, in the plurall, For there are divers kindes; A Monarchy, an Aristocracy, a Democracy, when one alone, when some of the best, when the people, or most part rule all things; under which of these soever wee live, we must be subject thereunto.

*Higher*; *υπερῶν*, which are, *ἐν ὑμῶν*, in authority, as it is translated, 1 Tim. 2. 2. *this is, high, or excellent Authority*; For there are Powers from God which are more *meane*, and not so generall and publike, as of Fathers, Masters, &c. which are not meant in this place.

And not onely to the *Supreme Magistrate*, but unto all Governours sent and appointed by him, as Saint Peter expoundeth (b).

*Be subject*; The word signifies an orderly subjection; and implies, the reverence of the heart, respectfull language and gesture, obedience without resisting, &c. A subjection willing, and in due manner.

*Every Soule*. *Soule*, for the whole Man, by a Synecdoche, he being so called from his most noble part; The Magistrate hath most power over the bodies of their Subjects; but *Soule* is named, either by an Hebraisme, or to shew the manner of the obedience required, that it must be *ex animo*, even from the very soule.

*Every soule*. No exemption of any who enjoy the benefit of the Lawes in the Common-wealth, of which they are members, upon any pretence whatsoever, in regard of Ecclesiasticall calling, or otherwise.

All which live under any Civill Government, must unto the Governours yield obedience and subjection. Mat. 22. 21. Render unto Cæsar the things that are Cæsars. Tit. 3. 1. Put them in mind to be subject to Principalities, and Powers, and to obey Magistrates, 1 Pet. 2. 13. 14.

This obedience is to be limited, in things lawfull, and not contrary to the Word of God.

The Magistrates in the Apostles time were enemies and Persecutors, and yet he requires subjection to them; and *Titus* is charged to put the people in continuall remembrance of it: much more are we to preach obedience to the godly and religious Magistrates.

Must *Nere* be obeyed, and ought not much more King *Charles*, a Defender of the Faith, a Nurfing Father of the Church?

The Gospel doth in some sort meddle with obedience to the Civill Magistrate. I say in some sort, as that it is lawfull to be a Magistrate, and that he may and ought to be obeyed; for we must have the testimony of the Word for the lawfulness of these things.

But to set down Lawes of Civill business, of Contracts, of Successions, of Conveyance of Lands, of Pleas, of Punishments, of War, &c. in the Common-wealth; or of the times of meeting for the Service of God, or of reading of the Scriptures, or of Garments, or Gestures to be used in the Administration of holy things, &c. in the Church; it belongs not to the Gospel in particular, to enact, but these things are to be directed by reason, being not contrary to the Word.

The calling of the Physician or Carpenter, is lawfull by the Gospel, and it requireth of them that they should deal conscionably; but what drugs, or what course of prescribing the one

should use in every disease; or what plot, or tools the other should use in building, the Gospel determines not; but these are left to the judgement of right reason; So for particulars in Church or Common wealth.

Moses had the execution of all Government, both civill and ecclesiasticall among the Israelites, and performed it in his owne person. *Jethro* his Father in law seeing it, tells him that the thing which he did was not good (c), and adviseth him to a course much more convenient. In giving sentence, and just determining of Suits, Moses saw more than *Jethro*; but in the orderly and more easie proceeding therein, both for Moses and the People, *Jethro* saw more than Moses by reason and experience.

He which readeth the Gospel as a Book of State Policy, or a Book of Statutes, abuseth it: For the principall scope of the Gospel is to reveal the Will of God concerning Remission of Sins by Faith in Christ, and in the Generall to exhort to a righteous Conversation.

The Brownists therefore and others, are greatly to be blamed, who absurdly deny and condemn all Canons and Constitutions concerning order, which are not in so many words set down and commanded in the Gospel; but of this more in the next Chapter.

Here are to be reproved the Donatists, who took away the Authority of Civill Magistrates, expounding this place only of Ecclesiasticall Governours, whom Saint Augustine confutes (d).

Also the Anabaptists, and Libertines, they being so called for urging a Liberty in outward things, who deny the use of a Magistrate, among Christians, to be lawfull, and which in the memory of our Fathers, armed the rude multitude in Germany against their Magistrates, and Princes.

Also the Popish Clergy, who from the highest to the lowest of them, hold themselves not bound and subject to the Civill Magistrate, but in all criminal causes appeal to their Ordinary, and are not punishable, unless they be first degraded, and so delivered to the Secular power.

But the Apostle saith, Every soul, and Saint Chrysostome (e) expounds, If thou be an Apostle, an Evangelist, a Prophet, or whatsoever thou art, thou must be subject; and these things are commanded to all, both Priests and Monks, and not only to Seculars.

St. Bernard (f) also to a Bishop writeth of this matter thus: *Si omnis anima, & vestra: Quis vos excipit ab universitate? Si quis tentat excipere, tentat decipere.* If every soul, then yours: who excepted you from this Universality? He which attempteth to except you, attempteth to deceive you.

The Priests of the Old Testament were subject to their Kings; our blessed Saviour submitted himself. So Paul, Acts 25. 10. 11. 12. and yet the Pope intolerably usurpeth, and his Bishops, over Emperours and Kings.

The Emperours, Henry the fourth, Henry the fifth, Frederick the first, Otto the fourth, Frederick the second, and Conradus his Son, were deposed by Popes, And of the Insolency of Bishops, contrary to this Precept, do our own Chronicles make mention; as of Becket against Henry the second; Longchamp against Richard the first; St. Hugh of Lincoln, Sainted for his Treason against King John, and Henry the third, his Son;

This



This was that good Sir Hugh, whose day was the Seventeenth of November, in whose stead the Coronation of Queen Elizabeth was placed, at the which the Papists stormed.

The persons of all Clergy are to be subject to the Civill Magistrate: Emperours, Kings, and Princes, I confesse, have endowed Clergy men with many Immunities long ago; and in this Land Statutes have been made for the Privilege of Clergy men (e), by which privileges they are not exempted from the bond of Subjection, but from certain taxations, or impositions of service: as from warfare, from watching and warding, and such like. For no King can make void the bond of the obedience of his Subjects, no more than a Father can discharge his Son, or a Husband his wife.

The Gospel taketh away Civill Authority, but rather stablisheth the same, so that a King Possesseth but half a King, in Comparison of a King Protestant, who under Christ Supremely governeth over all Persons, Causes, and Things within his Dominions, according to the Gospel.

It is necessary for the People to understand that the Gospel constituteth not new Governments, but commandeth to reverence and obey them that are.

The forward perverseness of some, under a pretence of Conscience, refusing to submit unto the reasonable constitutions of Authority, hath caused the Gospel to be disgraced as a profession denying obedience to Magistrates; let all be subject, that we may win due credit to the Religion we profess.

Ver. 1. — For there is no power but of God: the powers that be, are ordained of God.

IN these words is the first Reason of the Precept: where we have the Reason; and the Amplification.

The Reason is taken from the efficient cause, or Author, which is God: All powers are of God, set down Negatively for the more force.

Those things which have God for the Author, are to be acknowledged: But God is the Author of all Powers; of Monarchies, Aristocracies, Democracies, and of those which are subordinate unto them.

They are not of Satan, as Fanaticall spirits have affirmed; neither hath mans reason the honour of this invention; but the very wisdom of God; whereby it appears, that good Laws, and Magistracy, are things Divine (a).

The Amplification is from the manner, how they are of God; they are ordained of God. Not by toleration, as sins and sinful men: nor as the punishment of sin, as famine, the sword, sickness, wild beasts: we may pray against these, and oppose them; but we must pray for the Magistrate (b), and submit to him; the Magistrate is by divine Ordination as a thing exceedingly beneficiall to the State of Mankind.

Ordained; this word implyeth two things, Invention, and Ratification: God invented and devised the order, that some should Govern, and the rest Obey; and he maintains and upholds it.

Order is an apt disposition of things equall and unequall: which to be marshalled together, so as thereby they should be accomplished, made

perfect and durable, must needs be a worke of Gods singular wisdom. Both the beauty and safety of the Universe, or whole World, is in Order: If we consider the Heaven and Earth, the Orbs and Spheres, the Stars wandring and fixed, the Elements, the Faculties of Man's Soul, the divers Members of the Body, and their use and situation, there is a most comely and usefull Order. So some to be rich, some poor, some high, some low, some of one quality and aptness, some of another, and so to be arranged together, that they should mutually respect, second, and strengthen one another, must needs be from a Divine beginning: and from hence did the Philosopher affirm that Right, Law, Authority Politicall, was nothing else but an order between the Citizens (c). So are the three States of our Land, the Lords spiritual, Temporal, and the Commons, called ordines regni, the orders of the Kingdome; So Mat. 8. 9.

Ordained; that is, ratified, constituted, allowed, commanded, or any other word which you can invent for the being and remaining of authority and Government.

As the order and motion of the heavens is continued by the power of God, so is Magistracy and Authority. Were it impossible that so many heads should be subject unto One, especially if he be such a one as Nero, if God did not bring it to passe? For the multitude, is *bellua multorum capitum*, a beast of many heads, and *mobile vulgus*, the common people are as wavering as the Sea; so that hee who rules the waves of the Sea, doth overrule the unstable multitude herein; Hence David saith that it is God which subdueth (in order) the people under him (d). The Devill is such an enemy to Magistracy; and our corrupt nature so contrary to rule and order, wee being also of such divers, and contrary dispositions; that if God should not lay Davids people flat on the ground before him, he could never rule them.

God hath appointed, ordained, and in excellent order established polities, and states. Pro. 8. 15. By mee Kings reign; and Princes decree justice. Dan. 4. 25, 32. The most high ruleth in the Kingdom of men, and giveth it to whomsoever he will, Job. 19. 11.

The devill saith, Luk. 4. 6. that all the Kingdoms Object. of the world are his, and that hee bestoweth them, and the power of them, as he will.

The Devill is a lyer, and the father of lies, therefore he is soon answered. The order of the Common wealth of the Bees is not from him; much lesse of reasonable men.

1 Pet. 2. 13. Kings and Governours are said to Object. be the ordinance of man.

Of man, is not to understood causally, but subjectively, because it is executed by man; or objectively, because it is about the society of man, or finally, because it is for the singular good of man.

But some Magistrates are wicked, as Phocas Object. who killed his Lord Mauritius, and so invaded the Empire. So the Turk, and Pope, are tyrants and enemies to the Gospel; are these of God?

There are three things to be distinguished, the power, the manner of obtaining it, and the use of it; (e) the power is of God, be he a beleever, or an Infidell that hath it; but the use of it, if it be evil, and the coming to it, if it be corrupt, is of our selves, and of Satan.

The Pope, if hee be a Bishop, is to be obeyed where he is a Bishop; the power is of God; But if

p. 400 14.  
Edm. 2. c. 1.  
de i. Ric. 2. 2.  
c. 3.

1/2 4.

c. d. i. Ric. 2.  
Actum 10. 15.  
63. Aris.

d. Psal. 144. 2.  
Hered. Heb.  
S. i. Ric. 2. 2.  
c. 3.

1/2 d. d. Ric.  
Actum 10. 15.  
63. Aris.

1/2 Tim. 2. 1.  
c. 3.

c. Conc. Tola.  
tum 10. 100.  
Annot. 3.

1. Soc. Hist.  
1. 6 c. 23.  
g. Plat. in Syl.  
2. Esauiculus  
temp.

if he attaine the chaire by blood-shed, as *Damalus* the first (f); by compacting with the devill, and doing homage to him, as *Sylvester* the second (g); by subtilty, as *Boniface* the eight; and by bribery and unlawfull sute, as almost all of them, as histories record; this is of the Devill.

It hee bee a temporall Prince, the Power is of God, and he is to be obeyed. So also of the Turke. God by these two taking vengeance on idolatrous and wicked Christians.

God gives the Kingdome of Heaven only to the Godly; but earthly Kingdomes hee gives as well to the wicked, as to the godly. He which gave the Empire to *Augustus*, a sweet and gracious Prince, gave it to *Nero*, a very monster of men; he which advanced *Constantine* to the Imperiall seat, who was the most worthy Emperour that ever yet the world saw, advanced *Julian* also, a most damned Apostate. For as *Saint Augustine* saith, *Injustum non est, &c.* It is not unjust that wicked men should receive power over the world, that good mens patience should bee tried, and evil mens wickednesse punished. By the power given to the devill, *Job* was tried, that hee might appeare to bee righteous; *Peter* was tempted, that hee might not presume of him'selfe; *Paul* was buffeted, that hee might not bee puffed up; and *Judas* was condemned, that hee might hang himselfe (h).

The use is both for Magistrates and people.

For Magistrates.

1. Instruction; that they remember that they are men; that they use the authority for God, which they have received from God; that they maintaine true Religion, &c. that they must give an account of their government.

2. Comfort; The calling of a Magistrate is full of labour, and danger, so that the Imperiall robes have been accounted not worth the taking up, for the cares which are wrapped in them. This is the condition of all, specially of Protestant Princes, having the Devill, and so many Jesuits and Papists daily seeking their subversion; But good Kings and Princes may comfort themselves; for they are ordained by God, and hee will protect them, as the experience of famous Queene *Elizabeth*, and of our most mighty and gracious Sovereigne King *James*, doe manifestly declare.

For the Subjects and people.

1. That they use all reverence to their Governours. The dignity of a King or Prince, is a kind of Divinity. They differ not in substance from their Subjects, but in use, so much that they are called gods in the Scriptures (b).

We must not thinke of them, looke on them, speake of them, as of meeve men, but as the Deputies, Lieutenants, Vicegerents, and Magnificent representations of the Majesty of Almighty God, honouring them next unto God, and *solo Deo minores*; as those who are onely lesse than God: For a King, *Sic omnibus major est, dum solo vero Deo minor est*, is fo greater than all, while he is lesse than the true God alone, as said *Tertullian* (l).

Many take a wretched liberty to tax their Governours; It is meate and drinke to evill Subjects to speake of the faults of their Princes (k); but be thou ware, for it is written, *Thou shalt not revile the Gods, nor curse the Ruler of the People* (l). Is it fit to say to a King, *Thou art*

wicked? or to Princes, *ye are ungodly*? *Iob* 34. 18. It is not fit but deserves severe punishment. *Fear God, and the King*, *Proz.* 4. 21. *1 Pet.* 2. 17.

2. That they be obedient; Hee that hath commanded us to obey our naturall Parents, hath commanded us much more to obey our Princes, who are more worthy fathers. Hee that forbids murder, forbids disobedience also; from which disobedience comes all disorder and confusion in Church and Common-wealth.

Many mens consciences sticke at some things commanded by the supreme Magistrates, whose consciences sticke not to breake the preceptory commandement of God, to obey the Magistrate.

3. That they bee thankfull for their Governours; They are the Breath of our nostrils (m). As the taking away of the breath is the death of the body, so the taking away of Governours, is the death of the State. *David* is called the Light of *Israel* (n). So are all good Kings to the Common-wealth, as the Sun is to the world.

Some pethaps may thinke that to bee left to our selves, to doe that which is good in our owne eyes, were best; But as servants and children left to themselves will soon ruinate the family; so Subjects left to themselves will soon undo the Common wealth: The State of the Children of *Israel* was never worse, than when there was no King in *Israel*, but every man did what was good in his own eyes (o).

Let us bee thankfull for our good Lawes and Governours, and pray that God may continue them. Amen.

Ver. 2. *whoever therefore resisteth the Power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation.*

IN this verse is a second reason to force subjection to higher Powers, and it is taken from the contraries, thus, Wee may not resist, Therefore we ought to bee subject; for that is to bee done, whose contrary is to be abhorred.

The Antecedent is proved by two arguments; the first from the quality of the fault; the second from the greatnesse of the punishment.

The quality of the fault is, that hee which resisteth powers, resisteth the ordinance of God. The punishment is great, even damnation.

Hee which resisteth; To resist, saith one (a), is not to be subject; and the Greeke word (b) notes such a resisting, as when a man is contrary to the order established; and is either by force, as rebels; or without force, as by contumacious denying of the lawfull commandement in things Civill or Ecclesiasticall; or by cunning eluding, and craftily avoiding of the Law; or by hindring suffice from due execution, by wrong information and false suggestion: For Princes often see and heare by other mens eyes and cares, and therefore seldome see and heare the truth; And by this meanes a good, and wary, and wise Prince is bought and sold; the Subjects abused and wronged, without the knowledge, and contrary to the intention of the Prince, as *Ziba* abused *David* and his Master also (c).

Resisteth the ordinance of God; Here is another word which is translated to resist, which signifies to stand against (d), whether it be by force of armes or arguments; It is a military word; and such

h. Aug. tom. 6.  
1. de nat. boni.  
adver. Man.  
c. 32.  
Use.

b. Exo. 22. 28.  
Pla. 82. 1. 6.

i. Tertul. ad  
Sepulch.  
pauli post in-  
iuriam.  
hi. Justinus  
quidam ex  
Thucydides.  
i. Exo. 22. 28.

m. Lam. 4. 20.

n. 2. Sam. 21. 17.

o. Iudg. 21. 15.

Muse in lui  
b. 2. Sam. 16.  
19.

q. 17. 2.

r. 17.

c. 2. Sam. 16. 1.

d. 19. 19.

e. 19. 19.

f. 19. 19.

g. 19. 19.

h. 19. 19.

i. 19. 19.

j. 19. 19.

k. 19. 19.

l. 19. 19.

m. 19. 19.

n. 19. 19.

o. 19. 19.





Ver. 3. For Rulers are not a terror to good workes, but to the evill; wilt thou then not be afraid of the power? doe that which is good, and thou shalt have praise of the same.

4. For bee is the Minister of God to thee for good.

The occasion and order of this Text may bee from the latter part of the second verse, but the Argument is principally to bee applied to the precept in the first verse. So Chrysostome and Calvin.

The Argument is taken from the end for which powers were ordained, which is the good of mankind, in these two branches; Reward and punishment, the sinewes of government. Thus

That which is ordained for the singular good of Man, is to be obeyed, submitted unto, and not resisted.

But Powers or Magistrates were so ordained; For there can be nothing better then that good men should bee rewarded, and evill men punished.

This Argument is first set downe, in these words; For Rulers are not a terror to good workes, but to evill; and afterward repeated to the end of the 4. verse.

Rulers. This word is so generall, that it extendeth it selfe to domesticke governours, but here is to be understood onely of them which have the power of the sword, whether they be superiours, or subordinate.

Are not a terror to good workes, but to evill. We must feare God and the King; and authority languisheth where it is not feared; But yet Rulers are not, that is, ought not to be, a terror; To good workes; workes for workes, the effect for the cause; but to ill workes, that is, workers, the Apostle so speaking, because men are to be rewarded or punished according to their workes.

Good and ill workes. Not to Theologically, as a good worke, that is done of Faith, of a sincere minde, and for the glory of God; and ill workes contrarily, for the Magistrate cannot judge of this; but civilly good or evill, which are according or contrary to the lawes divine, humane, positive, municipall, of Kingdomes, Cities, and Corporations, whereby the convenient and necessary discipline of every State is established.

This is repeated in the words following; and the repetition elegantly set forth by a Rhetoricall communication, whereby both parts are declared, first, that Rulers are not a terror to the good; Secondly, that they are a terror to the evill.

The first, in these words; wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; verse 4. For bee is the Minister of God to thee for good.

The second, in the words following, to the end of the fourth verse.

The first hath two parts; A question and an Answer.

The question; wilt thou then not be afraid of the power? As if Paul called unto him a fearefull and carefull subject, who studied so to live, as that he might not offend the Ruler, nor come within the dint of his sword.

The Answer; Do that which is good, &c. Where we have an advice, exhortation or precept, and the reason.

The advice, Doe good; that is, obey and resist not; He meaneth not the profession of Christianity, for that bred hatred; but such good as was so in the judgement of the Heathen themselves, which is a civil conversation, agreeing to the lawes of the State wherein we live.

The Reason; And thou shalt have praise of the same. The fruit of subjection is praise; a sweet fruit, and of all exceedingly desired, though it may be deserved but of a few.

Praise is here largely taken, as *Tchillab* in the Hebrew, implying not onely immunity of punishment, as a verball commendation; but a partaking of all liberties, freedoms, priviledges, commodities of a good subject, according to the lawes.

This is confirmed for better assurance and encouragement from the end why Magistrates were ordained, which is the good of man, as before; He is the Minister of God to thee for good.

He is the Minister of God. The word which is ordinarily given to Ministers of the word, is here given to the Ministers of the sword.

There is a great agreement between them; in regard of the Lord whom they serve, which is one and the same, even the Lord Jesus; and in regard of the common end of both their Ministeries, which is the good of men.

But there is also great difference, in regard of the object, and the manner: The Civill Magistrate is for the Naturall, Morall, Civill and Spirituall good, by the power of the sword. The Minister of the Word, is for the spirituall good; not by law or force, but by preaching the word, administering the Sacraments, and execution of Ecclesiasticall discipline; unto which also reacheth the power of the Magistrate, not to execute them in his owne person, but to see them executed.

For good. What good? For naturall good, that thy life and safety may bee preserved. For Morall, that thou maist bee brought from vice to vertue; Civill, that thou maist safely enjoy thy possessions, and that society and publike honesty may be defended and maintained; For Spirituall, establishing the true worship of God, as the keeper of the first Table of the Law.

To thee, even thee which art a Christian also, who of all others, wert least in safety, if there were no Rulers nor lawes.

Magistrates are ordained for the praise and good, Do that which is good, and them which live in order; Pro. 14. 35. The Kings favour is toward a wise servant. And 16. 13. Righteous lips are the delight of Kings, and they love him that speaketh right. 1 Pet. 2. 14. Governours are sent for the praise of them which do well. Of this David is an example; Psalm 101. 6. Mine eyes shall be upon the faithfull in the Land, &c.

But many live in order and do good, which yet receive no praise, but Vexation. How is the Magistrate then for their good?

It is thus answered by one, (a) Si bonus, nutritor tuus; si malus, tentator tuus est; Nutrimenta libenter accipe; sit etiam tentationem, ut aurum probe: If he be a good Magistrate, hee is thy nourisher; if an ill one, hee is thy prover; take thy nourishment willingly, and also thy trial, that thou maist bee proved to be gold. And thus by another (b), when a man doing good is persecuted, this cometh to passe, non ex natura operum, sed

*sed ex abusu potestatis*; Nor of the nature of the works, but by the abuse of the power.

The Use is for Magistrates and Subjects.

For Magistrates.

1. They are the Ministers of God, therefore let them take heed what they doe, for they judge not for man, but for the Lord, who is with them in the judgement; let them *fear the Lord, and take heed*; for there is *no iniquity with the Lord, nor respect of persons, nor taking of gifts*: as said King *Jehoshaphat* to his Judges (c); as also our good *Jehoshaphat* at this purpose admonisheth the reverend Judges before the tiding of their Circuits.

2. Let good Magistrates be comforted; many troubles accompany government and the due execution of Justice, many slanderous speeches of evil men; but Magistrates are *Gods servants*, and hee will beare them out, and reward them.

3. Magistrates must remember that they are advanced for the good of Subjects, not for the honour onely of their persons and families, nor at all that they should bee licentious without controulement, as *Nero, Tiberius, Caligula*, &c. Magistrates differ from the rest of the people, not by Impunity, but by *virtue and equity*; and are to respect the *utility of the people*, nor their lust.

It was the word of *Ælius Adrianus*, who succeeded *Trajane* in the Empire of Rome; *Non mihi, sed populo*, signifying that which hee often was heard to say; *Ita se Rempublicam gesturum, ut sciret rem populi esse, non suam*; that is, that hee would so governe the Common-wealth, as knowing it was the wealth of the people, not his owne.

The principall aime of Kings, Princes, and Magistrates, must bee the good of them which obey them, and therefore they are called *Benefactors* (d); and indeed a good King or Magistrate is a *Benefactor*, and mans greatest friend upon earth (e).

Now the Magistrate procureth the good of Subjects three waies.

1. By establishing and maintaining true religion. A State without the true religion, is like a City without walls, or a house without a foundation: and stories record, infinite evils to have betide Kingdomes for the neglect of true Religion. Kings are to be nursing Fathers of the Church and of Religion: Such of old were *David, Ezechias, Iosias, Constantine, Theodosius*; such of late was our famous *Elizabeth*, such a one was (blessed bee our God) our most noble King *James*, the tenderest Father of the true Church, and the greatest defender of the faith upon earth.

2. By hearing the cries of the poor, receiving their petitions, and redressing their wrongs; So did *David*, so did *Solomon*, so did King *James*; I thinke never any King more, never pretended want of leisure, as sometimes *Antipater*, in matters of this kind.

3. By seeing to the making of good lawes, and their execution: *Populi salus suprema lex*; Law is the chiefe safety of the people. But what are good lawes, if not duely executed, and without respect of persons; we have good Lawes against drunkenesse, and yet for want of due execution, through the negligence, doublelesse, of inferior Magistrates, it daily encreaseth to the great

damage of the Common-wealth.

The not executing of good lawes uprightly, is an intollerable injury to the supreme Magistrate; for from hence is many times the alienation of the Subjects from their Prince. This caused many to depart from *Saul* to *David*; 1 Sam. 22. 2. and this was the pretended ground of *Abshaloms* rebellion; and this alleged as the cause of the deposition of *Richard* the second. Most worthy therefore are all Judges, Justices, and subordinate Magistrates, of most severe punishment, which shall through negligence, corruption, favour, hatred, &c. wrong the Majesty of the supreme Magistrate, the authority of good lawes, and the safety of the common people.

As it is a damned thing for a Physician to bee corrupted to destroy his patient whom he hath undertaken to restore to health; so for a Judge or Justice, any way to pervert justice, and not duely to execute good lawes; *Cambyses* caused such a Judge to bee slain (e).

For Subjects.

1. To reverence, love, and pray for their Governours, as for the Ministers of God, sent for their good.

2. To obey the lawes; unto which here are two motives: First, obedience bringeth praise of thy fellow Citizens; of the Magistrate; of God. Secondly, such obedience is called *doing good*, whom then doth it better become, than such as glory to bee accounted professors of the Gospel?

But in what degree a good worke? even in the highest of the second Table; in which, obedience to Magistrates is in the first place commanded; and Saint *Paul* wiltheth *Titus* to put the people in remembrance that they be subject to Magistrates, and obedient, and ready to every good worke (f); as if there were no good worke to bee expected from him that obeyeth not the Rulers; I wish such seriously, and in the fear of God to consider hereof, who resist and oppose the lawes and constitutions of the Magistrate in certain matters of order in the holy service; both refusing to obey, and making a slight matter of such disobedience, though it pertaine to one of the highest transgressions of the second Table.

Ver. 4. But if thou doe that which is evil, bee afraid; for he beareth not the sword in vaine: For he is the Minister of God, a revenger to execute wrath upon him that doth evil.

IN these words the Apostle, by a like figure as before; sheweth that Magistrates are a terror to evil workes; as he hath shewed the Magistrate to bee amiable to the good, and that they may rejoyce in him; so here he maketh him terrible to the wicked, that such as will not doe well for the love of vertue, may by fear of punishment be kept in awe.

Here are two things; a Proposition, *Hee that doth ill, hath just cause to feare*: a Reason, from his power and authority, *Hee beareth not the sword in vaine*; and this is set forth by the Author of his power, which is God; *Hee is the Minister of God*; and by the end wherefore he receiveth such power in regard of the wicked: *To execute vengeance or wrath upon him that doth evil*.

If thou doe that which is evil: Morall evil, or Civill, contrary to the Decalogue, or particular positive

e Herodot.  
l. 2. Valer.  
Max. l. 6. c. 3.  
Use 2.

f Tit. 3. 4.

Thyrsius,  
lake 22. 25.  
Thyrsius  
in Thyrsius  
2. p. 100.  
p. 101.

positive lawes and Canons of the Church or Common-wealth, or place where thou livest; which Lawes and Canons to bee the same in all places and Countries is not necessary.

He beareth not the sword in vaine. There is a two-fold sword, of the word, in the mouth of the Minister, by admonition, suspension, excommunication; and of justice, in the hand of the Magistrate, which is here meant: and here are two figures: 1. a Metonymie of the signe for the thing signified; the sword for authority: Then a Synecdoche; one kind for all co-active power.

He beareth. According to the fashions of Princes, who have certaine Officers going before them, carrying the Ensignes of their power. Thus the Romans had certain Bundles of rods, and axes carried before their Magistrates, by twelve Sergeants; and the Kings of England, Scepters, and a Sword.

In vaine. He carries not the sword for fashion, or for a shew, but as having power of life and death: He may reprove with words, and he hath power also to strike with the sword; Dan. 5. 19. Vana sine viribus ira; Authority were but an idle name, if it were not invested with the power of the sword.

He is the Minister of God; as before.

A revenger to execute wrath, &c. Vengeance is proper to God, and by God communicated to Magistrates, who otherwise had no power to revenge; neither may inferiours execute private revenge.

Wrath. The wrath of God, or punishment, so called, signifying all manner of castigation, as Mults, fines, imprisonment, banishment, proscripti- on, death, &c.

The Magistrate is appointed for the punishment of them which doe evill. Gen. 9. 6. Who so sheddeth mans blood, by man shall his blood bee shed. By this Scripture the power of the sword is confirmed to the Magistrate. So Exod. 21. 14. and St. Peter affirmeth that Magistrates are sent for the punishment of evill doers, 1 Pet. 2. 14.

May the Magistrate pardon a malefactor deserving to dye by the law of God, and convicted.

The Supreme Magistrate may, and also encrease or diminish punishments according to circumstances, if it be more for the good of the Common-wealth, and no fraud to God or good men; So David aggravated the punishment of theft by his sentence upon a rich man, which should have stollen the onely sheep of his poore neighbour (a).

Also hee forbore Joab, that wilfully murdered two famous men, Abner and Amasa; for he was a valiant man, in great account with the people, and there was great need of him. But Solomon executed Joab, and in the flower of his wisdom, upon good reason, pardoned Abiathar the Priest, a man worthy of death (b).

Warre, a cruell thing I confesse, yet lawfull and necessary sometimes by this place; as hee may draw his sword against a private troubler of the Common-wealth, so against a publicke, whatsoever Erasmus saith to the contrary (c).

The Saints by Faith subdued kingdomes, and turned to flight the armies of aliens, Hebrewes 11. 33. 34.

When the Souldiers demanded of John, what they should doe; If hee had misliked warre, he would have bid them to hurle away their swords, rather than bid them be content with their wages, as Saint Augustine hath observed (d). So that war is lawfull; and it the King command, lawfull for the Subject to draw his sword, but not without his Authority.

It is the duty of Magistrates to punish offenders. Clemency is most commendable in Princes. Nero in the beginning of his Empire, when hee was requested to set his hand to the execution of an offender, would say, *utinam nescirem literas*, I would I could not write, which procured him great love among the people.

And Theodosius the younger being asked, why hee never executed such as injured him; answered, I would to God it lay in mee to revive them which bee dead (e): A Princely voice.

Yet severity is necessary, and God requires that wicked men should be punished. Impunity is a great enticement to sin.

It is true which the Orator (f) said, There is no profit of that Government which hath not instruments of punishment for wicked men.

It is profitable for the Common-wealth, for the safety of the Good, who are in some sort wronged, when wicked men are saved. The Physician purgeth our bodies of peccant humours, and the Sovereigne Magistrate is the Royall Physician of the State. A wise King (saith a wise (g) King) scattereth the wicked, and bringeth the wheele over them.

Also for the amendment of the bad, who are punished even for this also, that others may be warned by their example: if they will not amend, let them be made Triale, to expell the poison of sin out of others.

The execution of Justice in this kind, is like Thunder, which striketh few, but feareth many (h). Smite a corner, and the simple will beware, Prov. 19. 25. So God will have the enticer to (i) Idolatry, the false witnesse (k), and the incorrigible sonne (l), to be severely punished for a warning and example to others.

Magistrates are not to be a terror to the good, but to the evill: *Dat veniam corvis, vexat censura columbas*, is a toule mistaking of the mark; They must diligently examine matters, that they may pronounce right judgement; neither must they proceed for favour or affection, for they judge not for man, but for the Lord, as said a just King (m).

It is reported of Artaxerxes long-hand Emperour of Persia (n), that when his favourite Satabarzanes sued for an unjust thing, being drawn thereunto by the promise of a great summe of money; the Emperour commanded his Treasurer to bring so much money, and gave it his favourite: Hold thee, saith hee, though I give thee this, I shall be never the poorer, but if I grant thy sute, I shall bee much the unjuster.

We are to praise God for our Governours, and good lawes, without which, no man should travell in safety, nor keep his owne house; also to pray for the Magistrates, that they may be all of them lovers of Religion, Justice, Vertue; for according

d Aug. ep. 5.  
Marcel &  
clarissima 106.  
l. 22.  
contra Fau.  
sum. c. 74.  
Use 2.

e Socrat. Scen.  
Ecl. hist. 19.  
c. 22.

f Eschine.  
Oudip. 22.  
melitius. p.  
22. 23. 24.  
25. 26. 27.

g Prov. 20. 14.

h Teras ad  
pauco. 19.  
ad emm.  
Deut. 3. 11.  
Deut. 19. 20.  
Deut. 21. 14.

m 2 Chr. 19. 6

n f. Lipsi  
monitum &  
exemplum  
polit. l. 2. c. 9.

Use 4.

Doff.

Quest.

Ans.

a 2 Sam. 12. 3. 6.

b 1 King. 1. 26  
Use 1.

c Eras. Ad.  
Ch. 4. c. 1.  
Adag. 1.



ding to their example, are the Commons for the most part fashioned. In the time of *Julius Caesar*, *souldiers*; of *Augustus*, *scholars*; of *Nero*, *Poets* and *Stage-players* flourished, because *these great ones* were such: As certaine flowers move according to the motion of the Sunne, so doe the common people imitate the lives of their Superiours.

Ver. 5. *wherefore yee must needs be subject, not onely for wrath, but also for conscience.*

**I**N this Verse is the Conclusion of the former Precept and Reasons; the Apostle peremptorily determining *Subjection* to Magistrates.

There are two parts: First, The duty commanded, *Subjection*; Secondly, The reason, which is double; First, because of *wrath*; Secondly, for *conscience sake*.

Both these are generally amplified, and particularly.

Generally, in this terme of illation, *wherefore*, that is in effect, these things being so, that Magistrates are of God, that they are his ordinance, for the good of mankind, and armed with the sword, then *Subjection* is due both for *wrath*, and also for *conscience*.

The particular Amplification, is the manner of enunciating and delivering, both the duty and the reasons.

The duty is not plainly delivered, *Be subject*, but *ye must*, and more, *ye must needs be subject*. There is a necessity of *subjection*.

The Reasons are delivered by comparison, not simply; for *wrath*: but not for *wrath onely*, but also, and much more for *conscience*.

The wisdom and care of the Apostle here appeareth, that handling a matter so weightily, leaveth it not *ramly*, but endeavourerth so forcibly to speake, that all men may take knowledge hereof, and be perswaded.

*Ye must needs*, Things are necessary or indifferent. Things necessary to be done, are such as are commanded in the Word; necessary not to be done, such as are there forbidden; indifferent, such as are neither forbidden or commanded.

Things necessary, binde the conscience, because they are Morall; Things indifferent both in nature and use also, binde not the conscience, but in case of scandall.

*Be subject*; to Magistrates, to their Lawes, Statutes, Decrees, Edicts, Orders, Constitutions, &c.

For *wrath*; of God, for God is angry with all such who resist authority; and of the Magistrate, whom we provoke by disobedience, and may justly punish us.

Not onely for *wrath*, but also for *conscience*; If *wrath* make us subject, much more ought *conscience*; and if a man could hide from the Magistrate his breach of the law, yet *conscience* must withhold him from transgression.

For *conscience*; of the brother; for it is an offence to a peaceable and loyall subject, that any should take liberty to breake the lawes of the Magistrate. The argument is forcible if wee so understand it; but better for *thine owne conscience*, as the Syrian Translator expresseth.

*Conscience* is a faculty of the soule, taking notice of all things passing in our whole life, and determining thereof, either accusing or excusing

before God. Calvin calleth it the Sense of the Divine Iudgement (a). For conscience, that is, a Sense inditum. lest by not obeying the Magistrate, thou wound thine owne conscience, in sinning against God; for if conscience be offended, then is God offended, who is the Lord of conscience.

Every soule is bound in conscience to bee subject to Doctr. Magistrates.

This is proved by the fifth Commandment, Honour thy father, &c. Every part of the Morall Law binds the conscience; But to obey the Magistrate is a part; Therefore, &c.

Matth. 22. 21. Render to Caesar the things that are Caesars; wee are bound to deale justly, and to render to all their due.

Ecclesiastes 8. 2. Keep the Kings commandment; in regard of the oath of God. Both the oath which thou hast solemnly made to God in thy Baptisme; to keepe his lawes, and the oath of Allegiance which thou hast by the name of God taken to obey thy Prince. An oath binds conscience; but thou hast sworne; God hath bound thee to obey, and thou hast bound thy selfe.

Saul sought Davids life, then David having him at an advantage, onely cut off the skirt of his garment; no great matter one would thinke, yet it was his Sovereigne; and afterward his conscience was troubled, and his heart smote him, even for that, 1 Sam. 24. 5.

Doe the Lawes and Constitutions of Magistrates, Civill and Ecclesiasticall, binde the conscience? Quest.

It is the prerogative of Gods Law, to binde Answer. conscience; and Princes lawes binde, but not by their own power, but by vertue of the Law of God.

Nebrius exceedingly hated, de questione magna, responsionem brevem (b), a short answer to a weighty question; a word or two more therefore hereof, to make it plain.

It is therefore to bee understood, that Magistrates are invested with a power from God, to make Lawes and Constitutions, Civill and Ecclesiasticall; and these determining (not the substance, but) the circumstances of Gods worship, as what garments, what gesture, what times of meeting, &c. to be used in the holy service, for comeliness and order.

This is onely questioned; but it may thus appear.

The Magistrate is the Minister of God for thy good, as before, verse 4. But a great part of this good, is in comely manner of worshipping God. The very Heathen Philosophers saw by Naturall reason, that the end and care of the Magistrate, is, to make his subjects vertuous, and practicers of things good and honest.

This is grounded upon Deut. 17. 19. 20. The King must heare and read, and study the Lawes and Statutes of God, to keepe and doe them; as hee is a man; in his owne obedience, and as hee is a Magistrate, to see others obey them, punishing the breach of the first Table, as well as of the second, and making lawes for the comely worship of God, as well as for the preservation of Justice and honesty amongst men; otherwile, how doth he keep all the words of the Law?

This is confirmed by the examples of all godly Princes, as of Moses, David, Solomon, Asa, Iehosaphat, Hezekias, Iosias, and since the coming of Christ,

a Sense inditum.  
Calvin 101. 8.  
1. 4. c. 10. sect. 5.

b. Aug. refert  
Ep. 23. ad Bonifacium, non procul a fine.

c. Arist. Ethic. 1. 1. c. 9. d. 3.

Christ, of Constantine, Theodosius, Martians, Leo, &c.

*d Aug Bm, comit. ep 50, & pract. som. 7. conr. epist Parme. nian. l. 1. c. 7.*  
 Saint Augustine more than once (d) commends an Imperiall law against the Donatists and Schismatics, which was, that they which separated from the Church, and held private Conventicles, should be punished with pecuniary mulcts; their Leaders with banishment, and the place of their meetings to bee forfeited to the Emperour.

Also that they should have no power to bestow their goods by will, nor to enjoy any legacy bequeathed to them; and hee instanteth in a certaine Noble man, who recovered a legacy from certaine Donatists, specially from one Augustine, a Bishop of that side, given to them by his Sister.

*ec Aug tom. 7. l. 2. cons. epist. Gauden. m. cap. 16. 17.*  
 Indeed the Papists would engrosse all this power Ecclesiasticall to the Pope. And the Donatists (e) in Saint Augustines daies, would bee left to themselves; and not to bee under the power of the Magistrate, in matters Ecclesiasticall, as to bee compelled to the outward service of God. This way runne the Brownists also, who would have the King to bee but as one of the company, and to be subject to their unwarranted Lay Elders.

*fl Calvin. Inst. l. 4. c. 10. sect. 5.*  
 These things then thus premised, The Answer is, that all Lawes and Constitutions of the Magistrate (not repugnant to Gods Word) bind the conscience, *per se* (f), to obedience, under the danger of mortall sinne, in the Generall, for the Generall is Morall, which is, that we obey Magistrates; and by consequent, in particular also; because to violate orders Established, to trouble the peace of the Church, and to give offence, is morall Transgression; and the breaking of a particular, inflicts the breaking of the Generall.

The obligation wee speake of, is not in the things commanded, but in the commandment of God, who bids us in all lawfull things to obey the Magistrate.

And thus things indifferent, in Nature, may become necessary in their use, and binde the conscience, if the use be determined by the Magistrate, which is in his power to doe, thought not to alter their Nature.

*Quest.*  
 Is my conscience discharged of sinne before God, for not obeying the Ecclesiasticall or Civill Lawes of the Magistrate in things indifferent, if I willingly submit my selfe to the punishment?

*Ans.*  
 No; For the Magistrate in his lawes, which are of things just and profitable for humane societies, intends first the subjects obedience in doing of it.

And such lawes (which are called mixt) are confirmed with a double band; the wrath of the Magistrate, and conscience towards God. And so transgression of such lawes, implies a double guiltinesse; the one before the Magistrate, the other before God. The first is an injury to man; the second, a sinne against God. If thou undergoest the punishment, thou art discharged of, and hast satisfied for the injury done to man; but thou hast resisted the Magistrate in his primary intent, and broken a profitable and just law, and so remainest under the imputation of sin before God, from which, no meeke man can discharge thy conscience.

We may pittie such Princes, who, by subjecting themselves to the Pope, are but halfe Rulers, being deprived of their authority in things Ecclesiasticall.

*Use 2.*  
 We must obey of conscience. How unjust censurers are many then, who are ready to taxe and reprove others for their obedience and subjection to lawes and constitutions established; it any deserve censure, they are such as resist authority, refusing to be obedient.

*Use 3.*  
 Let us all, in the fear of God, submit ourselves to God and the King, according to lawes Civill or Ecclesiasticall.

We use to say, *must* is for the King; and the King of Kings commands that wee should obey authority; wee *must needs* be subject for conscience, saith the Spirit.

It is strange, that any should dare to pretend conscience to disobey the Magistrate or the Church commanding things lawfull.

Thou saiest thou wilt not for thy conscience, and Paul saith, thou *must needs* for thy conscience.

When thy servant obeyes not thy word, thou saiest, what conscience? when thou obeyest not the word of the Magistrate, it may much more justly bee said to thee, what conscience? Disobedience to lawfull authority is for want of conscience.

But thou canst not bee perswaded of the lawfulness of things commanded.

For answer, I desire thee well to consider these following advertisementes.

*Use 4.*  
 1. When Statutes are made by His Royall Majesty, and the three Estates of the Kingdome, the Lords spirituall, the Lords temporall, and the Commons; and when by his Majesties Authority, Constitutions and Canons are set forth by the Reverend and learned Bishops, with the assistance of a multitude of learned and godly Divines: is it tollerable or conscionable, that the private opinion of some Novell Divine, and interieur unlettered persons should be preferred before the Grave determinations of such Reverend and Honourable Assemblies?

Be modest, and think not thy selfe wiser than all other men.

2. Princes are not bound to render to every one a reason of their Lawes; a good subject examines not whether this or that bee more convenient, but is contented with this, *This is commanded.*

If in making lawes every particular mans fancy were to be regarded, there would be no end, no order.

Submit thy selfe therefore to the present government, and follow the custome of the Church wherein thou livest, in the received rites, which are not impious, nor undecent in the judgement of the best.

Be not Contentious. 1 Cor. 11. 15. *Hoc hominum genus auctoritate potius compescendum, quam longis disputationibus refellendum*; Such kind of men are rather to be repressed by authority, than refuted by long disputations, said a learned and moderate Divine (a).

*a Paremius in c. 11. epist. 1 Cor mti.*  
 3. If thou doubtst of things commanded, never goe for resolution or counsell to them which are opposite to authority and the State, but to the peaceable; and here apply the counsell of Syracides, Escl. 37. 10, 11, 12. Consult not, in matters of obedience, with them which refuse to obey;

obey. By this have many simple minds been dangerously misled. But feare thou God and the King, and meddle not with the seditious, or them which are given to change (b).

4. Judge charitably of the Magistrate, that he intends to govern according to Gods Word; and interpret things commanded at the fairest. Curse not the King, no not in thy thought, saith Solomon (c). And he that stretcheth his wit to make the worst construction of a law, is a very lewd person.

5. A certain gesture, or kind of garment is commanded; thou canst not prove it unlawfull by any testimony of Gods Word: Be not inquisitive of the lawfulness or unlawfulness: Ask no question for conscience sake. This is the counsell of the holy Apostle in the like case, 1 Cor. 10.25. This is the way of peace and obedience; and the itching after questions hath loaded many a good mind with much guiltinesse.

6. In matters that seem doubtful, follow the old rule, *Tene certum, relinque incertum*; Hold that which is certaine, leave that which is uncertaine. The lawfulness of such a gesture, such a garment, such a rite, is uncertaine to thee, but this is certaine that thou must needs obey the Magistrate. Leave disputing then, and obey; for wee are certaine that God hath commanded us to obey the Magistrates; and when they command, our uncertainty will not excuse us either before them here, or before God at the day of Iudgement.

Let us all make conscience and obey.

Observe the power of thy conscience; if thou desirest a peaceable and quiet conscience, pollute it not with sinne; offend it not; if thou doest evill, it will torment thee, and no force, no cunning, no gifts can appease the fury of it.

Lippus calls conscience, *Pietatis lasciniam* (c), a jage or gard of piety; but I am sure it is much more than so, and that there is no piety at all to be expected from him which regards not his conscience; He that feares not his conscience, will not feare God; and hee that puts away conscience, makes shipwrack of faith.

Verse 6. For; for this cause pay you tribute also: For they are Gods Ministers attending continually upon this very thing.

The first syllable of this Verse shewes that it depends on something going before.

M. Calvin makes it thus. The Magistrate must defend the good, and punish the bad; but this he cannot doe without means, therefore wee must pay him tribute.

Pavens thus, for conscience sake we must pay tribute, true; but better, it is an Argument to urge conscionable subjection; which is the meaning of, for this cause.

Pay you Tribute; This word tribute, by a Synecdoche, implies all payments and taxes whatsoever due from the subject to the Magistrate, by what name soever you call them.

For they are Gods Ministers; as before, verse 4. though the word here be different signifying a publicke officer, yet the sense is the same, with a little encrease of it by this terme:

Attending continually upon this very thing; that is, the good of the people, according to their calling from God.

The Reason in these words, to urge conscionable, subjection, is taken from the signe of it, which is, paying Tribute, or from the part, to the whole, paying tribute, being a part of that conscionable subjection spoken of in the first verse; and this is shewed by the terme also.

The Reason may be thus framed.

To whom we pay tribute of Conscience, to their lawes wee ought to bee subject of conscience.

But wee pay tribute of conscience to Magistrates.

Therefore, &c.

The Minor is the Apostles.

The Major is confirmed from the end of paying tribute, which is, that the Magistrate may make lawes for the good of the subjects: thus,

For the making of which wee pay tribute, to such lawes wee are to bee subject of conscience.

But for the making of good lawes wee pay tribute.

Therefore, &c.

The Minor is the Apostles, For they attend continually upon this very thing.

The Major is grounded upon common Reason; For what manner of thing were it, to offer the Magistrate tribute, and to sue for lawes, and when they are justly enacted to refuse to obey them. God, who ordained that thou shouldest maintain the Minister that hee might preach to thee, ordaines thereby, that thou shouldest heare him; so of the case of the subject toward the Magistrate.

There are then two parts of this verse; First, a duty, paying tribute. Second; a reason from the originall of such tribute paying, which is the Magistrates care for the Common-wealth, and well governing the people, as in our Parliaments plainly appears.

Paying of tribute is an acknowledgement of our Doctrine subjection to the Magistrate and his lawes.

Matth. 17. 24, 25, 26, 27. The didrachm or tribute there spoken of, was a payment gathered for the Temple, and maintaining Gods Worship, in testimony of Gods dominion over them, and the Recognition of their subjection, from a law, Exod. 30. 13. of all other payments, the Jews could least digest that this should be paid to the Emperour; because it was a signe of their subjection to him, which our Saviour Christ was pleased to pay.

Pompey first converted that Capitation or head-silver to the City of Rome some sixty yeares before the Nativity of our Saviour.

Ester 10. 1. Abasuerus layes a tribute upon his Provinces, which was a token of their subjection to him.

Luke 2. 1. When Augustus Caesar was stablished in his Empire over all the World, he caused by a decree that all the world should bee taxed, which was a signe, that he was an absolute Emperour over all.

Here subjects are to bee admonished willingly to pay tribute. We love no payments; and subsidies seem grievous; but if we look upon the reason of Paul, he is unreasonable that should grudge them.

The Magistrate watcheth for our good, and attendeth continually thereupon. He defendeth from



enemies abroad; he reſpreſſeth robbers at home. The Adminiſtration of Juſtice, the ſecurity of our lives, the ſafety, and peaceable poſſeſſion of our goods are from him.

Men ſcan at the revenues of the Prince, but not at the iſſues. Counſellors, Iudges, Officers of State, a Guard, ſending forth Embaſſadours, rewards to the well deſerving, for generall encouragement, and many other occasions cannot bee diſcharged without a great treaſure, which is the ornament of peace, and the ſinew of warre.

Befide; a King is to bee maintained like a King for his honour; and his care is worthy of great reward. We muſt pay of conſcience; for not the greedineſſe of Princes, deviſed tribute, but it is by the ordinance of God himſelfe.

It is not for ſubjects, to determine how much the Prince ſhall have: but they ſhould moderately exact, and warily diſpoſe of the tributes, for their owne honour, and the publike good.

Tiberius liked not the Shepheard that ſlayed the ſheep in ſtead of clipping. Nor Alexander, the Gardner which pulled up the root of the herbs. Nor Tully, him which ſo cut the wings, that they ſhould never grow againe.

The Turks call the tribute of the Provinces, *Saarium*, the bloud of the people, which to convert otherwayes than for the good of the people, ſhould be unjuſt.

If we owe tribute to Princes, for the good of their government; then what tribute and ſubjection doe we owe to God, from whom we receive all good things, for this life and for a better?

But what could enemies and traytors doe more, than many among us doe; treading under foot, and contemning the very lawes of God, and violating all good order?

What ſhall we render to the Lord for his infinite goodneſſe? even the tribute of willing and thankfull obedience.

Ver. 7. *Render therefore to all their dues, tribute to whom tribute is due, cuſtome to whom cuſtome, feare to whom feare, honour to whom honour.*

**I**N this verſe Paul brings a new argument to inferre conſcionable obedience and ſubjection to Magiſtrates, and ſo concludes this whole matter.

The argument is taken from Juſtice, which gives every one that which is his: To pay debts is conſcionable.

But ſubjection to Magiſtrates is a debt.

Therefore, &c.

Paul urgeth this point with many ſtrong arguments, both becauſe the Emperours were then Heathen, and alſo becauſe it is hard to corrupt nature, to be ſubject: every man would be a Ruler.

Here are two parts. The argument ſet downe in manner of a precept: *Render to all men their dues.*

The amplification in the reſt of the words.

In the precept, we have the duty. To render dues: and the perſons to whom, *To all.*

Render; not give, as if it were an almes, or gratuity, but render, or pay.

Dues; *taxationes*, debts, the ſame word which is uſed in the Lords Prayer. *Subjection*, and *tribute*, debts, ſo that he is *perſidious* and unjuſt, which payeth them not.

To all; If you ſay men, then it followes well from the leſſe; if to all men, then to Magiſtrates, which are the wortheſt men.

If you ſay Magiſtrates, then All reſpecteth either their quality, or degree.

Their Quality; To all, to the good, to the bad. The evilneſſe of the Magiſtrate diſcharges not the ſubject of the duty; no more than the evilneſſe of parents, their children; The Ordinance of God, not the unworthineſſe of men muſt be reſpected.

Their Degree; To the chiefe, and to all inferiour Magiſtrates ſent from him.

The amplification is from a ſpeciall enumeration of dues; which may be referred to two heads; to the maintenance and countenance of the Magiſtrate.

Tribute and cuſtome are for his maintenance, Fear and honour for his reputation and countenance.

Some diſtinguiſh theſe foure thus. Tribute to be rendered to the Treasuſer, cuſtome to the Publicanes and Colleſſors, Fear to the Adminiſtrators of Juſtice, and Honour to the Perſon of the ſupreme Governour; but I thinke it is eaſier to underſtand theſe to be rendered to the chiefe Magiſtrate, and for the manner, to be left to his will.

Tribute; *quædæ*, that which is brought into the Kings Treasuſry, or Exchequer, and ſo it is a generall word; but uſually tranſlated Tribute, which is derived from *tribus*, which is *divido*, becauſe Princes muſt not take all but a part, as *Lipſius*; but rather *à tribu*, from the Tribes: The people of Rome were divided into three parts, each part had a governour, which was therefore called a Tribune; and the payments made to the State, a Tribute. So Capitation or payments by the pole, or out of lands and goods, with us, may be called Tribute.

Cuſtome. *taxa*, from whence comes *taxa*, or *taxum*. A Publican, of which kinde of men there is often mention in the Goſpel, after this manner, *Publicans and ſinners*. In Latine, *veſtigal à vendendo*, and hereby are meant, *impoſiti* and taxation upon merchandiſe, exported or imported; called with us, *cuſtome*, and his Maſtieſtie officer herein a *cuſtomier*; whom the Romans call a *Publican*; an office of honour among the Romans, but in diſgrace among the *Jewes* (who unwillingly paid any thing to the Romans) for their ſubjection and bondage ſignified thereby, and for the oppreſſion uſed by the officers, and eſpecially if any of their own Country-men had bought the office; Such an one was *Matthew*, before his converſion. The office was lawfull, but odious to the Jewes for the cauſes rehearſed.

Feare; Feare and honour are the *Lords dues*, but he communicateth them to Princes which beare his Image upon earth.

Feare; Not the feare of an evil conſcience, which followeth evil facts, of which verſ. 3, 4. but reverence to their Perſons, and regard to their Lawes, which preſerves from evil facts.

It is better to be loved than feared; and *Nero* was hated for his *Oderint dum metuant*; but if ſubjects were in no feare, the Magiſtrate would be contemptible.

Honour; This word comprehends all the former, being expounded according to the meaning of the fifth Commandement. As firſt, Reverence, inward of the heart; outward, in word, behaviour. Second, Obedience. Third, Thankfulneſſe, unto which, due payments are to be referred.

Subjection to Magiſtrates, is a debt, and of conſcience.

Vſe 2.

Vſe 3.

Lipſ. p. 111.  
l. 4. c. 11.

Vſe 2.

ence to be paid them in all the parts of it, *Mat. 22. 21.* Render unto Caesar the things which are Caesars. *Ephes. 6. 1.* Children are commanded to obey their Parents; for this is *δικαιον, just, or right*; much more just to obey the Father of the Commonwealth. When the Sonne of *Fabius Max.* was Consul, *Fabius* taking horse before him, and setting forward, was commanded by his Sonne to dismount, and to give him place being Consul: The Father saith to his Sonne; *Euge fili, sapiis, qui intelligas quibus imperes & quam magnum Magistratum susceperis*; It is well done my Son, thou art wise, and understandest the greatness of thy Office.

Hee is no good subject that refuseth, or unwillingly and grudgingly payes his dues to his Prince.

Think it not hard, or that it is extorting: It is his due, and to render it conscionably and willingly, is an acceptable service, to the King, to God.

It is an *Injustice*, for him that is able, to desire to bee freed from payments, from finding armes, and such like: this were to desire to rape the benefit of a good Prince, and good lawes, and not to be thankful, and to maintaine them.

Onely let *Affessors* be admonished to rate men equally, that the poore man beare not the rich mans burden.

Princes must bee revered and honoured though they be evil; indeed glory is due to vertue, but honour to their dignity.

Defame not their persons, cover their faults, cavill not at their lawes, but obey; For a divine sentence is in the lips of the King; his mouth transgresseth not in judgement. He that saith, he honoureth God, and obeyeth not, lyeth; so hee that obeyeth not the King, is guilty of dishonouring him.

Render to Caesar that which is Caesars, and unto God, the things that are Gods.

Verse 8. Owe no man any thing, but to love one another.

IN this and the two next Verses following, is the second part of this Chapter, teaching love to our Neighbours.

*M. Calvin* makes this another argument, to urge subjection to Magistrates, because to resist them, is a violation of Charity.

*M. Beza* and *Gualter*, make it also to pertain unto the former, and to be the removing of a grand impediment of due subjection; which impediment is the unkinde fute and contention between men, which when the Magistrate hath determined, the party which is cast, begins many times through corruption to bate the Magistrate, and to deny due respect: now say they, that such futes, the occasion of such denyall, might be taken away, the Apostle bids them to owe nothing one to another but love.

But I think rather that here is a new matter; though the manner of propounding it, under the terme of owing, might bee occasioned from the verse precedent: and indeed the precepts of godlinelle are of neare acquaintance, and run, as we may say, in a bloud.

In this whole part are two things; A commandement, and the reason.

The commandement, that we should love one another, set downe in these words; which have a prohibition, Owe no man any thing; and a correction or exception, but to love one another. Owe no man any thing; whether money, labour, &c.

But to love one another; *Ei μὴ, nisi*, but; this is not declarative, pay your debts, that mutuall love may flourish, but exceptive, Owe nothing but love.

One another; Not the Magistrate onely, who can compell; nor friends onely, which can requite; nor rich onely, who can reward; but one another: Let the rich love the poore, and the poore the rich.

The summe is in two precepts; A negative, Owe nothing to any; an affirmative, owe love to all; these seem, but are not contrary.

Debt is double: Civill, as money, &c. which we must not owe. Naturall and Divine, as love, which we alwayes must owe.

Between these two debts there is great difference, beside the Excellency of one, which is love, above the other.

1. Civill debts when they are once paid, the Obligation is void. Love is alwayes to bee payed, and alwayes to be owed.

2. In Civill debts, he that payes hath the less, and he that receives hath the more; not so in love, for hee that loves, the more he loves, the more his love increaseth.

3. Civill debts may bee pardoned and forgiven; a man may give out his bond, and release his debtor; but no man hath power to discharge his neighbour of his love; though it may bee in pride or heat, wee sometimes say we care not for such a ones love, yet this is no discharge.

Naturall debts cannot be forgiven. No more can a man discharge his neighbour from loving him, than a husband can discharge his wife from her conjugal faith; or a father his child, of his honour and dutifulnesse.

We must owe nothing but love. Love alone is a Doctr: perpetuall debt. Here are two branches.

1. We must pay and discharge all our civill debts; proved by the Law, *Exod. 22.* of restoring things stolen, trespasses done, things committed to our trust, borrowed, or sound. Also by the story of the woman, sometimes the wife of one of the sons of the Prophets, *2 Kin. 4. 1, 2, 3, 4, 5, 6, 7.* *Elisba* chargeth her to pay her debts, *ver. 7.*

*Josephus* affirmeth (a) that her husband was *Obadiab*, *Ababs* Steward, who hid and maintained a hundred Prophets in the time of *Jerobab* persecution (b), and by that means came greatly indebted, for the payment of which debts, the Lord wrought a miracle by *Elisba*.

2. We must alwayes owe and pay love; *Iohn 13. 34.* and *15. 12.* *1 Iohn 3. 11.* *so Phil. 1. 9.* I pray that your love may abound, *in μᾶλλον, more, yet more and more.* More and more notes the quantity, yet notes the perseverance of it. In the Jubilee, all civil debts were remitted to the Jews: and we have many payments for years, and during naturall life; but charity never faileth, but is perfected in another world. *1 Cor. 13. 8.*

Is it lawfull to borrow, or to buy for day? It seems no, because the Apostle saith, owe nothing; and wee have experience that hence come many futes and controversies; to which purpose

Ier. 50. 10. *Jeremy sometime complained.*

*It is lawfull to borrow for necessity and conveniency.* When Christ commands to lend, he implies a lawfulness of borrowing; and without such things the life and state of man could not well consist.

As for sutes and controversies, that is, *Non causa pro causa*. Indeed I read that the Turkes have few sutes, because they deale for ready money. But the true cause of sutes about buying and borrowing is our corruption; of the creditour in exacting more than his due; in the debtor, for not keeping touch, and not paying at his day, or such like; the meaning of the prohibition not simply to forbid all owing, but rather admonishing to deale justly, to pay *modo & forma*, or otherwise to content.

*Ver. 1.* Runne not into debt: thou maiest borrow, but if thou canst bee free from borrowing, use it rather, for it is a kind of bondage.

*It is better to give than to receive.* So, to lend than to borrow.

*Deu. 28. 44.* Borrowing is a fruit of sin, as are sicknesses and other calamities, from which the Saints in this world are not privileged.

*Ambr. 1. de Tobia. c. 21.* It is a kind of baseness to borrow, *Debere verecundum est, non reddere verecundius*, though it be more base not to pay that which is borrowed. See *Pro. 22. 7.*

To keepe thee out of debt, labour hard in thy calling, moderate thy expences, in diet, apparel, recreations, be busily. Here are such to be reprov'd, who borrow here and there, and yet will abate nothing of their pleasures, though they engage lands and houses for it. It may bee questioned whether such men and women be good; wise I am sure they are not, and that do their posterity feeble, who are many times driven to beg for their reliefe.

*Ver. 2.* Pay that thou owest, it is the commandment of God, it is a point of conscience. As thou desirest to free thy selfe from a snare, so endeavour to free thy selfe from being indebted, *Pro. 6. 1, 2, 3, 4, 5.*

It is against nature that one man should be enriched by another mans losse.

The Egyptians, Athenians, Romans, Jewes, all Nations that have loved faith and justice, have severely punished such as have refused to pay their debts.

It is the note of an ungodly man, *Psal. 37. 21.*

Three sorts of men deserve herein much reproofe.

1. Such as will pay some, as five shillings in the pound, or thereafter; But Paul requires to pay all; the horrible *consequence* herein, deserves a severe law.

2. Such as it may be will pay in the end, but they will drive the creditour off from day to day; For, *Detinere quod alteri debetur, eandem rationem habet cum acceptatione injusta*, saith the Schooleman; To detain that which is due, is all one as if you robbed your neighbour.

3. Such which pay not at all, but in stead of discharging their debts, they discharge their tongues in evil and railing speeches against their creditors; when they demand their due; when they borrow, they speak faire, when they should pay they returne evil and opprobrious language. Read Ecclesiasticus, chap. 29. the eight first verses.

*Ver. 3.* Love is a debt, and perpetuall. It is not a thing indifferent, but wee are bound in conscience to owe and pay it one to another.

Many will say, they desire not a mans love, they care not for it, neither then do they care for Gods Commandment.

Some for their civill debts are much troubled, and full of care; the sight of a Sergeant much affrighteth them, but who laments the want of love in himselfe, which is *summum fidei sacramentum*, the broad scale of their faith, as Tertullian speaks?

In the primitive times there was so much love, that it was *ad stuporem Gentilium*; but now there is so little, that it may bee *ad pudorem Christianorum*, to the shame of Christians.

*Ver. 8.* For he that loveth another, hath fulfilled the Law.

After Calvin saith, That these words are a confirmation of our obedience to the Magistrate, in which is placed not the least part of charity.

Master Musculus annexeth these words thus; Pay your debts, otherwise you doe against law; for whatsoever is against charity, is against law.

These things are true, yet because it appeareth that the principal scope of this eighth verse, and the two following, is to perswade to charity, I take it to be without question, that these words are a Reason of the exception, or affirmative precept in the former part of the verse; *Owe love, or love one another.*

The argument is taken from the excellency of love, or from the definition of it, set downe in the Concrete in stead of the Abstract.

In it are to be considered, the Thing or Person defined, and the Definition.

The Person defined, *He that loveth another*; where wee have the action, loving; the object, another.

What love is, See Chap. 12. verse 9, 10. It is a benevolous affection, shewing it selfe in word and deed.

Another, *ὁ ἄλλος*, he meanes, *πᾶσι*, Neighbour: Master Beza observes that there is little difference among the Grecians, between *ἄλλος*, and *ἑταῖρος*, *sodalis*, a companion of fellow; in the letters there is, I confesse, not much difference, but in sense a great deale; for *ἑταῖρος* is such a one who eateth at the same table with us, a familiar; and therefore the feastings of friends were called among the Heathen, *Sodalitia*, and *Sodalitates*, fellowships; and the meetings of the Saints to worship God, were in the primitive times called *Heterie*, but *ἑταῖρος*, which is Pauls word here, signifies any, which is another from our selves, be he friend or foe.

Another, not meaning that if a man love one or two other then himselfe, it is anything; but that *whosoever is another*, must be loved; so that the bounds of the Earth are not larger than love. Love is naturall, as between parents and children. Or Social, as between friends; but the love of uncleane persons, and of drunkards, and other wicked men and women, one toward another, is not here meant, neither is their mutuall affection worthy the name of love, being a dissolving of all law, and not a fulfilling the same. Or Supernaturall, when the affection is renewed, sanctified

*Tertul. libel  
unarem (u  
ro m l de  
nect. Plin.  
Epist. 1. 104  
79 ad Truja*

*Agric. 2. 2.  
9. 66. 111. 3.*



3. The tenth Commandment is mentioned in

in this one word, *Thou shalt not covet*; whence it appears, that the Commandment of not Coveting, is but one, contrary to the Doctrine of Rome.

Is briefly comprehended; is consummate, or recapitulated, as Orators in their Epilogue repeat the generall heads.

*Ambros.  
Aug. ep. 23.  
ad Hieron.*

So that, that which the Philosophers affirmed of Justice, is true of love, *ἐν ἀλλήλοις ἀγάπη ἐστὶν ἡ ἀρετή*. In summe, Charity is all vertue. Charity is the Decalogue contracted, and the Decalogue is Charity unfolded. A generall vertue diffusing it self into all vertues, as the blood and spirits into all parts of our bodies.

The summe then is, *Thou shalt love thy neighbour as thy self*. In this we have τὸ ἐν, τὸ πρὸς. The thing commanded, to love our neighbour, and the Rule, as thy self.

Neighbour; every one that stands in need of our help, by the proportion of the Parable of the Samaritan, Luke 10. known or unknown; friend or foe; this is a hard saying, but it is law. Good and bad; the bad for communion of nature; the good for communion of nature and grace. Kindred and strangers; *Proximus non sanguinis propinquitate, sed nationis societate pensandus est*, &c. saith Augustine, Neighbourhood is to be esteemed, not by the nearnesse of blood, but by the Society of Reason.

*Aug. ep. 52*

*Hieron. in ep.  
ad Gal.*

Hierome brings the blessed Angels within this order of Neighbourhood; and indeed Charity is as large as heaven and earth.

*Valen. rom.  
3 Dispa. 3 qu. 3  
punct. 1.*

The Schoolemen make even the Devils and damned, *secundum naturam*, a part of the object of our charity; not in the depravation of their nature, but in their essence; not in their opposition to the Creator, but in their relation, *tantum res amici*, as part of the things or substance belonging to our friend, that they be preserved and still exist, that Gods Justice might have due execution upon them.

As thy self, both in the thing, and in the manner.

*Luke 6. 31.  
Mat. 7. 12.*

In the thing; as to wish the best to our neighbour, as we wish the best to our selves, expounded by our Saviour; *As ye would that men should doe to you, doe yee also to them likewise*, wishing the same good to be obtained, and the hurt to be avoyded by them as by your selves.

In the manner; Truly, without dissembling; earnestly, without remissnesse and coldnesse; constantly, without changing.

*Doct.*

We must love our neighbours as our selves. The very same words are Lev. 19. 18. Gal. 5. 14. and Mat. 22. 39. Where our Saviour being asked by a Lawyer, which was the Great Commandment, answered, that the love of God was the first and great Commandment; and that the second was like unto it, which is, the love of our neighbour. Like unto the first in three respects.

1. In forme; that is, truly. For God must be loved with all the heart, and our neighbour as our selfe.

2. In time; we must always love God; and so we must our neighbour.

3. In difficulty; it is hard to love God above all, because our hearts are so much upon the world; and as hard to love our neighbour as our selves, because our hearts are set so much upon our selves.

*Quest.*

Whether may I love my neighbour more than my selfe, or no?

In regard of the affection, love must be equall; but in regard of the effect, in outward things I may at some time preferre my neighbour before my selfe, and serve him first; not so in spirituall things; I must wish my neighbours salvation as well as mine own, but I must seek my own first.

May I love one neighbour more than another? *Quest.*

Appetitive, as they say, we may; as Jacob loved one of his children, Joseph one of his brethren, and Christ one of his Disciples.

It is lawfull to love our selves; and yet there is an evill selfe-love, of the which the most part are sick. *Vse 1.*

There is a naturall selfe-love, and a morall; The naturall is the Rule of our love to our neighbour; the morall; is that which is forbidden in the law, which destroys the love of our neighbour.

Nature requires, the law allows, and grace denies not that we should love our selves *amore recto*, with a right love.

Neither can he love his neighbour well, who doth not so love himselfe; even as he can never write a right line, who writeth by a wrong rule.

Many say, they love their neighbour as their own souls, and therein they may say true, and yet be far from the fulfilling of the Law, for they care not to damne their owne soules as well as their neighbours.

Learn to love thy selfe as thou oughtest, that God may commit thy neighbour to thee whom thou maist love as thy selfe.

To love a mans selfe, is not *curare cutem*, to pamper the body, to give a mans selfe to liberty and pleasure; but *curare animam*, to have a care of the soule, to love God, and our selves in God; For, *He that sinneeth, hateth his owne soule*, Prov. 8. 36. and hee that enticeth his neighbour to sin, hateth his neighbours soule. And he will never be profitable for another, who is unprofitable for himselfe.

Hee that loves a garment, hates the moth that eates it; so he that loves his owne soule, and his neighbours, will hate sinne which destroyes it.

Let him love mee, who loves himselfe in goodness; The Godly mans love is the best love.

Here divers are to be reprov'd.

1. They that love themselves onely. There is a City of God, and a City of the Devill: The City of God, begins in the love of God, and increaseth to the love of our neighbour; the City of the Devill begins in the love of our selves, and ends in the contempt of God and our neighbour, such were Cain and Nabal.

*Aug. in princ.  
cip. lib. de  
Civ. Dei.*

2. They which love some of their neighbours, but not all: This man is mine enemy, I cannot love him; But Christ commands thee to love him, and he is thy neighbour. Love him, that hee may be thy friend. That man is wicked, and his sins offend me. Think that thy finnes offend others, and yet thou wouldst they should love thee. Love him, but not his faults; and because he hath faults, hee hath so much the more need of thy love, that thou maist reclaime him. Evil men are to be loved as sick men; wee runne to the Physician, for love to the man, not for love of his sickness, to help the man, and to destroy the sickness.

*Consule Zach.  
in explicat.  
epi. 1. Job.*

3. They

Aug. p. 54.

3. They which love *dissemblingly*, as *Joab* and *Judas*, who will speak faire to a mans face, and cut his throat behind his back.

4. They which love, and love, but their neighbour is never the better for their love; their love is *fruitlesse*, as is the faith *St. James* speaks of.

5. They which love *not good men*, their best neighbours, their *truest* friends; thou must love a wicked man, much more him that is godly; thine enemy, much more him that is Gods friend.

Vse 3.

We ought to pray and strive to love our neighbours as our selves; if all would doe so, it would be a golden world.

Every Science hath his principles; the proper principle of Christian discipline, is *charity*.

Chrys. hom 5 1.  
et Pop. Aug.

And there is nothing so usefull and profitable as *Charity*. A better good than all riches, a greater good than health and light, said *Chrysostome*.

Suppose ten men to love each other as themselves, and so a hundred, a thousand, &c. None of the ten is one alone, but every one is ten; *Charity contract* ten into one, and multiplies one into ten. None of the ten can live in want, for every one hath ten hearts to care for him, twenty eyes to see for him, twenty hands to work for him, and twenty feet to travell for him.

Neither can any of the ten bee conquered; for offend one, and offend all, &c. Thus *St. Chrysostome*.

Verse 10. Love worketh no ill to his neighbour; therefore is love the fulfilling of the law.

This verse may be referred both to the 8. and also the 9. verse, as a probation of either.

If to the latter end of the 8. then it contains a Syllogisme, onely there is a Crysps of the Major. Thus,

That which doth not hurt, or worketh no ill to his neighbour, fulfilleth the Law.

But love doth no hurt to his neighbour.

Therefore is love the fulfilling of the Law.

The argument is taken from the proper effect of love.

If you referre it to the 9. verse, then it proveth by the same Argument, that all the law is comprehended in the love of our neighbour. Thus,

To doe no ill to our neighbour, is the summe of the whole Law.

But love doth no ill to our neighbour.

Therefore love is the summe of the Law, or the whole Law is comprehended briefly in love.

And then out of this is inferred according to the 8. verse, that Love is the fulfilling of the Law.

So, in this verse are two propositions; the second inferred out of the first, and the first the ground of the second.

The first proposition, Love worketh no ill to his neighbour.

The Arguments, disposed in this Proposition, are the cause, love; and the effect denied, doth no ill; amplified by the Patient, to his neighbour.

The affirmative effect, doth any good; but the

negative is set down, that it may have the better correspondence with the 9. verse, where onely negatives are repeated; but the affirmative is included; and so by a figure, lesse is said, and more is signified. Love not onely doth no hurt, but also doth good: but because this is not always in the power of him that loveth, hee saith not, doth good; but, not evill: and in this, the other necessarily to bee understood; for as one saith well, *subtrahere debitum bonum, est malum*; *Cajetan.* to subtract, or not to doe the due good, is evill.

Love; the holy love of my neighbour proceeding from the love of God.

No ill; mischief, damage, hurt, or sinne; for in the second table every sinne is to the hurt of our neighbour.

Ill, is either of the omission, or commission; and either are three-fold; 1. in fact; 2. in word; 3. in desire.

1. In fact, three wayes; 1. either about his single person, in the sixth Commandment; 2. or his person conjoynded, in the seventh Commandment; 3. or his goods, in the eighth Commandment.

2. In word, in the ninth Commandment.

3. In desire, in the tenth Commandment. He that loveth, will break none of these, either in committing, or omitting.

The illation; Therefore love is the fulfilling of the Law.

What love? and what law? The love of our neighbour, and the whole Law or Decalogue; for though in proper speaking, the love of our neighbour is but the fulfilling of the second Table; yet the love of God is necessarily supposed, because that flows from this; and so sometime the love of God is named alone, where both are understood, for the necessary connexion of the Tables. Also the Apostles bring forth the Commandments of the second Table, rather than of the first, because it is more easie for us to discern true observers of the law, by the second, than by the first.

Charity toward our neighbour is the fulfilling of the Law; Therefore Charity simply; Therefore our love to God is to be demonstrated by our love to our neighbour.

The doctrines are two, according to the propositions, in their very words. The second, that love is the fulfilling of the Law, is proved before, verse 8.

The first, that love doth no ill to his neighbour, 1 Cor. 13. 5, 6. Charity thinketh no evill, it rejoiceth not iniquity.

Also, it is proved from the rule, Eph. 5. 29. No man hateth his own flesh, but cherisheth himself; and true love is to our neighbour as to our selves.

Also from the contrary. To doe ill, is to break the law. But love is the fulfilling of it. *Non potest peccari per illam, quæ legem est perfectio*; We cannot doe ill by that which is the perfection and fulfilling of the law, said *Ambrose*. *Amb. in loc.*

The Papists from hence inferre two things; that we can keep the law, and that we are justified by Charity.

To the first.

He that loveth, keepeth the law; but how? even as hee loveth; if hee love perfectly, hee perfectly





abundance of knowledge, but they wanted love, and were rent into Schismes; we are sicke of the *Corinthian disease*; I with we were truly humbled for it, that we might be healed.

It thou wishest well to the Church of England, live in love.

*Chrysostom, 33. in Cor.* If thou wishest well to thine owne soule, and desirest to keepe the law, love thy neighbour, *Magnus Doctor charitas*, said Saint *Chrysostome*. Love is a great Doctor. It will teach us to obey the Magistrate, to reverence the Minister, to relieve the poore, to doe good to all, and hurt to none; and to doe these things willingly, and freely; Therefore called a *royall law*, and of *liberty*, by Saint *James*; yea, it makes us *very servants* to our neighbours, as Saint *Paul* affirms; The Lord give us this love

*1m. 2. 8. 12. Gal. 5. 13.*

Ver. 11. And that knowing the time, that now it is high time to awake out of sleepe; for now is our salvation neerer, than when we beleaved.

Here begins the third and last part of this Chapter, which sheweth our duty toward our selves, which is *Temperance*.

This part containeth two Exhortations: The first, concerning the manner of performing the duty required, in this verse. The second, concerning the things themselves, about which this duty is conversant, in the rest of the verses.

The manner is, that it be done, *not sleepily* and negligently, but *strenuously*, cheerfully, and watchfully.

In setting downe whereof, there are two things: first, A Transition: secondly, An Exhortation.

The Transition; And that, not *Beza's Idque*, nor *Chrysostom's Praesertim*; referring it to the eighth verse of this Chapter, as an enforcing of the duty of love to our neighbour, as *Piscator*; but rather the ancient *Et hoc*: so that we do not with *Aquinas* construe it with *tempus*; or Mr, *Calvins Hoc etiam*, supplying *Edico*, out of the third verse of the twelfth Chapter; or *Patens* his *Insuper*; or if you will, *Adhuc, Praterea*; in English, *Moreover*, or *Besides*, or *Furthermore*, I say, that now it is high time to awake out of sleep.

I take this verse then, to be as a Preface to that which follows, though it may also bee a conclusion of all that is before from the beginning of the twelfth Chapter; for watchfulness is necessary to the duties precedent, and that which follows is referred upon occasion of these words. So that this verse may bee likened to *Noah*, who saw the old and new world; or to *Janus*, whose two faces beholds the old and new yeare, or to *Christ*, who is the end of the law, and the beginning of the Gospel.

In the Exhortation we have two parts; the Duty exhorted unto, and the Reason.

The Duty, It is now high time to awake out of sleep.

High time; *scilicet*, the houre of waking, a short part of time being named, to signifie that we must speedily awake, and not lose a minute.

To awake; The Greeke word signifies more, namely, to arise, which is best here, and to be necessarily understood, if wee translate awake, for many awake who rise not.

The Drunkard, common Swearer, &c. are awake sometime; they know they doe evil, and understand admonitions, but they lye still in their finnes, and arise not; now the intent of *Paul* is, that wee should awake, and arise too; that is, to stand up from the dead, as hee speaketh elsewhere. *Eph. 5. 14.*

Out of sleep: Sleep is two-fold; so properly called, and Metaphoricall: the first is of the body only, for the soule sleepeth not; and it is that naturall rest, which God hath appointed for the refreshing of the dissipated spirits, and the preservation of wearied nature.

Metaphoricall sleepe, is either of the body, or of the soule.

That of the body is Death, often called in the Scripture Sleepe, Iron Sleepe, as the Poet called it. *Olli dura quies oculos & ferreus arget Somnus Vir. A. 12.*

That of the Soule, and it is either the sleepe of sinne, noting an unregenerate estate, or *somnus inertie*, the sleepe of sloath; when having received grace, wee begin to drowse in the duties of godlines: this I list is here meant; for hee writeth to beleivers, who somewhat began to be remisse in holy duties. So is it said of the mighty men of the host of the Ammonites and Moabites, in the daies of *Jehoshaphat*, or of the host of *Senacherib*, in the daies of *Hezekiah*; They have slept their sleepe; that is, they have languished and fainted, not having any heart to repell dangers, *Psal. 76. 5.*

The reason is from the consideration of the time; knowing the time,

Time; that is, opportunity of time, fit and seasonable time. As men when they call up their servants, urge them because the Sunne is up: so *Paul* requires that wee should, considering the season, the more earnestly apply our selves to our duties.

This time is set forth by a comparison, the time of faith received and begun, compared with the time of faith continued and increased. Now is our salvation neerer than when we beleaved.

Salvation; Not *Christ* incarnate, nor salvation begun in the remission of sins, but eternall life, which is the reward of faith, unto the which wee are now neerer, than when we first beleaved, and therefore should be the more lively in pressing toward the same.

The longer we professe the Gospel, the more strong in faith, and zealous in godlinesse we ought to be. *Heb. 5. 12.*

*Paul* reproves the Hebrewes, because they profited not according to their standing: and *Heb. 11. 32.* he urgeth them to constant enduring, and patient suffering of persecution, from the remembrance of their courage in the daies of their first Illumination; then they endured a great fight; it were a shame now to faint, and play the cowards.

The time of grace is no time of sleeping, but of waking and labour: Now lay hold; now, if ever, get something for hereafter, some faith and grace which may helpe, and stand us in stead, in the evill day. *Use. 1.*

The Merchant observes carefully the best time of buying in his fraught, and then bestirres him: The Husbandman, in harvest time, riseth early, calleth his people together, and away; for it is good to take faire weather while it lasts. Now is our harvest, let us be gleaning something.

The Shepheard in Lambing time watcheth his flock,

hock, as *Jacob* did *Labans*, let us now watch to save our soules.

Many when they come to heare the Word, and to prayers, then begin to nod; Is this a time of sleeping? for shame, awake; Canst thou not watch one hour?

Loſe not the precious time of Repentance; *Non enim in tempore utiliter vivitur, nisi ad compendandum meritum quoniam aternitate vivatur*: He spends his time unprofitably, who gets not some grace, whereby he may live in eternitie, said *Augustine*.

Our adversary, the devill, sleeps not; The soldier that is asleep, when the enemy is come, hath his throat cut:

*Ut jugulent homines surgunt de nocte latrones;*  
*Ut te ipsum servas non exproberis?*

If the good man of the house knew at what watch the thief would come, he would surely watch, and not suffer his house to be digged thorough, *Mat. 24. 43.*

Besides, our time is short: all the time of grace is but an hour, and an hour is soone out; *cito pede preterit ætas*, said the Poet; *Qui bodiè habemus horam, nescimus an cras habuerimus vitam*: Wee which have an hour to day, know not whether wee shall have a life to morrow, said

*Anselm in loc. Anselmi:*

Seven times passed over *Nebuchadnezzar*, *Dan. 4. 25.* that is, hee lived seven years like a beast: but many amongst us have lived seven yeeres twice or thrice told, like beasts, and yet remember not to make use of the time that remaines, to turn unto the Lord.

Many of us have but a minute or two remaining; let us vow not to give sleep to our eyes, nor slumber to our lids, till wee have found favour with the Lord, and grace to helpe in the time of need.

*Verse 2.*

Here is a commendation of godlinesse: He that beleeves, his salvation is every day nearer than other, as a wicked mans damnation is neerer and neerer; let this encourage us: Thou meetest with many discouragements, but behold the kingdom of heaven is at hand.

*Verse 3.*

This reproves them which begin well, but after grow sleepy and sluggish. Honey at the first tasting liketh well, but a little cloyes us; so the beginnings of many have been fervent, but their latter end drowie and cold.

This was the disease of *Ephesus*, *Rev. 2.* and we are dangerously sick of it.

Many trees are very forward in the Spring, but a little frost nips the buds, and then there is no fruit for that yeer; so it is with us: The forwardnesse of many have come to nothing.

Take heed of falling from thy first love, of growing cold, of going backward. *Qui non proficit, deficit; & qui nihil acquirit, nonnihil perdit*; Hee that proceedeth not, decayeth, and he that getteth nothing, loseth something, said *Leo*.

*Leo mag. ser. 8 de Passionibus, m fine.*

Naturall motions grow stronger at the last, a stone that falleth from a high place, the neerer it comes to the proper place, the faster it moves: so the nearer we come to heaven, the more zealous we should be in godlinesse.

What a thing were it, if after ten or twenty yeeres profession, a man should fall asleep at the coming of the Bridegroom; or walke lo, as if he regarded not whether hee came at Heaven or no.

A man, though weary of his journey, yet if he be within sight of the Town where his dwelling is, he puts on cheerily; yea, the beast coming near home, goeth freely, though dull and halfe tyred before.

Take courage, proceed on livelyly; behold the tops of these holy mountaines; within lesse than an houre thou shalt be in heaven: A foul thing were it to faint in the sight of our Countrey, and in the very Havens mouth to be sluggish and negligent.

*Ver. 12. The night is farre spent, the day is at hand: Let us therefore cast off the workes of darknesse, and let us put on the armour of light.*

In the eleventh verse was the Preface, containing an Exhortation to the diligent and studious performing our duty, (as in things going before, so) in things following.

The thing it selfe *Paul* exhorts unto, is a temperate and sober walking; and this, in this verse generally, with a Reason: and in the two next verses repeated, with a speciall and particular Exposition.

In this verse are an Exhortation, and a Reason.

The Reason set before the Exhortation, and is laid downe as a foundation: and the Exhortation is raised out of it, and built upon the same.

*The Night is farre spent, the Day is at hand*: In these words is the Reason, which is taken from a comparison of divers estates to a divers kinde of life: The same things doe not alwaies become Old and Young, Noble and Ignoble persons: Otherwise is the behaviour of them which live in darknesse, than is theirs who dwell in the light.

In the day ought to bee done the workes of light.

But the Night is farre spent, and the Day at hand. Therefore, cast off the workes of darknesse, and put on the armour of light.

The Major is grounded upon a Rule, which is, that our life must be answerable to our condition and state; our workes to the time.

The Minor is in the words of *Paul*.

*The Night, the Day*; These are taken either properly, or figuratively. Properly, the Day, is either Naturall or Artificiall; Here such a day is considered, which hath a Night opposed to it, which the Artificiall hath; not the naturall, being the space of four and twenty houres, comprehending in it Night and Day.

The Hebrews began the Naturall day at Even; the Grecians at Sun-rise; the Romans as wee, at Midnight; the Arabians at Noone: All begin the Artificiall day at the rising, and end it at the setting of the Sun.

The Day is in Greeke, *ἡμέρα* of *ἡμέρας*, gentle, or tame; because it is appointed for tame Creatures: or of *ἡμέρας*, I desire, because it is to be desired; or as *ἡμέρα* *ἡμέρας*, the daughter of the Sun.

In Latine, it is *Dies*, à *Deo*, of God, as a divine thing, as some alio have derived the Hebrew word, it being the measure which God hath given for the world.

Night is the absence of the Sunne, when there is nothing but darknesse, which is the privation of light.

It



It is called *Nox* or *Nomus*, to strike, as in *Latine*, *Nox*, à *nocendo*, of hurting, because, though there be singular use of it, yet in comparison of the day, it is not so comfortable.

*Day and Night* are not here taken properly, but Metaphorically: and so, 1. *Day* is taken for *Prosperity*, *Night* for *Adversity*, and not unfully; for as in the *Night*, a man meeting with his friend, neither knowes nor salutes him; so is it in *adversity*. Thus *Heavens blisse* is called *Light*; and the Paines of Hell, *Darknesse*.

2. *Day* also is taken for *Life*, and *Night* for *Death*, as the Poet:

*Solus occidit: & redire possunt,  
Nobis cum semel occidat brevis lux,  
Nox est perpetua una dormienda.*

3. *Night*, is taken sometimes for *this life*, and *Day* for the *life to come*, as *Psalm 49. 14.* though wicked men prosper here, yet, *illo manè*, in that morning, the *upright shall have the upper hand of them; In that morning*, that is, in the day of the *Resurrection*, which shall never have a *Night*.

4. Sometimes *Night* is also taken for the time of the Law, and *Day* for the time of the Gospel; so is the law called the time of shadows, *Heb. 10. 1.* and the time of the Gospel the day of salvation, *2 Cor. 6. 2.* as Christ is some where called the *Sunne of righteousness*: and *Saint Ambrose* expounds that of the *Plaine*, *Day unto day uttereth speech, and night unto night sheweth knowledge*; thus; *Day*, that is, one Christian teacheth another Christian; and *night*, that is, one Jew teacheth another Jew.

5. And sometimes these termes are thus taken, namely, the *night* for the time of our unregenerate estate, when we were without faith, repentance, &c. and *Day* for the time of our regeneration, and conversion to God: as is manifest in these places; *2 Cor. 4. 6. 1 Thes. 5. 5. 2 Pet. 1. 19.* Ignorance and rebellion are called *night* by the Poet.

*Proh supere, quantum mortalia pectora cæce  
Noctis habent! ———*

The question is, how *Day and Night* are taken here by our Apostle, for Interpreters judge diversly.

But not the first way, though to bee *without grace*, be the greatest *adversity* can befall us; and on the contrary.

Nor the second, though indeed onely beleevers live, and unbeleevers are dead in sin.

Nor the third, because the *Resurrection* is not our morning, our morning is in this life: for here we have some light of *Grace*.

Nor the fourth, which Interpreters ancient and later have much flood upon; For first, the *night* of Jewish ceremonies, is not onely *farre passed*, but *cleane gone and ended*. Secondly, *Paul* wrote principally to the Gentiles, who had no *night* of ceremonies. Thirdly, *Paul* sets downe, verse 12. what bee the workes of the night hee meanes, *viz. Chambering and wantonnesse, gluttony and drunkennesse, &c.*

Wee therefore take the fifth and last to bee the true meaning of this place.

The *Night* is *farre spent*, the *Day* is *at hand*; The Apostle so speakes to note the goodness, and yet

the imperfection of our estate.

It is not so *Day* with us, but that wee have much *darknesse*, nor so *Night*, but that, blessed be God, we have some light, some knowledge, some Faith, some power against sin, &c.

Our estate is excellently called by the Fathers, *Crepusculum*, which is a middle time between *darknesse* and *light*; it is as the *grey morning* with us, between the *darknesse* of sinne, and the *light* of the vision and glory of God.

Infidelity is *midnight*. Faith is the *morning*. The vision of God is as *High noon*. If we look upon Infidelity, it is *day* with us: If to the blessed vision of God, it is as *night*. The Angels have a *day*, which we have not yet; and we have a *day*, which *Turkes* and *Infidels* have not yet. Infidels see no thing; We see in part: The blessed in heaven see all things.

The time of Infidelity, is *dark night*: and the *Doctr. time of grace*, as the comfortable day. *Act. 26. 18.* *Paul* is sent to the Gentiles, that they may turne from *darknesse* to *light*, *Eph. 5. 8.* Ye were sometime *darknesse*, but now are ye *light* in the Lord.

As the evening was before the morning; so first it is *night* with us, through our corruption, before it be *day* with us by grace. No man is born in this day; but as, when *darknesse* was upon the face of the deepe, God made the light by his Word, so by the preaching of his Word, hath he turned our *spirituall darknesse* into *light*, according to that comfortable saying; God, who commanded the light to shine out of *darknesse*, hath shined in our hearts, to give the light of the knowledge of God in the face of *Jesus Christ*.

The Creation of light no greater worke than thy conversion; Be thanketull to him who by his word hath brought thee, which satest in *darknesse*, and in the shadow of death, into the comfortable light of saving grace.

Happy are beleevers, unbelievers and wicked men are most miserable; when these with the *Egyptians* are under *darknesse* which may be felt; then are the children of God with the *Israhelites*, in the blessed light of *Grace*.

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the Sun; but *darknesse* is hideous.

How tedious to a sick man is the *night*! how desires he, and longs for the *Day*? for light of it self cheareth, and mitigates griefe; so is the time of grace most comfortable.

As he who lyeth in the bottom of a dark stinking dungeon; so is the man who hath a conscience without the light of grace.

There is nothing more pure, more precious, more delightfull, more powerfull than the light; it is *pulebrundo* & ornamentum omnis visibilis creature, the beauty and ornament of every visible creature, said *Damasce.*

The best things are called *light*; God dwells in the light; *Christ* is the light of the world; The good Angels are Angels of light, the word is light, Saints are light, Baptisme is light, &c. and the *night*, or *darknesse* is contrary.

To be bodily blind, is a great misery, but to be spirituall blind, is an excess of misery. As it is easie to make the blind fall into the ditch, so, if our eyes spirituall be darkened, how great is the *darknesse*, how easie can Satan lead such men into the very pit of hell!

If thou hast received grace, shew forth his pray-

<sup>1</sup> Pet. 2. 9. *ſes who haſh called thee out of darkneſſe into his marvelous light.*

*Verſe 3.* Night and Day are two contrary ſtates; it is not poſſible to bring *mid-night* and *mid-day* together; ſo impoſſible, that a man being in the ſtate of ſin and infidelity, ſhould be a good Chriſtian.

Examine thy eſtate, whether it bee *night* with thee, or *day*, thou ſhalt know this by thy inward afflictions, and by thy outward actions.

1. Thou readeſt in the Pſalmes, that God makes darkneſſe, and it is night, and then all the beaſts of the Forreſt creep forth; the Lions ſeek after their prey, &c. But when the Sunne ariſeth, they lay them downe in their Denmes, and then man goeth forth to his worke, and to his labour till the evening.

Look now to thy heart; is pride there, malice, covetouſneſſe, &c. Surely if theſe beaſts be abroad, it is night with thee; theſe are not to bee ſcene in the light of grace, but are hunted out to Hell (the Devils Denne) from whence they came.

<sup>1</sup> Theſſ. 5. 6, 7. 2. Thou readeſt in St. Paul, *Let us watch and be ſober, for they that ſleep, ſleep in the night, they that are drunken, are drunken in the night.*

Look now to thy life; Every one that doth evil, hateth the light, ſaith our Saviour, and the Thief, the Murderer, the Adulterer wait for the twilight, ſaith Job, and the morning is to them as the ſhadow of death: If therefore, Whoredome, Drunkenneſſe, Theft, &c. bee thy practices, then certainly it is *mid-night* with thee; ſtand up from theſe dead works, that Chriſt may give thee light.

John 3. 20.  
John 24. 14,  
15, 16, 17.

*Verſe 4.* The night is far ſpent, the day is at hand. Though we have ſome light, yet we have ſome darkneſſe, which the Regenerate ſee, and bitterly complain of. O the dulneſſe, ignorance, rebellious corruptions that yet remaine, wee are not perfectly renewed in every degree; let it admoniſh us to proceed in faith, and the dayly practice of repentance, that the Day-Starre may more and more dawn in our hearts. Heare the Word, and pray that thy light may increaſe.

A Gallus  
Noſt. Attic.  
lib. 10. 17.

Democritus the Philoſopher put out the eyes of his body, perſwading himſelf, that the cogitations, and commentations of his miſde, in the contemplation of nature, would bee the more lively, and exact thereby; ſo one way, doubtleſſe, to further the light of the ſoule, is to pluck off the ſcales of worldlineſſe, and voluptuouſneſſe, and to put out the carnall eye, wherewith with ſo much doting wee behold the things of this world.

Prov. 4. 18.

Every day dreſſe thine eyes, that thou mayſt ſee more and more. He that is righteous let him bee more righteous, that he may be like the morning light which ſhineth more and more unto perfect day.

Verſe 12. — Let us therefore caſt off the works of darkneſſe, and let us put on the Armour of light.

IN theſe words are the generall Exhortation, iſſuing out of the Reaſon contained in the firſt words of this verſe, of which before.

This Exhortation hath two branches, according to the two parts of the Reaſon; *The night is farre ſpent; therefore caſt off the works of darkneſſe: The day is at hand, therefore put on the Armour of*

light: In each of theſe are two things; The Act; the Object.

In the firſt branch, the Act is, *Caſt off*; the Object, *the works of darkneſſe.*

Darkneſſe is the privation of light, cauſed by the abſence of the Sunne, when the body of the Earth is interpoſed betweene us and it; here tranſlated to ſignifie an unregenerate eſtate, when the cogitation is darkened, and the ſoule deſtitute of the light of grace; and there is an excellent Analogie and ſimilitude between *hardiſy* and ſpiritual darkneſſe, and that in five things.

1. *Tenebra eſt viſus impediſiva*, darkneſſe hindereth ſight; and therefore *tenebrae*, à *teneo*, because our eyes are as holden that we cannot ſee to read, to diſtinguiſh colours, &c. In the Night, *Color omnibus unus*; So an unregenerate man is blinde, he ſees not the fouleneſſe of ſinne; the danger of his ſoule, &c.

To ſanctus G.  
monitus, 1. 1. 6  
cap. 39.

2. It is *greſſus prohibiſiva*, it hinders a mans going and travell; when the plague of thick darkneſſe was upon Egypt, it is ſaid that no man roſe from his place for three dayes, they might have candle and fire, yet the darkneſſe was ſo thick, that the light of theſe could not pierce it; it was a darkneſſe that might have bene felt.

Exod. 10. 23.

So the unregenerate, in regard of their blindneſſe, lye and dye in their finnes, if God mercifully enlighten them not.

3. Darkneſſe is *caſus inductiva*, cauſeth a man dangerously to fall; He that walks in the night, here runs againſt a poſt, there tumbles into a ditch.

So the way of the wicked is as darkneſſe, <sup>pro. 4. 19.</sup> they know not at what they ſumble, as Solomon ſaith.

Jer. 1. 17  
Mal. 4. 2.

4. It is *timoris incuſſiva*, darkneſſe ſtrikes a feare into a man. In the dark night a little noiſe, any unexpected thing in our way, yea ſometimes a mans owne imagination will make him afraid, though otherwiſe of good courage.

So the darkneſſe of the unregenerate makes them feare, where no feare is; as in the ſuperſtition of the heathen is manifeſt. So the Papists are afraid of eating an egge in Lent, and thinke the Devill would fetch them away, if they ſhould eat fleſh upon a Faſting-day; but it is their darkneſſe, for it they had light, they would diſcerne, that not for theſe things, but for their idolatries, cruelties, blaſphemies, &c. they had cauſe to feare. Peter was afraid to eate out of the ſheet, but it was his ignorance.

5. Darkneſſe is *Verecundie diminutiſiva*, it diminiſheth ſhamefaſtneſſe, and makes men bold to doe that then, of which they ſhould be aſhamed in the day-light; *Nox & Amor vinumq; nihil moderate ſuadent.*

So the unregenerate, because of their darkneſſe, are not aſhamed of drunkenneſſe, whoredome, ſwearing, lying, &c. they are impudent as an harlot, they have a whores forehead, and reſuſe to be aſhamed.

But a regenerate man, if hee bee by infirmity overtaken with a fault; how is hee aſhamed of himſelf, and to ſhew his head before God or men? If a man doe ill, and bee not aſhamed, it is his darkneſſe.

works of darkneſſe; By works are meant all ſuch practices and courſes which come from an un-

unregenerate estate, which are called of *darknes* in three respects.

1. Because they *issue* from the *darknesse* of the *mind*, for it is that which bringeth forth drunkenesse, &c. All finnes come from our corruption, and from Satan the Prince of *darknesse*.

2. Because they *are done* in *darknesse*, 1 *Thef.* 5. 5.

3. Because they *lead us* to *darknesse*, for such workers are sentenced to utter *darknes*.

*Cast off*; as a man when he begins to rise, *casteth off* his blankets and bed-cloathes; but because a man that doth so, at night returneth thither again to be covered with such things, therefore rather *so to cast off*, as a man that hath so long worn a suit, that now it beginneth to doe him discredit to weare it; or yet rather, as a man coming out of prison, having filthy rags about him, and full of vermine, goeth aside, putteth them off, and hurleth them away upon some dunghill, or into some ditch, and never purposeth to touch them more; so are we to *cast off* the *works of darknesse*, as whordome, drunkenness, &c. these *filthy rags*, with indignation, throwing them into Hell, their proper place, from whence they came.

And let us put on the *Armour of light*; The action here, is *putting on*, the Object, the *Armour of light*.

1. *Light*, in opposition to *Darknesse*, implying a holy and sanctified estate, being renewed by the Spirit of God.

Grace of sanctification is called *light*; because, as the light, it comes from heaven, from the Father of lights, and from Jesus Christ the *Sunne of righteousness*. An estate of grace, is a heavenly estate.

2. Because as *light* manifesteth dangers and snares, so the minde being renewed and enlightened with grace, discerneth between good and bad, truth and falshood, and seeth that the end of evil waies is assured destruction, &c.

3. Because as *light* is comfortable, so the *conscience* is cleared by grace.

4. Because he that *liveth holily* is a *light* to others, who by the shine of his good works glorifieth God.

*Armour of light*; ὅπλα τῆς φωτός, Beza translateth with a circumstance of words, *Induamur habitum qui luci conveniat*; put on a habit suitable to the light; but the word ὅπλα properly signifieth *Armour*, and it is so proper to *Paul* to speake after this manner, that I wonder Master Beza would not retain the ancient and proper translation herein.

Rom. 6. 13. We read of *Instruments*, or *weapons of unrighteousnesse*, and *righteousnesse*; and when *Paul* reckoneth up the particular graces of Sanctification, hee doth it under the termes of such *parcels of armour*, which are used in the warre. So *Ephes.* 6. 11. put on, saith he, πλοῦς τοῦ Θεοῦ, the whole *armour of God*, the *parcels* whereof follow in that place. So 1 *Thef.* 5. 8. faith and love are called a *breast plate*; & hope, a *helmet of salvation*.

*Works of light* are called *Armour*, because of their *defensive*, and *offensive* property, they help to defend our consciences against Satan, and they offend Satan; nothing almost vexeth the soule spirit more, than our conscionable and upright proceeding in godlinesse.

*Put on*; a metaphor taken from the putting

on of apparell, familiar with *Paul*, of which more, verse 14.

M. Beza translateth it in the passive, *Induamur*, let us be put on, because this armour is bestowed upon us from above, it is the holy Spirit which fashioneth it, and girdeth it to us.

The consideration of our holy calling to the state of *Doct.* grace, ought to teach us to hate and abhorre evil works, and to doe the good, *Eph.* 5. 8. *We were sometimes darknesse, but now ye are light in the Lord; walke as children of light.* 1 *Thef.* 5. 8. Let us, who are of the day, be sober, *Tit.* 2. 11, 12. The grace of God hath appeared, teaching us to deny ungodlinesse, &c. 1 *Job.* 2. 8.

Every man ought to manifest his regeneration, by the light of his life; nay, it will be so, if once enlightened, there will be as much difference from our former estate, as between light and darknesse; if once grafted into Christ, our fruit will be so changed, that there will be as much difference from that which was, as between the fair and sweet fruit of *Paradise*, and the most bitter *Coloquintida*.

Every thing doth agree per se, *work* according to, and by the forme; fire will heate, if it be fire, and light will dispell darknesse; if we have received grace, our conversation and whole behaviour will be graceful; if we say that we have fellowship with him, (who is the light), and walke in *darknesse*, wee lie, and doe not the truth.

If thou beest ordinarily drunke, if thou delightest in vanity, art a common blasphemor, &c. there is no light, no grace. To the Law, and to the testimony; if they speake (and doe) not according to this *Way* 8. 20. word, it is because there is no light in them.

We must cast off evil with hatred to it, and put on goodnesse with delight in it.

Many will spper at the naming of the devill, *Vse* 2. and say they *desie* him; but hast thou cast him out of thy heart? Many will say they cannot abide hypocrisie, dissembling, malice, slander, pride, &c. which yet continually practice such things: when thou hearest or seest such evil, as swearing, drunkenness, &c. doth thy heart rise against such evils, for the true hatred thou bearest to them, and in this hatred dost thou abandon the works and workers of such darkness? If so, this is a good signe.

Many will commend the Word, but if the Preacher come home to their conscience, and tell them of their beloved *sinne*, they will storme and rage; many will commend sobriety, chastity, humility, patience, but put thou them on, and wear them.

Put on the *Armour of light*. Where there is *Vse* 3. use of armour, there is some feare of danger; yet if there come danger, blessed be God that we have *Armour*.

A godly man is armed from top to toe, Satan may buffet him, but destroy him he cannot, for he is armed in proofe.

Miserable is the unregenerate man, for hee is both blind and naked; how easily are such assaulted, wounded, and in body and soule destroyed by Satan?

Let us put on the *armour of light*; and for as much as Christ hath suffered for us in the flesh, ὡς ἂν αὐτὸν ἰσχυρὸν ἐπληρώσῃ, arme your selves with the same minde, namely, to cease from sinne, and to live the rest of our time, not to the lusts of men, 1 *Pet.* 4. 1, 2, 3 in



in lasciviousnesse, excesse of wine, &c. *but to the will of God.*

Ver. 13. *Let us walke honestly as in the day; not in rioting and drunkennesse, not in chambering and wantonnesse, nor in strife and envying.*

**L***Et us walke honestly as in the day,* Concerning the coherence of these words with them before, there is some difference, without any damage of the sense.

Some make it a new argument, *ab honesto*, which certainly is of great force with them which have not put off humane sense.

Some from the *end* of casting off, and putting on, of which in the twelfth verse, translating *et* by two words, *ſic ut*, in Engliſh, *ſo that*, thus the vulgar, and our other tranſlations, not well. The trueſt reading is, as it is here, from his Majesties tranſlation; and ſo the firſt part of the verſe yeeldeth us an exhortation, which is another from that in the twelfth verſe, *in words*, but not *in ſenſe*.

The duty required in this repeated exhortation, is *honest walking*, where is the action, *walking*; the manner, *honestly*; and this amplified from the consideration of the time, *as in the day*.

Let us walke; to walke, with the Apostle, is to live, the effect or signe of life, put for life it self; and so the Commandements are called a way, and our obedience, a walking therein; there are divers Analogies here, of the which I have written somewhat upon the eighth chapter of this Epistle, Verse 1.

All our thoughts, words, deeds, whole behaviour, must bee honest; and so to bee, must bee our delight, and we must daily go forward therein.

*Honestly*; *honestly* is taken sometimes in our ordinary speech for *chastity*, and so here, but this is but a part of the sense.

Sometimes for faithfulness, so we say an *honest* man, that is, a *faithfull* and just dealing; so here also, but this is but in part, the word is *εὐχρηστικός*, that is, in a *good fashion*, implying all comely and commendable carriage.

The Adjective is somewhere translated, *Honourable*; The Jewes stirred up many devout women, *κατασκευασμένης* and *honourable*, and this excellently fits her; and the Civill Lawyers oppose *honest* to *vile* and *base*; let us walke *honestly*, *honourably*, according to the credit of our place and calling.

The Syrian Translation reads *modestly*; Beza, *composite, orderly*, fitly, as you would say in print; The Vulgar and Master Calvin, *decently*; and so Saint *Cyprian* read this place; *Pareus* expoundeth it by *Pauls* three adverbs, Tit. 2. 12. *soberly, righteously, and godly.*

As in the day; for our night apparell, any thing, though patch and homely, will serve the turne; but in the day, comelinesse requireth that wee should be more handsomely attired.

When a man is to goe abroad, among his betters especially, he brusheth and trimmeth up himselfe.

The Husbandman whilest he goeth to plough and cart, is clad, it may bee, in leather, but at another time his garments are very neat and trimme; he hath his worke-day, and his holy-day apparell.

So, because it is now *day* with us, and that we walk before men and Angels, we are suitably to be fashioned and arrayed; and in as much as *every day* is *holy-day* with a true Christian, and *every place* as the *Church* to him, therefore hee is to walke thereafter.

Every Chriſtian muſt have a ſpeciall care over all his behaviour, that it be honeſt, and juſt as becometh the Goſpell. Pro. 4. 25. 1 Let thine eyes looke right on, and let thine eye-lids looke ſtraight before thee. 26. Ponder the path of thy feet, and let all thy waies be ſtabliſhed, or ordered aright. 27. Turne not to the right hand, nor to the left, remove thy foot from evill. Ephes. See that ye walke circumspectly, accurately. 1 Theſ. 4. 14. That ye walke honeſtly, according to the word in this place.

A Christian must be *walking*; to stand still and idle, is reprov'd, *Mat. 20. 3, 6*. An idle man falls into poverty, and a man that giveth himselfe to ease, into divers diseases; Be *walking* that thou maiest expell noxious humors. When *David* began to take his ease, he began to be over-growne with lustfull affections. If the Husbandman be not alwaies following his land with the plough, it will runne out with weeds, so will our hearts with *noysome lusts*, through want of the daily practice of good duties.

We must *walk*, that is, *go forward* in godliness, that wee may bee every day nearer heaven than other, as he that walketh, cometh nearer and nearer his journeyes end.

A Nurse delighteth to see her babe batten and thrive; and it is a shame for a Scholar to bee alwaies in the lowest forme. Goe on therefore, and bee every day better than thy selfe. Not to goe forward, is to goe backward, *I forget that which is behind, saith Paul, and reach forth unto that which is before, and I presse toward the mark.*

We are not yet at our journey's end, we must walke on, and there are many impediments, *Et ibi incidimus in deficiendi periculum, ubi proficiendi deposuimus appetitum*; There we begin to grow worse, where we were strive not, and desire to grow better, said Leo.

Our walking to heaven, is like the forcing of a boat against the stream, or a Chariot up a hill; if the oars and horses stand still, they go *back* as fast as they went *forward*.

As in walking, there are many paces, so in our life many passages, we must carry our selves decently in all.

Let thy speech, gesture, eating, drinking, sleeping, clothing, recreations, &c. be *honest*, and such as becometh a Christian.

Be sober toward thy self, *just* toward thy neighbour, *religious* and devout toward God; joyne them all together, which many do not.

Saint Paul uſeth this word, when hee giveth  
 warning of our behaviour in the Church; *Let all  
 things be done decently and in order,* 1 Cor. 14.40.  
 When thou commeſt to Church, let thy behaviour  
 be *venerable*: It is not a prophane Theatre, but  
*Gods houſe*. Uncover thy head, bow thy knee,  
 pray, heare, ſing with the reſt of the Congrega-  
 tion; when they pray, reade not thou; when  
 they kneele, ſit not thou; *uniformity and order* is  
 moſt *honneſt and comely* in the Lords houſe; other-  
 wiſe there is not *δὴμιονισμὸς*, but *καταδὴμιονισμὸς*,

Walk honestly; at Church, at Market, at thine own house.

**Have**

Ter. Mart.  
Grynaus.

*Sarcosium*.

Aa. 13. 50.

Tit. de Zelo &  
livore post me-  
dium.

*Doc.*

ахуаи.

Use 2.

Leo Mag. ser.  
2. de Quadrig.

Virgil.

Use 3.

1 King. 11.  
Num. 25.  
Tudendum  
ido'no Tan  
Jonatha. c.  
La Hieron.  
loc. Hofea

1/le 4.

1 Cor. 12. 23.  
to ἐκζητῶν  
ἐκζητῶν.

1/le 5.  
Rom. 1. 26.  
Rom. 1. 24.

Have such care of thy living, as thou hast of thy putting on apparrell: No man in his right wits will appeare abroad and in publike, either disguised or naked. Nature teacheth us to cover our uncomely parts, and grace should teach us, that drunkennesse, whoredome, &c. agree not with the honesty and comelynesse of Christians.

A vertuous conversation doth a man a great deale of honesty and credit; as a comely garment. Age it selfe without vertue, is not honourable, Prov. 16. 31. Follow vertue.

Sinne disgraceth us; lusts are called καὶ αἰσχρὰ, vile, dishonourable affections, which do αἰσχύνειν τοὸ σώμα, dishonour bodies. Hate vice.

Verse 13. Not in rioting and drunkennesse, not in chambering and wantonnesse, not in strife and envying.

These words, and the next verse following, containe an exposition of the exhortation, to walke honestly as in the day.

That exhortation is two waies expounded: First, negatively in these words; then affirmatively in the verse following.

In the Negative are divers particular vices enumerated, which are contrary to this honest walking.

There are set downe three paire of vices; not that there are no more; but these are reckoned up, as the foulest, and most common, which most staine and dedecorate a Christian; and under these all other to be understood.

The first paire are rioting and drunkennesse. There are two staffes of our bodily life, meat and drinke, he forbiddeth here intemperance in both.

Rioting. The Latine reads, non in commensationibus; which comes not of the Latine comedere, which signifies to eat, but of the Greeke κοῖμος, which is the word in this place, and signifies, as Saint Ambrose expounds, luxurious feasting, and banqueting, wherein men take liberty unto all lascivious and riotous behaviour; so called, as somethinke, because such feasting, and ryotous feeding brings κοῖμος, heavy sleepe, when men are as the Poet speaks, Somno vinoque, or somnoque ebrietas sepulti, Even buried in sleepe caused by good cheer.

And because in such feasting, oftentimes there is Musick, the Syriack translation (it may be) rendered it, non in musica, not in musick; meaning vain and filthy songs, and petulant behaviour, according to the rude doings, in many places, at marriages.

From hence the Heathen called their god of wantonnesse and revelling, κόμος. This was the abominable Idoll of Moab, Chemosh, so called from some filthy behaviour used or seen in the worship of that Idoll: This was Priapus; the Israelites grievously sinned, in joyning themselves to Baal Peor, or Beelphegor; of which the Prophet Osee speaketh, chap. 9. 10. They went to Baal Peor, and separated themselves unto that shame.

Nor feasting, nor eating that which is dainty, is here forbidden; but rioting in our eating, bringing forth protervous and dissolute behaviour.

Drunkennesse. When this odious sinne is named, we conceive a man vomiting, reeling and staggering, not being able to speake, nor able to goe; wee thinke of the deformity of his visage, the

inordinate and uncomely motion of his body, his dementation, or alienation of minde.

But drunkennesse properly is not in these, These Efa. 31. 21. are the effects of it, or as the Schoolmen say wel, rather pama, than culpa ebrietatis, the punishment, than the fault of drunkennesse.

Drunkennesse is manifold; there is αἰσος μέση; as the Prophet Esay speaketh to the Jewes: thou shalt be drunken, and drunken, but not with wine, with thine then, or with plagues, for they were oppresse with both.

There is Panaria ebrietas, and drunkennesse with bread, proverbiall used in the Dutch language, as the learned Dutch-man of Rotterdam saith in his Adagies, noting petulant and impudent manners.

There is also giddinesse by Tobacco; the immoderate and unreasonable use whereof, is so much the more to be damned, because it is the nurse of this brutish drunkennesse we have to intreat of.

The drunkennesse here meant, is an immoderate drinking of any liquor, which may inebriate.

The very form of this sin, is in the term Immoderate, now that is immoderate in drinking, which is beyond the necessity of nature, the good health and strength of the body, and the reasonable refreshing of the spirits; whether alienation of mind follow or not.

For whatsoever, in the excesse in drinking, is contrary to Sobriety, is ebriety; but all Immoderate drinking is contrary to sobriety; and therefore Saint Peter doth not onely forbid walking αἰσως, in drunkennesse, but αἰσος μέση, in any excesse of wine when we begin to bee hot with it, and in drinkings and unnecessary bibbing and quaffing.

Thy conscience tells thee that drunkennesse is a sinne; deceive not thy selfe, as to thinke thou art not guilty, unlesse thou make thy selfe a beast; to bee deprived of the use of reason, is the highest degree of this sin, but to drink immoderately, is drunkennesse in some degree.

It by thy constitution, and strength of thy brain, thou beest able to bear as much drinke as two or three men, without the alienation of thy minde; yet know, that thou art not the lesse, but the more culpable thereby. Remember what the Prophet saith, woe to them that are mighty to drinke wine, and men of strength to mingle strong drinke.

Gluttony and drunkennesse disgrace the persons and profession of Christians, Pro. 23. 10. We must not be amongst wine-bibbers, and riotous eaters of flesh; much lesse may wee doe such things, Luke 21. 34. Take heed lest your hearts be over-charged with surfeiting and drunkennesse; 1 Pet. 4. 3. 1 Cor. 6. 10. Gal. 5. 21.

We may not, genio indulgere, be greedy of dainties, like the rich glutton who tared deliciously every day.

It is lawfull, upon occasion, to exceed in provision; but never lawfull to exceed the bounds of moderate eating, nor without feare to feed our selves.

The Romans were greatly faulty herein; also the Jewes, in the daies of Esay and Amos. These are belly-gods, of whom Paul, Phil. 3. 19. Epicuri de grege porci, Swinish Epicures, which know nothing, nor intend, but curare culum, to pamper

1 King. 11. 7.  
Num. 25. 1, 2, 3  
Tulendum  
id est Tar.  
Iamtha, confu-  
la Hieron. in  
hoc. Hef. ca.

Eraf. chil. 1.  
Cent. 3.  
Adag. 3.

1 Pet. 4. 3.

Obfer.

Efa. 5. 22.

1/le 1.

Iude 12.

per themselves with dainty fare.

And surely so exceedingly are we of this Nation peccant this way, that, that scoffe may be returned upon us which was cast upon the Agri-gentines, or men of Megara. They build as if they were to live ever, they provide for their bellies as if they were to dye to morrow.

But *venter parvo contentus, si das quod debes, non quod potes*;

The belly is content with a little, if you give it so much as you owe, not so much as you can.

Seneca.

Rich Alcmena, provided, and fed sparingly; being asked the reason, he answered, that it became *multa possidentem, pro ratione, non pro libidine vivere*.

Plato invited to supper Timothy the Athenian Duke, and entertained him with a roost, and a sallot, but with Philosophicall discourses also; for which, Timothy gave thanks to Plato the next day on this manner; They which sup with Plato, feele themselves the better for it the next day; for indeed many through gurmundizing feele themselves the worse many dayes after: It hath been observed and affirmed, that more perish by *surfitting* than by the sword.

These examples of the Heathens should admonish us to beware of *excesse*, whereby we dull our apprehension, and unfit our selves for our duties to God and man.

The frugality and moderation of the Patriarchs, and holy Kings, is remarkable; and also of the Christians of former times. One instance for many.

Tertull. in Apolog.

In the dayes of Tertullian, it was imputed to the Christians, that they were prodigall and given to belly-cheare, because of their *love-feasts*, which therefore Tertullian describes thus; *Non prius discumbitur, &c.* We sit not down, til an assay be taken by prayer to God. We eat so much as may stay hunger, and drink so much as is profitable for the chaste and shamefast. We are filled so, as that wee remember that we must worship God in the night: we discourse so, as they who know that God hears them. *Post aquam manulem*, after water and lights, every man is provoked to sing unto God something out of the Scriptures, or out of his owne invention, by which a triall is made, how he hath eaten and drunke: Also Grace and prayer takes away, and ends the feast; and from thence wee depart, not to any wanton, riotous, or lascivious practices, but to the same care of modesty and chastity, *Vt qui non tam cenam cenaverint, quam disciplinam*, so that you might thinke that they had been rather at a Sermon, or at some Lecture of Sobriety than at a Supper.

Use 2.

Pro. 23. 10, 31

Abhorre Drunkenness, and be sober; The fearful effects of Drunkenness are manifold.

1. It wastes our Substance, it hath brought many families to lesse than a morsell of bread, and hath clothed men of some note, with rags. *Dio-genes* seeing a bill fastened upon a drunkards doore, signifying that the house was to be sold; I thought said he, that he would at last vomit his house also.

2. It overthrowes health, causing Palsies, Apoplexies, and divers other diseases, as the Physicians witness.

Hieron. ep. 83. ad Oceanum.

3. It takes away a mans good name; *Scurrarum est*, saith a Father, It was wont to bee the beggars

sinne, according to the Proverb, *As drunk as a beggar*; but now many that are no beggars are grievously faulty in this brutishness.

4. It extinguisheth the light of Reason, and robs us of that precious Jewell, *Anima sicca sapientissima*, the dry soule is the wise soule: Many seeme to have *animam pro sale*, a soule they have, but as salt, onely to keep their bodies from rotting above ground. They drowne their wits, that as the earth oppressed with water, is unfruitfull; so they are altogether unprofitable. *Nebuchodonosor* was not more a beast, than is a drunkard.

5. It is the fountaine of all luxurious and filthy doings, and the cause of much sinne. In it is *excesse of riot*, saith Saint Paul, *Eph. 5. 18.* Drunkards are many of them of the principallest factors for the Devill; for having been overtaken themselves, they never cease labouring to make others the children of hell, like themselves; and therein, after a hellish manner, rejoyce. These are they which know no way to honour their friends, but by drinking their healths; against which *Ambrose* declaimes; and this, forsooth, is to be done by *threes*, which Saint Augustine calls a filthy custome, the poison of the Devill, and the unhappy use of the Pagans: he saith further, *Quicunque hoc in suo convivio aut alieno fieri acquieverit diabolo se sacrificasse non dubitaverit*; that is, who-soever shall consent to such healths-drinking by *threes*, at his owne, or at another mans table, let him not doubt, but that hee hath, by so doing, sacrificed to the Devill; and therefore hee adjureth his hearers by the dreadfull day of judgement, that they banish this *beatenish custome*.

Consuet. Anti. l. de Elix & leju. c. 11. Amb. loc. cit. c. 17. Aug. ser. 131. de tempore et finem.

It damnes the soule, 1 Cor. 6. 10. Gal. 5. 20. Howle therefore, you drunkards, for the misery that shall come upon you, when every drop of wine or beere immoderately taken, shall be recompenced with a sea of wrath.

If thou desirest to bee able to serve God in prayer and faith, abhorre drunkenness, for a drunkard is a very Atheist; these are they which in *Esaies* and *Pauls* time denied the providence of God, and the resurrection. *Let us eat and drink, say they, for to morrow we shall dye.*

1 Cor. 15. 32. Esay. 22.

Solomon thought to give himselfe to wine, and yet to have acquainted his bea with wisdom, but he found it impossible.

Eccles. 3. 1.

Not possible to bee a drunkard and religious.

Abhorre drunkenness in thy selfe, reforme it also in others, to thy utmost ability; that for the safety of thine owne soule, and other mens also, thou maist have a double reward.

Take heed thou hast no hand in setting up unnecessary Ale-houses, the very Temples of Satan.

In as much as it is now become *vitium Gentis*, a sinne of our Nation, and committed in that, which Nature cannot want, be the more careful.

If thou hast beene preserved in these dangerous times, give humble thanks to God; if thou hast been guilty, repent of this thy wickedness, and pray, that, if it bee possible, it may be forgiven thee. It is hard for a drunkard to repent.

Verse



Ver. 13. -- Not in chambering and wantonnesse. --

**T**Hese are the second pair of vices, contrary to temperance, and honest walking.

*Chambering*, the Greek word signifies a bed, or bed-chamber; and some have interpreted it *superfluous sleepe*, which follows gluttony and drunkennesse; and then *wantonnesse* follows such sleepe. God David at Evening-tide rose from his bed; this was not well to rise from his bed at Evening, and what wantonnesse followed, the story declares.

The Syrian translator reads, *Non in dormitorio immundo*, not in a filthy sleeping place; if it should bee taken for a place, I would thinke the stews to be forbidden.

Here these are, doubtlesse, meant; and also all preparation and provision made for inticing and nourishing our lusts; as the Harlot is described in the Proverbs, to have *Deckt her bed*, and *perfumed her chamber*, &c.

But principally fornication and whoredome it self, by a metonymie, calling it by a modest term: so is the word used, *Heb. 13. 4.* Marriage is honourable, and the bed undefiled; and *αἰσχρῶς*, is translated to *conceive*, *Rom. 9. 10.*

*Wantonnesse*: *ἀσέλγεια*, signifies, a monstrous profusion, and pouring out, and spending ones selfe without measure, in, and unto all lasciviousnesse: The word is thought to bee compounded of *α* and *σέλγη*; *Selge*, they say, was a City between Galatia and Cappadocia, the inhabitants where of, were most modest and temperate, and then *α* is privative, as noting one, in whom there is no modesty at all; others affirm that people to have beene most dissolute and lewd, and then *α* to bee *σκληρῶς* intensive, dilating, and increasing the sense. *Pliny* makes mention of the oyle of *Selge*, *Selgelicum*, which is good for the sinewes, thought to bee found out and used by that people, to confirme and strengthen them, having spent themselves in mutuall and abominable filthinesse.

By these two words, are not forbidden, either a bed, or a bed-chamber, or the lawfull use of them; nor marriage, nor the sporting of *Isaac* and *Rebecca*, nor friendly salutations, but all uncleannesse, and unlawfull copulation, either according, or contrary to kind, with all immodest and filthy behaviour.

All *fidelity, obsceneous and filthy behaviour* is contrary to that honest walking which is enjoyed Christians. *Gal. 5. 19. Eph. 5. 3. Col. 3. 5. 1 Thes. 4. 3. 4. 1 Pet. 4. 3.*

The Holy Spirit calls unclean actions by the name of *Chambering*, to teach us to abhor even uncomely words; Many lewd persons account it no mirth, if their tongues must bee bound to the law of grace, and may not *run riot* in all filthy and broad language.

*Sermo charactis mentis*; out of the abundance of the heart, the mouth speaketh; An unclean mouth, comes from an unclean heart, and ends in unclean actions.

Here married couples are to bee admonished, to possesse their vessels in sanctification and honour, and to keep the marriage-bed undefiled.

Their bed-chamber must not be a shop of intemperance, but of modesty; not a place of lust, but as

a temple consecrated to chastity, and shamefastnesse; as accustomed to prayer, holy conferences, and meditations, as to pleasure.

The bed and bed-chamber are so to be used, that wee may not be ashamed there to call upon God: In no place take liberty of immodest and uncomely behaviour, for God seeth in secret; in no time, not in the darknesse of the night, *Deorum immortalium etiam noctes sunt*, said the Poet; The Nights are the Lords, as well as the Daies.

Note the order of these; After rioting and drunkennesse, follow *Chambering* and *wantonnesse*: As they are here joynted together, so a Prophet said, *Wine and whoredome take away the heart*; where drunkennesse goes before, there whoredome soon followes after.

*Tertullian* saith thus, *Libero & Veneri convenit; Duo ista Daemonia conspirata & conjurata inter se sunt, caritatis & libidinis. Bacchus and Venus agree, and go together: These are two foul fiends*

which conspire and are conjured together for the destruction of Mankind; *Hierome* affirmeth that he will never beleewe that a drunkard is chaste.

*Exod. 32. 6.* The people fate downe to eat and drinke, and rose up to play; that is, to all manner of filthy practices used amongst Idolaters; as they did, *Num. 25.*

Hee which is a riotous feeder, and given to drunkennesse, and saith hee will live chaste, is like unto him who saith, hee will set stubble on fire, and quench it when he list: As fire in stubble cannot bee quenched easily, so nor unclean lusts in riotous persons and drunkards.

Abhor fornication, whoredome, and all filthinesse.

Though the world will not take knowledge of the hainousnesse of the sinne of uncleannesse; yet it is a transcendent sin; witness the old world, the filthy brood whereof were washed away with a flood.

*Sodome* also, and the twenty three thousand in *Num. 25.* and, *1 Cor. 10. 8.*

It breeds such foule diseases, the naming of which could not but bee offensive to mens stomachs and ears,

It shuts out of the Kingdome of heaven, *1 Cor. 6. 9. 10. Heb. 13. 4. Gal. 5. 19. 21. Rev. 21. 8. 27. and 22. 15.*

Helps against uncleannesse are divers, especially these following:

1. Remember such Scriptures as speake against it, and amongst the rest, this in hand; by which, *Saint Augustine* was helped, and obtained an end of his unclean lusts; For, as himselfe reports, with many teares begging power, and an end of his incontinency, hee heard a voice from the next house, as of some boy or girle singing,

and often repeating these words, *Tolle lege, tolle lege*, whereupon hee presently fetched *codicem Apostoli*, *Saint Pauls Epistles*, and the first place hee lighed on, was this, *Not in chambering and wantonnesse*; and by the power of this word, his bands were released.

2. Consider thy Resurrection: Thy body must rise againe; wilt thou have a filthy polluted body to appear before the Judge?

3. Hate idlenesse, and walke diligently in thy calling; *Otia si tollas, &c.* Take idlenesse away, and *Cupidis* bow will soon decay.

*Qui sine in queris amoris, Cedit amor Rebus; Res age, tutus eris.*

M m

Fa 2

4. Fast and pray : Fast, for sine Cerere & Baccho friget Venus; and pray, for Chastity and continency are Gods gifts; These sinnes are of those kinds, which goe not out but by prayer and fasting.

If thou beeest guilty, use these helps, and repent betimes, lest thou be eternally damned; If Saint Paul lived in these daies, and beheld the goatish behaviour, and horrible uncleannesse committed, not onely with impunity, but with boasting, how would he thunder the judgements of God, both against the guilty, and against Magistrates, which cause nor such things to bee feverely punished. Surely God will bee avenged of both.

Ver. 13. — Not in strife and envying.

This is the third paire; as the second followeth the first as the cause and breeder of it, so this paire followeth both the first, and the second. These all are vitia comata, twisted together. Drunkennesse begetteth whoredome, and each of them begeth strife.

That drunkennesse begetteth strife, Solomon witnesseth; who hath contentions? who hath wounds without cause? They that tarry long at the wine, &c. They have stricken me, shalt thou say, &c. Experience also sheweth the same, in the quarrels, port-fights, Alehouse-frayes, stabbings, blood-draught, &c. rise in every place.

Alexander the Great was much given to drunkennesse; when he was sober, hee overcame his enemies; but when he was in drink, he imbrued his owne hands in the blood of his worthy Capitaines, and dearest friends.

That whoredome begetteth strife; the Name of Troy will alwaies testifie; and the many combats and duels which are by godlesse men sought for their Mistresses and Harlots.

Many Interpreters referre the two first couples to the body, this to the minde, taking their hinc from Jam. 3. 14. But they also are sinnes of the mind; for a drunkard and adulterer have a carrion heart, before they have a dunghill life: and there is outward strife, as well as inward.

Evil strife; evil strife, in affections, words, scoulding, brawling, &c. yea, all unjust suing, quarrelling, &c.

Here is not forbidden striving to enter in at the strait gate, nor striving against corruptions; but corrupt strife, proceeding from an envious heart; as the Apostle here coupleth the daughter and mother together.

Envy; Zeale, Zeale, which is in generall, an earnest affection to a thing; a thing indifferent, and good or bad, according as is the object wherunto it is referred.

When it respecteth the setting forth of Gods glory, it is a virtue, for the which, Phinees and David are commended; for this was one of the Apostles called Zelotes, Simon Zelotes, the zealous, to distinguish him from Simon Peter; and he was so called, because of his earnestnesse and zeale for the Gospel. He is called by Matthew, Simon the Cananite, not of the Land of Canaan, called so from the Nephew of Noah by Cham, which is written with Capb, and comes from a root, which signifieth, Hee made vile and abject, but written with Kugh, and coming from a root in Pihel Kime, which signifieth, Hee was moved with

zeale; unto this was the Church of Laodicea exhorred. Rev. 3. 19.

When it respects our neighbours hurt, then it is a vice, whereby men grieve at the good of their neighbours.

James calleth it bitter zeale; sweet zeale is good; but Paul meaneth here, that which is bitter; a mischievous thing it is, viz. to bee grieved at my neighbours thrif.

The Latine word is Invidia, of Invidere; videre is good, but Invidere is to see with an evill eye, and a naughty minde.

When a man seeth his neighbours come to prosper better than his, then for a man to grieve and fret at it, this is envy.

Invidus alterius rebus macrescit opimis.

An envious man growes leane, and pines away to see his neighbour fat; he rejoiceth in nothing, but in the hurt of his neighbour.

Envy is compared to the Basilisk, which is called Rex Invidorum, the King of the Envious, because the strength of his poyson is conveyed by his eyes.

Strife and envy are contrary to honest walking; So Paul, Gal. 5. 20. telleth us with one breath, of divers fruits of the flesh, among which, these two are reckoned, Phil. 2. 3. Let nothing be done through strife or vaine glory: Vaine glory, the mother of strife and envy; for, onely by pride cometh contention, Prover. 13. 10. If you see two men strive, either one or both are proud.

Strive not needlessly; The godly shall have many opposites, who will quarrell with them, but wee must be quiet, we are called to peace.

It is reported, that a Salamander is so cold, that it can live in the fire; Surely, wee have many of this complexion, who account it no life, if they have no futes and brabbings on foot, then are they asleep in the chimnies end; but, if they be engaged in some contentions, then are they lively and merry.

These are to bee reproved, together with the Barreter, Make-bate, Carry-tale, and such like.

You shall come into few townes, where there are not some of these unquiet spirits, striving about the Affes shadow, or the wool of a dog, as a man might say; suing for the chiefe and highest places in the Church, more than to bee religious; for taking the wall, and going out of the doore first; who, if God be dishonoured, can bee quiet enough, but for every trifile concerning themselves, will seeke the benefit of the Law.

Contention in the Common-wealth is evil, but in the Church, most odious; Woe to our times; hee is now no body, that hath not a faculty to quarrell at the Government of the Church, raising up new and strange opinions, and doting about unnecessary questions.

It is lawfull to aske questions for the satisfying of conscience; but so, that we keepe the peace. Boni Catholici quod ad fidei doctrinam pertinet ita querunt, ut absit deceratio periculosa; Good Catholics so question, as that they avoid dangerous contending, saith Augustine. But men of corrupt minds, and destitute of the love of the truth, contend, not that error might be overcome of the truth, but that their sayings may goe for current, and other mens be put downe, saith the same Father. Thus many, like little children,

be-

Pro-23-29,  
30,35.

Luke 6, 15.

Mat. 10, 4.

Aug. in Evag.  
quasi ex  
Matth. 10.  
lib. de doct.  
Christi. 4. c. 15.

begin to play with their meat, bringing forth such ill fruit of our so long peace, and liberty of the Gospel.

*Strive not.* For this is the way to ruinate the Church. A house divided, cannot stand; so, nor a Church. If Altar be against Altar, Pulpit against Pulpit, Minister against Minister, Professor against Professor, who getteth thereby? Not we but Satan; but the Papists, to whom we have given this staffe to smite us with, namely our Contentions.

*Strive not;* for this were to sinne grievously, as we may see by the companions of strife here, which are of the blackest iniquities.

*Strive not;* for that sheweth thee to be a carnall man, 1 Cor. 3. 3. yea, if thou gloriest that thou beleevest, thou lyest against the truth, saith Saint James.

If thou wilt needs strive, strive to doe good, to enter in at the strait gate, to master thy corruptions, &c.

Abhorre Envy.

It is a devilish sinne, and cometh from hell; The Devil is called the Envious man. Mat. 13. 28. he envied our first parents, and so brought them under the power of death. Through envy of the Devill came Death into the world, saith the Author of the Book of Wisdom: and Saint James saith, That the wisdom which sheweth it selfe in strife and envy, is earthly, sensuall, and devilish.

It is one of the torments of hell; There shall be weeping and gnashing of teeth, when yee shall see Abraham, Isaac, and Jacob, and all the Prophets in the kingdome of heaven, and your selves thrust out, saith Christ to the Jewes; now gnashing of teeth is a token of envy.

It is to be hated because it is the fore-runner of bloud; witnesse Abel, and Joseph also, whom the envy of his brethren had murdered, had not God specially hindered it; witnesse our blessed Saviour, whom the Jewes delivered for envy, as Pilate knew very well.

Envy opposeth the Providence of God, grieving that God should dispose of his blessings, as he doth.

Envy is contrary to such things which most commend a man; as Mercy and Charity.

It is a most unjust sinne, for it is offended with nothing but that which is good; and the more it is, the greater is the envy, and the offence; as the brighter the Sun shineth, the more are weak and sore eyes offended.

And it is a most just sinne, because it excruciaeth and gnaweth upon the heart of him that envieth, as a moth breeding in the garment consumeth it, and as rust eateth and fretteth the Iron, so Envy is the rottenness of the bones, Socrates said, it was *ferra animæ*, a Saw to torment the soule.

An envious man is more unhappy than other sinners; for in other sinnes there is some pleasure, though carnall, in envy nothing but griefe and torment. He is doubly miserable more than others, for other men are troubled onely for their owne evils, the envious man is also vexed for other mens good things.

It is a generall sinne, reigning among Soldiers, Courtiers, Schollers, Citizens, Tradefmen, Countrey-men, among all.

It discovereth the envious man to be in good-

nesse farre inferior to him which is envied.

It destroyeth friendship, the comfort of mans life, and therefore a wise man was wont thus to advise, to take heed of the traps of enemies, and of the envy of friends.

The most effectuall remedy which the Fathers have observed of this foule evil, are the contempt of the glory of this world, and of all earthly things, and the love of the glory of God, and of heavenly things.

For pride breedeth envy, if pride therefore were mortified, envy would vanish; and hee that contemneth all earthly things, cannot for them envy his neighbour, no more than wee envy a begger for his rags, or a Lazer for his sores; Envy is for things at least deemed excellent, and worth the having, by which we think our neighbour advanced, and our selves disgraced.

And he that seeketh Gods glory and heavenly things, will rejoyce when God is honoured in his neighbour, as well as in himselfe, desiring that he may be glorified in all.

Let us bewaile the want of goodnesse, which we see to be in others, and strive to attaine it, and to imitate them.

Verse 14. But put yee on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

IN these words is the affirmative part of the Exposition of Honest walking.

To walke honestly, is to put on the Lord Jesus Christ. Under which phrase is emphatically comprehended, sobriety, temperance, chastity, continency, peace, love, and whatsoever vertue is requisite to a Christian conversation.

Neither doth he follow his former manner of speaking, saying, Not in rioting &c. But in putting on the Lord Jesus; but delivereth this part in the manner of an Exhortation, for more force.

In this we have two parts; First, the duty exhorted unto, in the first part of the verse; Secondly, an Amplification in the last.

But put yee on the Lord Jesus Christ.

In these words is the Duty; wherein are considerable, the Act, Put on; the Object, The Lord Jesus Christ.

The Lord Jesus Christ; These titles describing the second Person in the most sacred Trinity, who was anointed to be our Saviour, redeeming us by his bloud, and therefore of right, our Lord and Master; are expounded in the Catechisme, and therefore I passe them over here.

Put ye on. This phrase is figurative, wherein Christ is compared to a Vesture, and our obedience to the putting of it on.

Christ is our Vesture two wayes, as our Satisfaction, and as our Sanctification, as the Cause of our Salvation, and as the patterne of our life.

We put him on, as our satisfaction, when wee beleeve, of which principally is that Scripture, As many as have been baptized into Christ, have put on Christ. Gal. 3. 27.

As our Sanctification, when wee follow his example, resemble him, and are conformable to his holy life; and this is chiefly meant here, though the other not excluded. As it was meat and



John 4. 14.

drink to him to doe his Fathers will, so ought it to be to us.

This phrase is frequent in Paul, and hee is much delighted with it; commending Love and other vertues, under such manner of speaking unto us, as Col. 3. 12. & seq.

For the graces of Gods Spirit, will beautifie us more, and set us forth, than Jewels, chains of gold, or any rich garments: As all Sampsons strength was in his hair, so our strength is in Faith, but our beauty is in holinesse and in vertue.

Put on Christ, so put on the new man, Ephes. 4. 24. a kinde of speaking taken from a Rite or Ceremony anciently, even in Saint Pauls time used in Baptisme; as M. Beza acknowledgeth, when persons baptized by dipping, or putting their bodies under the water, did either put on new garments, or their owne, *quasi novis*, as new, as he speaketh.

But all Antiquity witnesseth, that such garments were white; so doe these Verses signifie:

*Candidus egreditur niveis exercitus undis,  
Atque vetus vitium purgat in amne novo;  
Fulgens animas vestis quoque candida signat,  
Et grege de niveo gaudia pastor habet.*

And these,

*Indo parens sacro ducit de fonte sacerdos,  
Infantes niveos corpore, corde, habitu.*

And Saint Ambrose speaketh of it as of a Ceremony generally received and used in his time, which was about some 370. yeares after Christ, and therefore M. Zanchy might well say of the white vesture, *Credo fuisse in illa vetustissima Ecclesia usitatum*, I believe that it was ordinarily used in that most ancient Church, meaning the time next after the Apostles.

The manner was this; so soone as any was baptized, he received of the hands of the Priest a white vestment; where such Ceremony is yet used, the Priest saith thus at the delivery of the white garment; *Accipe vestim candidam, sanctam, immaculatam, quam proferas sine macula ante tribunal domini nostri Iesu Christi, &c.* Receive this white, holy, immaculate vestment, which thou maist bring forth without spot, at the judgement seat of our Lord Iesus Christ.

This garment he was to weare a whole weeke, at the end whereof, he came and rendered it to the Priest: and in ancient time, Baptisme was administr'd but at two times in the yeare; unless there were necessity; namely, at Easter, and at Whitson-tide; and therefore was the weeke after Easter called *Dominica in albis*, as we yet call the Feast of Pentecost from this Ceremony, Whitson-tide, as I take it.

This was the ancient order, so inoffensive was a white garment, even at the Sacrament of Baptisme, being there a significant Ceremony; and it signified notably three things.

1. Liberty, that the parties so indued were set free from sinne and Satan by Iesus Christ; as the Romans when they manumitted their bond-men, among other tokens thereof, they put them on a white garment; of which Tertullian makes mention.

Tert. de resur-  
rectione carnis.

2. Joy, for the grace and victory by the holy Sacrament; for of both, is white a token; of Joy, where the Scripture saith, *Let all thy garments be*

white: of Victory, so saith Christ to the Angel of the Church of Sardis, *He that overcometh, the same shall be clothed in white raiment.*

Rev. 3. 5.

3. Innocency and purity of life, that they which were baptized should live candidly, fairly, not defiling themselves with sinne, but hating the very garment spotted with the flesh.

To put on Christ then, is abundantly to expresse him, following in all things the holy rules and patterne which hee hath left in his Word. Constancy also may be here implied, for we are to put him on as our garments, which we tye fast and button to us.

Doctrine, in the words of Saint Chrysostome; *Qui Christum induit, omnem simul in universum virtutem habet*; He that hath put on Christ, hath together all vertue; or, *To walke honestly, is to put on Christ*; that is, to follow his example, 1 Joh. 2. 6. *He that, saith he, abideth in him, that is, Christ, ought himselfe also to walke even as hee walked.* So when Saint Paul dehorts the Ephesians from their Heathenish conversation, he saith, *But yee have not so learned Christ*, in sense the same with our Put on, in this place.

Doct.

Christ is all good things to us; Hee is our King, Priest, and Prophet; our Advocate, our Lord, our Friend, our Brother, our Husband, our Way, our Life, our Meate, our Apparel, as here.

Obser. 1.

Christ an absolute example; no man may bee so unto us; nor Paul himselfe, for we are to be followers of him, onely as he is of Christ.

Obser. 2.

Here we are taught how to use Christ, so as we may bethe better for him. If a man have money and use it not, or a workman tooles, or a scholar books, and know not how to use them, what profit are they? If thou wouldst use Christ aright, put him on. It is not enough to *heare him preach*, for so did many of the Scribes and Pharisees; nor to be in his company, for so was Judas; nor to eat at his table, for so did the man that had not put him on as his wedding garment, and was throwne for it into utter darkness.

1 Cor. 11. 2.

He must be put on as our Iustification, and Sanctification, as was said before.

M. 12. 11.

He hath set us in the way, and hath gone before us in it, and as I may say, chalked it out for us, shewing us by his own example how we should walke.

Many can be content to put him on as their Iesus, but not as their Lord, like naughty servants letting their Master walk all alone; they will not follow him in humility, patience, sobriety, &c. But we are in vaine called Christians, if wee doe not imitate Christ, who therefore called himselfe *The way, ut conversatio Magistri forma esset discipuli*; that the conversation of the Master may bee the fashion of the Disciple, said Leo. *Venit hominibus in magisterium & adiutorium*; Christ came to men to helpe and rescue them as a Redeemer, and to teach them obedience as a Master, said Augustine.

Leo Magis.

5. in deo.

D. n. n. g. b.

fine.

Aug. V. 1. 1.

na. Ep. 1.

He that walketh in drunkenness, chambering, wantonness, &c. hath put on the Devill and not Christ; for hee nor did, nor taught so. No marvel if the Heathens committed whoredomes, robberies, drunkenness, &c. for such things are reported of their gods whom they worshipped; For which cause, said Menippus in Lucian, I approved and followed such things, for I thought the gods would never have done such things, if they

Use 3.

they had not judged them to be good.

But in as much as the God whom wee serve, is of pure eyes, and cannot behold iniquity; and the Master whom we follow, is an *unspotted Lamb*, in whose mouth is no guile, who is *holy, harmlesse, and undefiled*; we must needs be damned, if wee walke contrary unto him.

Here are two sorts of men to bee reprov'd. First, they which put him not on at all; of whom in the former Use.

Secondly, they which put him on, but so *slavently*, as I may say, and unhandfomly, that they have no benefit by him.

Of these, some put him on as a *cloak* or loose garment, which they may cast off at their pleasure; these are *holy-day Christians*, who at good times, or when they goe abroad into some Company will walke soberly, but at other times, and in other Companies, are of another straine. But Christ must be a *close well-girt* garment to us, never to be put off, by day or by night.

Some put him on their heads, and no farther, having knowledge, but being altogether without the power of godlinesse.

Some put him on their tongues also, they will talke well, but their hands and feet are foule and naked.

Some are clad *halfe way*, as the Messengers of David to Hannu; in some things they are carefull, but in other they take liberty. But wee must bee clothed with Christ from top to toe, that no part of our owne filthy ragges may bee seene, nor our nakednesse; but that whatsoever is heard or seene in us, may bee of Christ. As a man is contained in his garments, and seene in their colour, so in him who imitates Christ, must nothing bee seene but the workes of Christ.

Christ is a neat, handsome, straight garment, it is not easie to put him on. Hee that hath a *bunch* of pride, drunkennesse, can never get him over; all such things must be pared off, before it will fit us.

In other garments, if they bee too short, or too strait, they may be pieced or seek'd out; or if too wide or long, they may bee cut lesse, or shorter, till they be fit to our bodies; but our Garment wee speak of, may not bee patcht nor curtailed, nor fitted to us, but wee must bee fitted to that.

The Taylor fits our Garments to our bodies, but wee must bee fitted to this Garment. Christs will may not submit to ours, but ours to Christs.

Labour to put on Christ. It is horrible to see what monstrous attires for fashion, and unreasonable for charge, men and women daily invent and weare beyond their ability and ranke, and contrary to their sexe; but the best and seemeliest garment, which is Christ, is not regarded or put on.

Men and women seeke for rich cloathing for their body, but esteeme not the nakednesse of their soules.

The reason of this strange negligence is this; Every one would bee esteemed and taken forth: they cannot for their *vertue* and *honesty*; and therefore they thinke to carry it away with their *fine clothes*; these are they which lay their whole substance on their backs; these are they which

bestow so much time in trimming and trussing, and cutting and powdering, &c. that between the combe and the glasse, as they say, they can never finde leasure to serve God. These are they, who had rather the *Common-wealth* should be out of order, than their *perriwigs* and disordered apparell.

Apelles his prentice, not doing his part in the face of Hellen, whom he was to draw; all to bedawbed her apparell with gold, and garish colours; to whom Apelles, O adolescens, cum non posset pingere pulchram, pinxisti divitem; O young man, seeing thou couldst not paint her beautiful, thou hast painted her rich. So, many, their lives be not faire, therefore their clothes are rich.

It is our folly to esteeme of men, more for a gold ring, as Saint James speaketh, than for vertue, which hath caused this madnesse in many, more to seek gay and costly garments, than to put on Christ.

Our Saviour said, that the body is more than the raiment; but I verily thinke, that there are some so besotted, who, if a rich suit of apparell, and vertue, may Christ himselfe were set to sale, would rather give a hundred pounds for the gay clothes, than a hundred pence for Christ.

Let us not esteeme of men but for their vertues, and let us seek to put on Christ, rather than outward apparell.

In the morning when thou dressest thy selfe, examine whether thou have put on Christ.

Thou art ashamed of a *saule garment*; and art thou not ashamed of drunkennesse, whoredome, &c.

If thy garments need mending, doth not thy life much more?

Thou art ashamed of the nakednesse of the body, and therefore thou puttest on apparell. Oh consider, if the *vilenesse* of thy heart, and thy wicked thoughts and desires were knowne, or it may bee, if that which thou didst this last night were knowne, what great cause shouldst thou have to bee ashamed? God knowes it; put on therefore the Lord Iesus Christ by faith and repentance, that thy *spirituall nakednesse* may bee covered from the sight of God and men.

Hast thou put on Christ? weare him *honestly* and carefully; if thou puttest on thy body a new garment, thou keepest it from the dust and spots; so having put on Christ in thy Baptisme, suffer not that *white garment* to bee spotted; otherwise, how wilt thou be able to bring it forth at the last day.

Muritta, a Deacon, baptized one Elpidophorus, who afterward persecuted Muritta and others; but the Deacon brought out his *white garment*, and held it up, and shooke it against him, saying, These linnen garments, Elpidophorus, shall accuse thee at the coming of the Iudge of all, which I have kept by me as a *witnesse* of thy Apostasie, &c.

Have a care then that thou *staine* not thy profession, and dishonour his name after which thou art called. If thou hast put on Christ, wallow not with that *precious garment* in the mire of thy former finnes.

Verf. 14 — *And make not provision for the flesh, to fulfill the lusts thereof.*

**T**He exhortation to put on Christ, in the former part of the verse, is here amplified from the Effect of such putting on; which is, that wee dote not on the things of this life; and that our care for worldly things abates: He that putteth on Christ, is rid of a great deale of care and thought for the flesh.

This effect is brought in by an *Occupation*; of which, after the exposition of the words.

These words containe two parts; a Prohibition, *Make not provision for the flesh*; and a Limitation, *to fulfill the lusts thereof*; which limitation is added, because that which is forbidden, is not simply evil.

*Flesh*; This word is of divers significations; here it either signifies our corrupt nature, or the body.

If you take it for *nature corrupt*; then the second part is an exposition of the first.

But it is best to take it for the body, as the very words must needs import.

*Make not provision*; that is, with care, as it was formerly translated, which must also be here understood, according to that of our Saviour, *Take no thought for your life, what yee shall eat, &c.*

*To fulfill the lusts*. *To fulfill*, is added to fill the sense.

*Lusts*; Lust, or concupiscence, is a naturall faculty of the soule, desiring objects convenient to nature, and abhorring the contrary.

That which is in *insensible* things, in *sensible* and *reasonable* creatures, is *concupiscence*.

This *concupiscence*, or *lust*, in enure and pure nature, was every way ordinate.

In *corrupt nature*, the faculty it selfe, as it is naturall, is to be reckoned amongst naturall good things, put into us by God; and the motions of it unto things naturall, as desiring of meate, drink, sleepe, apparel, &c. are indifferent; but by *pravity* adherent, they are *evill* three waies:

1. In regard of the *object*, when that is desired and coveted which is forbidden; as in the tenth commandment that which is our neighbours.

2. In regard of the *measure*, as when wee immoderately desire that which is lawfull to be desired; when there is no measure of our study for riches, meate and drinke, house and land, &c. as indeed it is very hard to bound our concupiscence in such things.

3. In regard of the *end*, when wee desire such things, to *wrong ends*, and not the *glory of God*, in the preservation of nature, for the service of God, and of our neighbour, and the furthering of our own salvation.

This *exorbitant*, and *inordinate* concupiscence, or *lust*, is understood in this place.

The meaning then is, Provide not for the body, that thereby the lusts thereof should be fulfilled and satisfied.

That is brought in by way of preventing an objection.

Some might say, from the prohibition of drunkenesse, and wantonnesse, &c. What must we cast away the care of bodies? is nothing to be granted to our fragility and infirmity? may wee not eat, and drink, and be merry?

Paul answereth; you may make provision for the body, but with limitation, that you fulfill not the lusts of the body, which will easily upon a small occasion, grow unruly; as wee may discern in our selves, how soone, in the putting on of a new garment, &c. Corruption will discover it selfe.

There ought to be a care had of health, and state; of wholesome meate, competent medicines, comely apparel; but excesse is to be taken heed of.

Eate and drinke, but not to enflame thy lusts; a little is enough for nature, but nothing for our lusts.

*Make not provision for the body*. If Paul had stayed here, he had writ no good Divinity; therefore he addeth, *to fulfill the lusts thereof*; warning us to keep down concupiscence, and not to let her on cockhorse, as they say.

The body is not so to be tended and provided for, that the lusts thereof should be fulfilled, or strengthened, Mat. 6. 25. Take no thought for your life, what you shall eat, &c. Wee must not have an immoderate care for necessities, much lesse for superfluities, to the fulfilling of our lusts, Gal. 5. 13. Use not liberty for an occasion to the flesh. Saint Paul there spake of legall ceremonies, and it is true, in all matters of like nature, God hath given us liberty to eat and drinke, &c. this liberty is not to be used to nourish lust. 1 Pet. 2. 11. As Pilgrims abstaine from fleshly lusts which fight against the soule. Pilgrims cumber not themselves with unnecessary things.

Here we may discern whether wee have put on Christ or no; namely, if we provide not for the body so as to fulfill our lusts; this is to follow Christs example.

Christ did eate and drinke, but his fare was meane, and moderate; after fourty daies fast, he being hungry, would not turne stones into bread, the most ordinary refectio to retaine nature, but stayed for an ordinary provision.

When he was weary, how did he provide for his body? did hee take up his *laine*, call for *dainty cheere*, and a *soft bed*? no, but rested himself upon a Well, and asked a little *water*, though there was a good town hard by.

For his *sleepe*; his body had need of it as well as ours; and besides, his nature was most pure, and without the danger of *inordinate lusting*; and yet hee would not follow *innocent nature* herein, but broke himselfe of his sleepe, to spend whole nights in prayer to his Father. It may be thou wilt sleepe at a Sermon ordinarily, and at prayer. Luke 6. 12. This is not to be like Christ, to put him on.

It is not unlawfull to provide for the body; Religion requireth not that a man should not give nature her due; or cleere his forehead, as they say, and be merry; in which *morosities*, hypocrites faime perfection. Yea, to neglect the body is a sinne; if it be not provided for, and nourished, how shall it be a fit instrument of the soule for good? To deny food and raiment convenient to the necessity of nature, to our callings and estate, is *ostentation* and *rigidity*, rather than true vertue. Our Saviour furnished the feast with excellent and neat wine, which God created to make the heart of man glad; and S. Paul reproves such neglecting of the body, Col. 2. 23.

Saint Augustine writing to Proba, a rich Widow, who had a great retinue, and provision for her body, and for her table sutable; willeth her

not

Mat. 6. 25.

Sam. 30 in  
Cant.

Use 3.  
Ambrosius

Ioh. 2. 10.  
Pla. 104. 17

Aug. Proba  
ep. 121.



not to cease to be so attended and served, as was fit for her estate and place; but that she should temper and moderate her selfe in the use of them, and to seeke nothing therein, but *integram valetudinem, quæ non contemnenda propter necessarios usus hujus vite*, good health, which is not to be contemned for the necessary uses of this life; and he alleageth this place.

Allo hee alleageth Pauls advice to Timothy, 1 Tim. 5. 23. *Drinke no longer water, but use a little wine*; It was so, that Timothy, to give an example of sobriety to the riotous and dissolute Ephesians, over whom hee was Bishop; did to take downe his body with unreasonable abstinence from wine, and continuall drinking of water; that Paul was faine to write to him, and charge him for *his stomacks sake, and esien infirmities*, to drinke wine. For such abstaining. Saint Augustine giveth the holy Bishop this censure, that he was *nimius corporis castigatior*, too great a chastiser of his body; for his very studying and contemplation, with his continuall preaching, were sufficient to weaken his body, though he had not used such abstinence; for this is *wine necessary* for Timothy, for the preservation of his health.

Philosophers affirme, that there is but one soul in man, which is both *vegetative, sensitive, and rational*, which together intendeth to *vegetation, sensation, and understanding*: when therefore the soule is wholly busie in the braine about contemplation, it must needs follow, that she cannot attend in the stomacke, at the same time, to *concoction*; and so the stomacke being destitute of convenient heate and spirit, and the influence of the soule, must needs abound with *crudities*; and for this cause, Physicians give this rule, to be merry at meat, that through such remission of study, the soule may attend unto necessary nutrition; and hence also it commeth ordinarily, that great Students have *weake stomacks*. Hee therefore who is weary with labour or study, the spirits languishing thereby, may with a good conscience drinke wine, and use other comforts of Nature, especially if he beleeve and repent; for God hath created such good things principally for such. That therefore which Saint Bernard saith of Timothy, we may say of every Saint; Give me a Bishop or Preacher like to Timothy, or a holy man like him, and he shall eat gold, and drinke Tyberias.

Though we may serve the necessity of the body, yet we may not the lusts; *Deus prudenter vult sibi serviri*; God will have us prudent in serving him; not by nimity of fasting, nor of feeding, to oppress the body, that we must alwaies have a Physician at our elbow.

We must do wisely; The body is to be served, not the Concupiscence. This is difficult; if you neglect the body, you weaken it to the exercises of godlinesse; if you cherish it, you maintaine your enemy, which is, lust.

The body is a garment, the lusts are moatbs; kill the moatbs, and save the garment.

The body is a Castle, the lust an enemy or rebell within the Castle; it were easie to blow up castle and rebell all; but thou hast no authority to raze the Castle; thou must save the Castle, and destroy the rebell.

They are to be reproved, which either so nourish the body, that they withall maintain their lusts; or so extinguish the provocations to siane, that withall they destroy the body.

Be content with that which is sufficient, and under a pretence of necessity, runne not to excess.

As he is a foole which will have no fire in his house, because his neighbours house was consumed with fire; so is he a fool, who, because fire is necessary, will make so great a fire as which may burn down his house.

Too much ballast, or too little, are alike hurtfull to a ship; so too much, or too little provender for thy beast; too much, or too little straining of the string of thy instrument.

There is use of Hagar the bondmaid; but cocker her a little, and she will grow insolent toward her dame Sara.

*Ama tanquam osinus*; love thy body, but so, that if need require, thou canst hate it; for the compassion of nature, it is to be loved; but for the restraining of vice, it is to be hated; keep from the fire, and yet in some cases yeeld it to be burnt in the fire.

Be not thy bodies slave. *Vivendum non propter corpus, sed tanquam non sine corpore*; we must live, not for the body, but as not without the body. Seneca.

David is a notable example herein; hee longs for water which the Philistines had in their possession; His worthies breake through and fetch him some of it; when he had it, he would not please his lusts, but powres it out as an offering to God. See how he curbed his lusts: the three Worthies did a great exploit, but David a greater, in conquering his concupiscence. a Sam. 23. 13, 14, 15, 16.

Concupiscence is not fulfilled without a great deale of care in providing here, and a great deale of torment hereafter. Use 4.

Esaie is weary in following his pleasure, and to satisfy his lust with red portage, hee feels the richest thing in the world, even his birth-right.

Dost thou lust after dainty fare? It is not gotten without great charge, nor made ready without great labour, nor devoured without great discomfort.

But if Christ be thy meat, hee refresheth without satiety, filleth without loathing, costs thee no money, breeds no diseases, but bealeth thy infirmities.

Dost thou desire gorgeous apparell? it costeth thee deare, it requirerh much care in the wearing, and occasioneth much danger; but if thou put on Christ, it costeth thee not deare: great care, indeed, must be in the wearing, but then it discharge us of all other unnecessary cares, and it so becommeth us, and setteth us forth, that God himselfe taketh pleasure in us.

It requirerh labour and care to serve our lusts, and afterwards commeth damnation; but though it require care to serve God, yet afterwards it bringeth everlasting life.

Most men are over-carefull for their bodies, and carelesse for their soules; *Nimia corporis cura, nimia anime incuria*: where there is so much study for dainty fare, and gay apparrell, for house and land, &c. there is little study and care for grace, and a better life; and so on the contrary.

When Peter saw the heavenly sights in the Mount at Christs transfiguration, hee forgot his nets; so they which set their mind too much upon their nets, forget the heavenly things in the mountaine.

Abate the care for thy body, and encrease thy care

Sam. 30 in  
Cant.

Use 3.  
Ambrosius.

care for thy soul. Do heer, as thou dost in a pair of scales : If the body weigh downe thy soule, take from the body, and adde to the soule, and then shall it come to passe, that thy soule shall lift up thy body to heaven, otherwise, thy body will sink thy soul to hel.

God hath committed to our keeping, a body and a soule; the soule as a son, to be delicately brought up, to be fed with the daintiest, and to be clothed

with the richest; the body as a slave, to be brought up to labour, and to bee fed with bread and water, to be chastised also, and kept under; but we, contrarily, coker the slave till hee rebell; and make the son a slave.

But let our bodies serve, lest our concupiscence grow strong to our condemnation, and whatsoever befall the body, let us take care for salvation of our soules.

## AN EXPOSITION UPON THE FOVRTEENTH CHAPTER OF THE EPISTLE OF St. PAUL TO THE ROMANS.



**I**N this Chapter, and part of the next, the Apostle intreateth of the use of things Indifferent, and of Christian liberty; and how Christians, strong and weak, are to carry themselves therein one to another, that God may

have glory, the Church peace, and themselves mutuall comfort.

As there was great need to write of these things in Pauls time; so now also, because our Church hath of late yeeres suffered more about these things, than about the Articles of the Faith.

The occasion of this passage was this; By reason of the dispersion of the Jewes, the Churches almost in all places consisted of Jewes and Gentiles: The Jewes could hardly be brought from the observation of Leviticall Ceremonies, being brought up in them from their cradle, as in Ordinances coming from God himselfe; and therefore though they entertained the Gospel, yet they held difference of daies and meats, of conscience still necessary to be observed: The Gentiles were easily perlwaded of the Christian liberty from such things purchased by Christ, and lived without making difference.

Hence grew hot disputations, eager contentions and dissention almost irreconcilable; the Gentile holding the Jew as superstitious; the Jew the Gentile as prophane.

Paul commeth with his bucket to quench this flame, which burnt vehemently in the Church at Rome, and endeavoureth here as an Umpire to arbitrate the matter, and to make a pacification. Although hee instanceth in Jewish Ceremonies, yet in proportion here are Rules concerning all Indifferent things.

Ver. 1. Him that is weak in the faith, receive you, but not to doubtfull disputations,

**H**ere begins Pauls Hieraticks; for having before written of things commanded and forbidden; here he writeth of things of a middle na-

ture; or before of charity to our friends, our brethren, our enemies, the Magistrate, our neighbours, our selves; here of charity toward the weak. The particular and immediate coherence, is with the last verse of the 13. Chapter, for having there forbidden satisfaction to bee given to the flesh, lest either the weak should thinke themselves neglected, or the strong take occasion to contemne them, because weaknesse is attributed to the flesh; therefore he falleth here to direct both the one and the other, how they should lovingly and charitably converse together.

Pauls method is this; first, he setteth down a generall Precept in this verse; then an Explication of it in all the verses following to the fourteenth verse of the fifteenth Chapter.

In this generall Precept, are the Duty; to receive him that is weak in the faith; and the Amplification, from the persons who are to performe the Duty; implied in the Greeke, unsoulded in the English, You; and from the end, Negatively set downe by way of correction, but not to doubtfull disputations.

Receive you; You, that is, you that are strong; as swart is Chap. 15. verse 1. which have more able knowledge.

Receive, that is, joyne unto you, take and entertaine unto your company, as a friend, as a brother: When a friend commeth to our houses, we use not to chide him away, but receive him with all courtesie; so would Paul have the strong to receive the weak in all love, cherishing them, and bearing with their weaknesse; Chap. 15. 1.

The same word is used by Saint Paul, when he intreats Philemon to receive Onesimus, as his owne bowels; so the strong must receive the weak as their own bowels. Him that is weak in the faith, not weak in body; yet such are to bee received; but in the faith, not justifying faith, though such are especially to bee tendered; but in the doctrine of faith; not weak in regard of the power of faith to apply the promise of mercy, in Christ, to the conscience; but here weak to apprehend the doctrine of Christian liberty, in things indifferent.

weak;

*weake*; that is, sicke and queasie stomachs, which cannot brooke *strong meate*; such as Paul calls *babes in Christ*; opposed to them which are *strong*, and of full age, who by reason of use, have their senses exercised to discern good and evil.

But not to doubtfull disputations; *ἐν αἷς διαλογισμοῖς*, signifies many things, here ambiguity, and doubting, as the verbe is used before in this Epistle; Hee staggered not at the promise through unbelief. Receive the *weake*, but not quarrell and contend with him in his opinions, as the vulgar reading is expounded; nor to judge him for his opinions, knowing not his heart, as *Augustine*, nor to fill his head full of curious and intricate questions, and doubtfull disputations.

The Affirmative end; to receive him to edification, Chap. 15. 2.

Those which are *weake*, are not to be troubled with doubtfull disputations, but friendly to be instructed. Rom. 15. 1, 2. The *strong* are to beare the infirmities of the *weake*, and to please them for their good to edification. Gal. 6. 1. If any bee overtaken with a fault in regard of manners, or (by proportion) of opinion, restore him in the spirit of meeknesse. 1 Thes. 5. 14. Support the *weake*.

Ministers ought to preach to the capacity of their hearers; if they be of the *weaker* sort, not to trouble them with profound matters which they are not able to understand, much lesse with conceits and subtilties which profit not; but rather to teach such things which may be understood, and may breed godly edifying. Our Saviour is an example, who would not trouble his Disciples heads with that which they could not then beare, Job. 16. 12. Also Paul in his preaching had regard to his hearers, whether *milk* or *stronger meat* were to be given them, 1 Cor. 3. 1, 2.

The *strong* must sweetly, friendly, and brotherly converse with the *weake*, they must joyne him to them, that by their wise and gentle courses, they may winne him to the truth; they must not separate from them either in affection, or conversation.

Hence it may appeare, that the practice of our Brownists is clean contrary to the precept of Paul. They suppose themselves to be *strong*, and us to be *weake*; and because we presently receive not their conceits, they separate from us, as from *Heathens* and *Publicans*; for which, wee may justly suspect their charity: for if wee bee *weake*, here is Pauls direction how we are to be dealt withall before a separation; they must take us to them, beare with our infirmities, and teach us soundly from the Word.

But alas, they are *weake themselves*, I would they were not wayward. For even as a *stroward* or *fullen* child, it it may not have the will, refuseth the meate, and strikes the spoone out of the Nurses hand; so these, because they may not have their will, and their new devised and groundlesse discipline, they will have nothing; no preaching, no Sacraments, no spirituall communion with us.

If the *strong* must gently take the *weake* unto them, then the *weake* must be admonished not to be willfull, but docible and tractable.

What if thou hast spoken the word? stubbornly persist not theretore, in thy opinion, against Gods word. Many, doubtlesse, would

have long agoe submitted themselves in the Church of England, to orders enjoyned, had they not held the contrary; and now the Church must be troubled, lest they should bee thought to have erred.

O Germany! famous for the reformation of religion, how hast thou been torn with dissensions, wasted with miseries, plowed with the sword, and watered with blood, through the *weaknesse* of even Luther himselfe, who having once assumed it to *Carlostadius* for his credit may not publicly recant, and reverse his word.

Be not *stubborne* in thy *weaknesse*, and because Paul commands that thou must be gently used, account not thy *weaknesse* a vertue; for here is a secret reproofe of thee, as one observes, when thou art called *weake*. *Chrys. in loc.*

Charity must bee used toward thee, that thou maiest not forsake the faith; but discretion also, that thou maiest grow unto strength. We would wonder to see a child hang five or six, or ten yeeres at the breast. If thou wert *weake* foure or ten yeeres agoe, and yet art *weake*, surely there is some defect; either thou prayest not, or thou art *stubborne*, or proud, or there is some secret sinne that keeps thee from growing.

Disputations, not fit for *weake* Christians: Disputations are not to bee disallowed; for as the whetting of a knife forward and backward scoures it bright, and begets an edge; so truth is cleared and fortified by disputations; but it is not for the *weake* and unlearned to dispute. *1 Pe 4.*

The liberty that all sorts of men (and women also) take to dispute of curious points, and to question every thing, is a great hinderance to the peace of the Church. In Turkey it is deadly to question the generall received religion, whereby, in a liberty of all religions, they enjoy peace *invidenda, & nobis pudenda*, such a peace which wee may envy, and have just cause to bee ashamed of, as a learned man speaks.

Our Saviour oft disputed with the Scribes and Pharisees, but hee would not turn his Disciples to them; and Saint Paul, a great learned Apostle, disputed daily in the Schoole of Tyrannus. *1 Lips lib. ad. versus dialo. gism.*

It is not for simple men, and ignorant women, to dispute of points of religion, nor to enter combate with the cunning Brownists. It is not for every Protestant, no not for every Minister or Preacher to dispute with learned Jesuits, that have Schoole distinctions at their fingers ends, and travell in nothing else but controversies.

What if thou hast a good wit, and a great and strong apprehension, praise God for it, and so use it, that the Church may bee the better, nor the worse for thee.

I read of a Philosopher among the *Lacedemonians*, who boasted that hee could hold argument, and dispute of any position, true or false, a whole day: but the Magistrates considering that such a fellow might bee dangerous among the common people, to disturbe the peace of the state, banished him for it.

Children delight in knives, which will hurt them; and, for the most part, the *weakest* are busiest in questioning the laudable customes and orders of the Church.

Study rather to live well than to dispute; and when thou meetest with thy neighbour, spend thy time in conferring, not of controversies, or

N n of



of things which concerne thee not, or bee above thy capacity, but of obedience, repentance, mortification, preparation for death, and such like.

Verse 2. For one beleeves he may eat of all things, another, who is weak, eats herbes.

**I**N this verse begins the Explanation of the general precept; of which there are three parts. A direction to the strong and weak. A speciall debottation to the strong; and a repetition of the precept.

The Direction is from the beginning of this verse to the 13.

The Effect of it is, to remedy the offence between them, by teaching them how to carry themselves one toward another.

They were both faulty; but in this part principally the weak one is taxed. In the debottation, the strong.

In the Direction are two things. 1. The cause of their dissention, which was the diversity of their opinions in things indifferent. 2. The remedy, or direction it self.

Both these are propounded in two cases; the one of meats, the other of dayes. Of meats, in the 2, 3, and 4. Verses; of dayes in the rest.

In that of meats, wee have the case, and the remedy.

The case, verse 2. The remedy, verse 3, 4.

In the case are set down the parties dissenting, and their opinions concerning meats.

The parties, are the strong and the weak Christian.

The opinion of the strong, that he may eat of all things; the opinion of the weak, that hee ought not to eat of some meats.

One; that is the strong, who for the most part was a Gentile.

Beleeueth; it is not only his opinion, but his faith; that is, he certainly knowes, and is fully persuaded upon good ground.

Hee may eat of all things; hee hath liberty by Christ to eat of all things wholsome to mans body, without scruple or hurt to his Conscience.

But he that is weak; for the most part, the Jew weak in knowledge.

Eateth herbes; Nor, Let him eat herbes, as the vulgar Latine; upon which, the ordinary gloss makes Paul as a Physician directing dyet for the repressing of lust.

But eateth herbes, as being of opinion that some meats were unclean, and therefore not to bee eaten.

Some think that these weak ones are no flesh at all, but onely herbes; some, which is likelier, that when they could come by no meat but that which was forbidden by Moses, that then they chose to eat of herbes, which wee read not to bee forbidden.

They abstained not, as Pythagoreans, holding the passing of mens souls into beasts sometimes; of which opinion Herod smelt of, when hee thought that Christ had been Iohn; nor as Marcionites and Manichets, who held flesh to bee unlawfull, and to have come from an ill beginning; whom Augustine confutes in his Books against Faustus: but they abstained for the reverence of Moses law.

Some hold opinion, that the Fathers had no

liberty to eat flesh before the flood; and some, that no beast was actually carnivorous before that time: But it is manifest, that after the flood, liberty to eat of every moving thing that liveth was granted unto them.

Afterwards, when God chose the people of Israel to be a peculiar people to himselfe, he forbade them certaine beasts, and fowles, both for sacrifice, and (with certain fishes) for meat; of which, Lev. 11. Deut. 14.

There are foure reasons alleaged, why God forbade some fowles, beasts, and fishes to be eaten of the Jewes. First, to acknowledge Gods Dominion. Secondly, to inure them to obedience. Thirdly, to teach them to live holily, since their dyet must be so choice, much more must their lives. Fourthly, to distinguish them from other people, and that they might abhorre the fashions of the nations.

This difference of meats was taken away by Christ, and the liberty granted to Noah renewed; as appears in the New Testament.

But the Jew did not well understand that point, and so the Church of Rome, and others also, were exceedingly troubled.

In the Church of God upon earth, there are always some which thinke one thing, and some another. So was it in Pauls time at Rome, as appears in this place; and at Corinth what differences of opinions were about things offered to Idols, and some maine fundamentall points, as may appear in Pauls first Epistle to the Corinthians?

And after this, before two hundred yeeres were expired after the Incarnation of Christ, what variance in opinions concerning the time of keeping the feast of Easter was in the Church, with the Arrogancy of Victor Bishop of Rome about the same, Eusebius makes mention. It were infinite to reckon the sundry Opinions which have at all times been in the Church.

In Germany to this day, there is irreconcilable difference of Opinions concerning the presence of Christ in the Sacrament; and concerning the breaking of the bread, which is doubtlesse of the integrity of the Sacrament.

And at this very time, none can bee ignorant, of the difference of Opinions in the Low countries, about the Doctrine of Arminians, and in our owne Church about Church-Disciplines and Ceremonies; though through the great blessing of God, the vigilant care of our gracious Lord King Charles, and the worthy diligence of our Reverend Bishops, and other learned men, both these places are notably quiesced and established.

But thus it must be to the end, for Pauls reason, viz: That they which are approved may be made manifest.

Saint Paul attributes faith to the strong; hee takes it not away from the weak though he mention it not. There was faith in them, though joyned with ignorance and doubting: Not to beleeve and understand every thing inferreth not a nullity of faith.

Total ignorance and doubting destroyes faith, if it be not total, yet it manifesteth infirmity.

To deny a truth in things indifferent, breeds a tolerable error; in points necessarie, an intolerable: Obsolutely to defend an error in things indifferent, makes a man a Schismatick; and in points necessary and fundamentall, an Hereticke.

For

For every doubting or ignorance, say not, an Infidel; nor for every error, cry out an Heretick: Let us all resolve with the holy Father, *Errare potius, hereticus non ero*; I may erre, but I will bee no Heretick.

Such is the condition of the Church upon earth, that there will be alwayes some strong in the faith, and some weak in it. As among men, some are tall, some of low stature; some healthy, some sickly; as in our houses some are growing up, some are babes hanging on the breast, so is it in the Church, and will be to the end. For,

1. Some are more antient, some later in the faith.
2. Some have better capacity than others.
3. Some are more diligent to heare, read, pray, meditate, practise; and therefore though standing and capacity bee equall, yet the diligent outstrips the other.
4. God, in his wisdom, gives more talents unto one, than to another.

Art thou strong? be thankfull to God, it is his gift; bee not proud, despise not thine inferiours; thou wast a babe sometime, hadst lesse knowledge, lesse grace, yea, there was a time when thou wast out of Christ.

Art thou weak? take heed thy weaknesse continue not through thy negligence and default; pray for strength, and bee diligent in heaving the Word, as a new borne babe, desiring the sincere milke of the Word, that thou mayst grow thereby.

In these weak ones, as something is to bee discommended, so something is to bee commended.

Their weaknesse is a fault, and to bee discommended; but their care not to offend their consciences, is truly to bee praised: It is alwayes commendable, whether in weak or strong, rather to abridge our selves of our liberty, than to offend the conscience; and to be chosen, rather to be thought undiscereet than impious.

O that we had more care of our consciences; for if conscience be put away, shipwreck of faith will soon be made.

If these Jewes and weak Christians will rather live hardly, eating herbs, than defile their consciences; what shall become of them which daily defile themselves in things manifestly forbidden, wallowing in the mire of Drunkennesse, Whoredome, and other abominable sins.

Verse 3. Let not him that eateth, despise him that eateth not: and let not him which eateth not, judge him which eateth:—

The cause of the dissention between the believers at Rome, was their difference in Opinions, of which in the verse next before: Now in this verse is the remedy; For here Saint Paul interposeth himselfe, and directeth both parts how to carry themselves each to other in these things.

Here are two parts; 1. A Direction; 2. A Reason.

The Direction in the words set downe in the 3. verse.

As the parties are two-fold, so is the Direction, to the strong, to the weak; both tending to the same purpose, namely, to preserve peace and charity betwixt them; and to prevent separation.

The strong Christian contemned the weak for

his abstinence, as a phantasticall fellow and superstitious: his Direction is, not to despise the weak.

The weak Christian, which yet understood not the Doctrine of Christian liberty, judged and censured the strong, as profane, because hee made no difference of meats; his Direction is, not to judge the strong.

Both their Directions are Negative, as secretly finding fault with both sides, for their intemperate carriage one to another.

Despise; The Greeke word is full of sense; to esteeme a man to bee nullius pretii, to have no worth in him, to disdain, to vilifie, to nullifie a man, to set at naught, and safely to esteem of.

The Septuagint doe use the word in the Text, to render an Hebrew root, *Maas*, which signifies to reject, to disdain, to cast off, to contemn; as Psal. 53. 5. God hath despised the wicked; and Psal. 58. 7. Let them melt away as waters, or, let them come to nothing.

So also they render another root, *Bazab*, Esay 53. 3. Nibhzeeth, He is despised, meaning Christ; and Luke 23. 11. it is said, that Herod with his men of warre, set Christ at naught.

Judge; that is, condemne; the simple Verbe for the compound, which is not usuall with Saint Paul.

By these two words, despise and judge, it appears that they differed not onely in opinion, but also in affection.

For difference of opinion, and practice in things indifferent, there ought to be no breach of charity, or separation among Christians; Phil. 3. 15, 16. Let us therefore, as many as be perfect, be thus minded, and if in any thing yee bee otherwise minded, God shall reveale even this unto you. Nevertheless, whereto wee have already attained, let us walke by the same rule. Also all such places which command unity and charity.

But what are things indifferent?

Things are called indifferent two wayes, either as they are opposed to perfection of goodness, or to necessity.

For the first way, we say a thing is indifferent when it is in some degree good, but not so good but that it may be amended; so wee say of health, that we are indifferently well, when wee are able to walke abroad, but not without some weaknesse or paine.

This is not meant in this business, but the other, where indifferent is opposed to necessity, or to a necessary duty, namely, A thing that may be done, or left undone without any sinne.

Some things are commanded to bee done, some things are forbidden; some things are neither commanded, nor forbidden; These are indifferent.

The ground of this is, that howsoever the Law commands the reasonable creature to doe nothing but that which is good, and at all times, yet not to do every good thing at all times.

A man hath two suits of apparell, hee may indifferently weare which he pleaseth. A man hath meat set before him, hee may indifferently eat or abstaine; these, and the like, are indifferent; neither good nor bad in themselves, nor commanded nor forbidden.

For although every action, considered as clothed with its circumstances (as they say) proceeding from the reason of a reasonable creature, be

or good or evil, yet being considered *naked*, and in regard of the *substance* of the work, is not presently *necessary* to be done.

ταύτα ἴσχυον,  
ταύτα ὁ παῖς  
κεῖ ποιεῖ.  
Objec.

The things called *indifferent*, are also by the Ancient called things in our power and liberty; and, things lying in the midst, *between*, commanded and forbidden.

In the time of St. Paul, the *Jewish Ceremonies* were things *indifferent*, which might be *used* or *not used*, as they saw it tend to *Gods glory*, and the good of the Church; otherwise Paul would have written in another manner of strain. And this is profitable to know, for the understanding of the History of the *Acts*, where we shall finde Paul using *Circumcision*, making *vows*, and purifying himselfe, and yet writeth against *such things* in his *Epistles*.

Before the death of Christ, the use of such Ceremonies was *not indifferent*, but *necessary*, as being *commanded* of God.

Aug. Hieron.  
Ep. 19.

After the death of Christ, their use was *indifferent* for a time, I say, for a time, which Saint Augustine elegantly expresseth by a similitude; A mans friend dyes, he doth not so soone as the breath is out of his body take him by the heeles, and drag him out of the doores, and cast him upon the dunghill; but he keeps him a certaine time, wraps him in faire clothes, and so with honour accompanies him to the grave; So these Ceremonies were *alive* till Christ; when he dyed, they also gave up the ghost, and the *vaile* of the Temple rent in twaine; and because they had beene, given by *divine Ordinance*, of great use in Gods worship, they remained, for a time, *indifferent*; that so they might be laid down in an honourable manner.

This time was till the *Doctrine* of Christian liberty might be fully made knowne to the World, which could not be done on a suddaine; even as Acts of Parliament have a day set downe when they shall be in force, that so all the subjects of the Land may have time convenient to take knowledge of them.

Aquin in loc.

But now they are *not necessary*, nor *indifferent* to Jew or Gentile, but *absolutely forbidden*. After the passion of Christ, the Jewish Ceremonies were *mortuae*, saith a learned man, that is, *dead*; but after the *divulgation* of the Gospell, they became *mortificæ*, that is, *deadly*.

Paul found fault with Peter, and with the Galatians, for the use of legall Ceremonies; not simply because they used them, but because they taught and conceived a *necessity* of using them for justification and salvation.

Use. I.

From small beginnings great Schismes and mischiefs have grown. For a little *meat*, and for *dayes*, the Church of Rome was grievously distracted. Great contentions have been formerly between the *East* and *West* Churches for trifles: so in Germany, so in England. So of a little spark many times ariseth a great fire, and of the prick of a thorn, a deadly sore.

O how it grieves my soule to read our divisions about *black* and *white*, *sitting* and *kneeling*, and such like, to be cast in our teeth by the Papists; as an argument that we have not the truth on our side; and also that among Protestant Writers, when occasion is given them to speake of Schismes and *Disunion* for Discipline and Order, then that the Church of England should be brought upon the stage for an example,

If there be any love in us to the Church wherein we have been brought forth unto Christ, and nourished up in the faith, let us agree, embracing unity, let us all be of one opinion; but howsoever our opinions differ, yet let not our affections. Hierome and Augustine differed in opinion in some things, but neither did they trouble Church, nor break charity between themselves; but thought reverently one of another.

Here is our fault; we hate, despise, and condemne them who will not condescend to us in our singular opinions.

But Paul commands the strong not to despise the weak; This is indeed the fault of the strong, but they ought to instruct them rather.

He commands the weak also, not to censure the strong; this is the proper fault of the weak; to be forward in censuring, is not strength but weaknesse; not a gracious and wise, but an intemperate zeale; which censuring, and over-forward zeale, if it be taken from many who glory to be accounted Professors, there would nothing remaine to shew them religious.

It is a disgrace to our Church, that the plough and rock-staffs dare (and that without punishment) censure Magistrates, Ministers, this thing as *superfluous*, that as *Antichristian*, &c. prophane religion by their ignorant and sottish discourses.

Thus was it in Greece: but when? even a little before it came to ruine.

It wee wish the Churches safety, let us amend this, if we have been faulty; and also let us be careful to doe, as we love our owne safety; for many times, God suffers such rash censurers of orders established, to runne into divers pernicious errors, as a punishment of their rash judgment, as we have experience in our Brownists, who first censured, and then separated, wilfully cutting themselves from the Church of God: who, if they had obeyed Pauls precept, forbidding to judge any for things *indifferent*, they had never separated.

Wee must not judge or censure our brethren; but for what? for things *indifferent*; for these things, as for meat, for dayes, for apparell, in regard of the colour or fashion (if modest,) the Conscience of thy Brother is to be left free, and not to be troubled. But for Drunkennesse, Blasphemy, Whoredome, &c. we have warrant to censure men and women, and to trouble their Consciences, for the Spirit reproves the world of sinne.

A Conscience snorting in sinne, is to be rowsed and troubled, that it may come to repentance; for so long as it sleeps in sinne, it lies in death.

For peaceable living in a Church, the Doctrine of Christian liberty is to be made known; of the which afterwards, verse 20, 21.

Verse 3. ——— For God hath received him.

IN these words, and in the next verse, are two reasons to perswade to the Direction.

There is some question to which part this reason should serve; and who should be meant by him.

Him; that is, the weak one, say some; others by him understand the strong Christian.

Some make this argument to be on the behalfe of the weak, and the other of the strong; some

Objec.

Mort.

Lip. refert.  
lib. ad rom.  
Dialog. 1.  
ex Niph.  
hist. li. 6. c. 11.

17/2.

Justin.  
Artem.  
Ambrosius.  
Tertul.  
Cyprian.

1 Pet. 1. 4.

Ioh. 16. 8.

17/3.

Dist.



affirme contrarily; and some that both the reasons belong to both.

Crys. Theo.  
Mart & alii.

Doublelesse both the reasons are brought to the same thing, and rather in the behalfe of the strong Christian, who is the *Gentile*, against the *Jew*, than otherwise.

1. For first, it is most naturall and orderly, that him should bee preferred to the next before spoken of; *Let not him which eateth not, judge him that eats, for God hath received him.*

2. The Word *received*, properly belongs to the *Gentiles*, as it is an attribute to God; for the *Jewes* were received before, and thought more contemptuously of the *Gentiles*, and highly of themselves.

3. In the next verse, *who art thou that judgest?* to judge was the fault of the weak Christian.

Doth Paul then let the strong alone? No; but first he dealeth against the weak, because hee is most guilty. They both sinned in practise; but the weak in opinion also, maintaining an intolerable error, and they took offence at that which the strong lawfully might doe, and therefore were the cause of all the broyles.

Afterwards he deals against them both, ver. 10. and principally against the strong, ver. 13. and so to the end of the Chapter.

The weak then may not judge the strong for eating: The reason is taken from the dignity of the strong; *God hath received him.* Those whom God hath received, men may not censure as profane.

But God hath received the Gentile, called strong, by reason of his knowledge of Christian liberty. Therefore, &c.

In this argument are two things: The thing, to receive; and the persons receiving, *God received the strong.*

*God hath received him*; wee had the word before, verse 1. but as Gods love is greater than ours, so the sense of this word here is accordingly extended.

*Received*; that is, lovingly, to the good of the received, *ut finis esset*, that hee might be his owne; *ut membrum Christi esset*, that he might be a member of Christ; *ad gratiam*, to grace; *ad gratiam Evangelii*, to the grace of the Gospell. He suffered them not to remaine in their sinnes, but so received them, as to adopt them, that they might be partakers of the divine nature, as S. Peter speaketh.

It may bee noted, that whereas David saith, *Blessed is the man whom thou chusest, and causest to approach unto thee*, Psal. 65. 4. The Septuagints translate *ἐκλεκτός*, according to Pauls word here; which in Hebrew is *uthekareb*, of *kareb*: from which root comes *Korban*, an offering; and *Kereb*, bowels or inward parts, that are nearest and dearest to us; and so the meaning, that God doth so receive us Gentiles, as to esteeme us an acceptable oblation, even as his owne heart, or bowels.

There is a double receiving to the visible Church; to inward and invisible grace; to the means of the promise, and to their possession; here Paul speaks generally, presupposing both.

They are not rashly to be judged and condemned, whom God hath received to grace, Rom. 8. 33, 34. who shall lay any thing to the charge of Gods Elect? It is God that justifieth; who is he that condemneth?

Wee are to be admonished to beware of censuring our brethren for using their Christian liberty in app. r. l. 2, 3, &c. especially for their obedience to the Magistrates, and the Church, in such orders which in their conscience they know to be lawfull; for a man for such things to be condemned, as a time server, a man-pleaser, of no conscience, profane, &c. is most horrible.

This is to reproach Gods favourite; this is to condemne them whom God approveth, and hath received; yea, this is to reproach God himselfe for receiving such.

Nay; thou wilt say, I finde no fault with the Lord, and if I knew that God had received him, I would not judge him. Dost thou know the contrary? till then thou must in charity judge thy brother received of God; so doth Paul here, he saith, *God hath received him that eateth.* How did Paul know it? in charity he so judgeth: Bee thou in like manner, charitable toward thy brethren, toward thy teachers, and give them not profane, unconscionable, damned censures, for every fancy of thine owne brain.

When thou seest a man enlightened with the knowledge of God, *satis testimonium habes*, saith one, thou hast testimony sufficient, that God hath received him.

Things censured, are either words and deeds, or opinions.

If it be doubtfull whether a thing were spoken or done, or no; or being certaine to be done, whether well or ill; in charity take things at the fairest, and judge the best. There is a notable instance hereof in Deuteronomy; *If a man lie with a maid betrothed to a husband, in the towne, she also shall die, because she cryed not out when violence was offered to her; but if it be in the fields, then the man only shall die, for the Damself cryed, and there was none to save her.* How did they know she cryed? In charity it is so to be supposed, and the best to be judged in a thing doubtfull.

If the thing bee certainly spoken or done, and good, commend it; If evil, judge the fact, but not the person. Be not, saith Bernard, either a busy and curious examiaer, or a rash judge of another mans conversation. If any thing bee ill done, excuse the intention, seeing thou canst not the fact, *Put a ignorantiam*, thinke it might bee ignorance, chance, or some grievous temptation.

In matter of opinion, if it bee controverted, and uncertaine whether an error or no, suspend thy judgement till thou know more certainty, and leave thy brother to his Conscience, and Christian liberty; and so much the more, if hee bee more learned than thy selfe; why shouldest thou not thinke that hee may see as much as thy selfe into that which is in question.

If it be certaine that the opinion bee erroneous; yet thy brother is not presently to bee cast away; wilt thou be more just than God? We are men, and therefore may, yea, must erre, as said a witty man.

And hence the Lutherans are to bee reproved, who condemne us for our opinions, about the Sacrament, thinking we erre, when a man may bee a Christian without the Sacrament, but not without charity: So the Brownists, and other among us who judge us, though unjustly, in matters of discipline, when a true Church may bee without the same which they devise.

We

Augustinus.  
Ambrosius.  
Tertullianus.  
Cyprianus.

1 Pet. 2. 4.

Dist.

\* Ego non labi  
& errare non  
posse solum fa-  
teor, sed debere  
Lip. mentis ad  
Lect. in lib. po-  
litic.

Wee all erre, if thy brother be otherwise faithfully, and conscionable, it is cruell uncharitable-nesse to condemne him for his opinion of things indifferent, as the lawfulness of a garment, or gesture, though he should erre.

Aug. Vincen-  
tio contra Do-  
nat. & Regat.  
de vi corrig.  
Haret. Epist.  
48.

Saint Augustine is a sweet example of Charity this way: when the Donatists objected for themselves the opinion of Cyprian concerning rebaptization; Saint Austin answers for him; that either hee did not, in every respect, hold it as the Donatists alleged him; or if hee did, that afterward hee retracted it; or that, *hunc quasi novum candidissimū pectoris cooperuit ubere Charitatis*, hee covered this blemish of his most faire brest, with the brest of charity; while hee did maintaine the unity of the Church, and firmly retain the bond of peace.

Use 2.

Gods receiving should be a Protection against unjust taxing and censuring: But yet men will censure such; what then is to be done? Comfort thy selfe that God hath received thee. If *non* God, *non* thy conscience condemne thee, esteeme the perverse censures of captious controulers no more than the barking of dogs against the Moon. What if men prayle, if God dispraise? and contrarily; Feare not, saith the Lord, the reproach of men, neither be afraid of their revilings.

Esa. 51.7.

Yet this is our great fault, to esteeme the praise or dispraise of men, yea, of the multitude, more than of the Magistrate, or of God himselfe; which hath deprived the Church of England of many an able Teacher.

Let us put a case. The Magistrate, and the Church command certaine orders for comeliness in the service of God; the Minister knowes that he may lawfully use them. If he refuse to use them, the people will praise him; if hee use them, they will dispraise him.

What shall hee doe? In any case let him obey, but if he doe not obey, the people will commend him. But what is that to the cause, or to his conscience; Can they discharge a man before the Iudgement seat of God, for not obeying the Church and Magistrate.

\* Sicut in memo-  
riis quibus ap-  
plaudant, nihil  
tamen illi crimi-  
nis agnoscunt de  
superiorum senti-  
entia different.  
Immo si An-  
gelorum thesa-  
urum, &c.  
Chrysost. hom.  
17. in Rom. in  
Moral.

Regard not the playes of the multitude, though there were ten thousand of them, no more than thou wouldst the chattering of Pyes, saith an ancient Father\*: nay, the commendation of Angels is too infirme to rest upon; but if God, the Church, and thine own conscience approve thee, rejoyce.

Use 3.  
Psal. 128.

Great is the dignity of a believer, he is received of God; Gods people are a people, *Prope, near unto him*, even neare unto his heart.

Woe bee then to the wicked, for they are rejected; If thou beest a drunkard, a blasphemous, &c. and repentest not, God will never receive thee; and not being received, thou art left to thy selfe, to the Devill; barred from Paradise, and from the entrance into glory.

Ver. 4. *who art thou that judgest another mans servant?*—

In this verse is the second Reason, bred out of the former: If the Gentiles bee Gods favorites, and received into his family, what have we to doe to judge them.

Here we have the Argument, and the Amplification.

The Argument is taken from the common

right, or equity; which is, that every man hath the rule and ordering of his owne family; and that none ought to bee so polypragmaticall, as to judge other mens servants.

Hee which arrogateth right over other mens servants, is unjust:

But he that judgeth another mans servant, arrogateth to himselfe such right.

Therefore he is unjust.

The strong Christian is Gods servant, who hath received him.

The Amplification is double: 1. from the manner of setting downe the Argument: 2. from an Occupation, in the rest of the words of this verse.

In setting downe the Argument, the Apostle useth an Objuratory Apostrophe to the weak one; *who art thou which judgest, &c.*

He doth more grievously tax the weak ones, *ne sui blandiantur*, saith one, lest they should flatter themselves. Thus severity was necessary that they might understand they were in an error.

*who art thou?* as if hee had said: *Thou? who art thou? art not thou weak?* and so much the weaker, that being weak, thou presumest to judge the strong; why dost not keepe thy selfe with in thy compass? Consider what thou art, and bee not so rash. The like speech, Rom. 9.20.

*which judgest;* that is, condemnest: as before.

Another mans servant; The word is not *dominus* but *dominus*, which significeth a domesticall servant, which alwaies waiteth upon his Master in such services as are nearest to his person.

The Gentile is taken into Gods family, not as a slave, but as a free servant; and therefore such, in old time, were called *familiares*, noting their liberty: and indeed, Gods service is perfect freedom.

The Gentiles are received into Gods family with the Jewes, not to bee their underlings, but their fellow servants, enjoying all the priviledges of the house, as well as themselves.

He saith not, *who art thou which givest good counsell*, but *judgest*; not thine owne servant, for that is lawfull; but *another*, this is unlawfull.

It is against right, that one Christian should judge another; Mat. 7.1,2. Judge not, that ye be not judged; For with what judgement yee judge, ye shall be judged, &c. Jam. 4.11,12. Hee that judgeth his brother, judgeth the Law; but if thou judge the Law, thou art not a doer of the Law, but a Judge. There is one Lawgiver, who is able to save, and to destroy; *who art thou which judgest another?*

Doct.

It is a great sinne for a weak Christian to judge another for matters indifferent; it can bee no small offence, as appears by Pauls manner of speaking, *who art thou, &c.* hee speaketh with much indignation and heat: No Apostle so full of bowels, so pittifull and tender towards the weak, as Paul, yet if they fall to censuring and judging, he cannot forbear; but takes them up as short as he did the caviller at Gods predestination, Cap. 9. 20. So that as the fault is great, so weak Christians are not to be soothed herein, but severely and with some acrimony to bee reproved that they may amend.

Julian the Apostata, taxed Christianity, as if it rooke away Magistracy, from this and the like places: So the Anabaptists also from such places

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conclude, that it is not lawfull for a Christian to be a Magistrate, because hee is forbidden to judge.

But they take things which are spoken *secundum quid*, after a sort, as if they had been spoken simply.

Neither is Judgement forbidden to Magistrates, but to private men; nor all Judgement to private men, but rash.

Judgement may be either of Persons, or their deeds.

In persons; their present or their future estate to be considered. To judge finally of mens future estate meddle not; for God may call thy neighbour as he hath called thee.

For his present estate; If I see a man walke in drunkennesse, common swearing, whoredome, &c. I may judge him to bee a wicked man in this estate, and that hee shall be damned if hee repent not; I may judge the tree by the fruit; and this is not rash judgement, because it is not mine, but the judgement of the word of God.

Deeds are either good, or bad, or indifferent, or doubtfull. Of good and bad deeds, there ought to be judgement in the Common-wealth, Church, private Family.

And that censure should passe upon mens virtues, arts, faculties, offices, religion, words, deeds, gestures, and whole behaviour, is of singular use.

Most well governed States have had Officers for that purpose: The Grecians had such, whom they called *Nomophylaxes*, Law-keepers; The Egyptians had their *Nomusphy*, Presidenes of the Law; The Romans had their Censors, censurers of manners, who examined and punished all disorders; If a man tilled not his land, dressed not his Vine; If a Knight kept not his horse serviceable, &c.

It were to bee wished that we had such Officers created among us, or that such Officers as we have already, would more carefully see to their Offices.

We ought to commend good deeds, and to reprove bad; to call a mattock a mattock, with Alexander's Soldiers, we need not feare.

Burthens doubtfull and indifferent are to bee free from our censure; Charity authorizeth thee from the first; and Christian liberty thy neighbour from the second; and in these hath the Apostles oburgation place; *who art thou that judgest such things?*

A beleever is Gods servant; To bee a servant seems to imply some baseness, but indeed there is nothing more honourable than to bee Gods servant; A mortall Kings servant is honoured, much more is Gods:

David gloried in that title, and so did the Apostles; Paul a servant, Peter a servant, James a servant of God, as may be seen in their Epistles. Iustinian the Emperour, being the greatest and first on earth, yet was wont to stile himselfe in his Letters thus, *Vltimus Dei servus*, the lowest or last servant of God.

Thou wert the slave of Satan; thou art now by faith become the servant of God; Thou hast a good Master, be thou a good servant, heare his Word, attend upon him, obey him, and that cheerfully in this honour, who didst cheerfully obey Satan in that baseness.

We cannot adde to the honour of our Master; let us nor dishonour him, by causing his Gospel to bee ill spoken of by our lewd Conversation.

Wee are fellow servants, serving one Master; Vse 4. let us not judge one another; but referre all judgement to the Master; let us live in unity and peace.

No man will endure a finde-fault in his house, much lesse will God: Thou art but a servant, and, it may be, a weake one; the Masters house is not to be ordered by thy will, but by the Masters; If he blame not things done, why shouldst thou? If the Master give mee liberty, why shouldst thou restraints?

If thou wilt be judging and censuring, shake thine owne boosome; look to thy owne servants; look to, and judge thy selfe.

Judas judged the waste, but not his owne covetousnesse; the Pharisees judged their neighbours motives, but not their owne beames: First, judge thy selfe, and then either thou wilt have no leisure, or bee the fitter to judge thy neighbour.

Why beholdest thou the mote in thy brothers eye, and considerest not the beam in thine owne eye? Mar. 7.3,4,5. Thou Hypocrite, first cast out the beam out of thine owne eye, &c.

Heare O thou that judgest, and consider strange things:

It is strange that thou shouldst have a beam in thine eye.

It is strange, that a mote should hurt thy neighbours eye, and not a beam thine owne.

Allo strange, that having a beam in thine owne eye, thou shouldst discern the mote in thy neighbours eye: But indeed, onely such doe spie motives; for hee that hath not a beam in his eye, hath charity there, and charity covereth a multitude of finnes.

The eye seeth not it selfe, but the eye of a righteous man being cured, seeth and considereth himselfe more than others.

A just man is the severest Iudge of himselfe.

Pray for thy brother, Iudge thy selfe.

Verse 4. — To his owne Master hee standeth or falleth; yea, he shall bee holden up, For God is able to make him stand.

IN these words is the second Amplification of the second Argument; and it is the preventing of an Objection, which weak Christians might, or did make, in defence of their judging their Brethren.

For this is our corruption, that though we be weak, yet wee are loth to be so accounted, thinking it a discredit to acknowledge that we have erred, though by our errors the whole Church be troubled; when as the most glorious victory, in this kinde, is, to suffer our selves to bee overcome of the Truth.

In this occupation, are, the Objection, the Answer.

The Objection not set down, but understood, and easily gathered.

The weak Christian would justifie his censuring of the strong, from the benefit of his brother; thus;

It is profitable for my brother, that his fault should



should be corrected, and taken away; and it is for his advantage to stand, and not to fall: Therefore, &c.

To this, *Paul* answereth; of which answer there are two parts; a Concession, and a Correction.

The Concession gathered, as if he should say, I confesse it is a great blessing for a servant to stand, and not to fall.

The Correction plainly set downe; but *hee* standeth or falleth, not to thee, but to his own Master: Thou hast nothing to do with it, look thou to thine own standing; Art thou more carefull of his standing than his Master.

*Servus est veluti pars domini sui, sed à corpore separata*: The servant is a part of his master; it is his part to over-see him, and to judge as he pleaseth.

To stand or fall, is to do well, or otherwise; to stand or fall to his Master, is to please or displease; To the Master belongeth either the advantage or the damage of that which the servant doth.

To his own Master; *et idcirco*, to his proper Master, not only as opposed to one who is not his Master, but to note also that God is properly our Master, by Creation, Preservation, Redemption.

Now this Answer is amplified in the words following;

Yea, he shall be holden up, For God is able to make him stand.

These words are a Correction of the falling mentioned; He falleth by his own Master.

As if he should say, Did I say, he falleth? Nay, he shall be holden up, For God is able, &c.

In which words is an Affirmation; He shall be holden up; and a Confirmation from the power of God; God is able to make him stand.

The Jew seeing the Gentile use his Christian liberty in meats and days, judged him prophane, and began to fear his Apostasie; Now the Apostle saith, he shall be established even herein; For God is able to do it.

Yea, Able; but *à posse ad esse*, is no sound Collection; yes, if we be certain of Gods will withall; which here appeareth, for God hath received him.

In all promises and threatnings, the will of God is to be supposed; as if I say to a penitent sinner, Thou shalt be forgiven, for God is able to forgive thee; or if I say to a Drunkard, if thou repent not, thou shalt be damned, for God is able to damn thee; the Consequence holdeth, because God hath revealed his will in these things.

But if I say, God can make many worlds, therefore there are many; or God can transubstantiate the Bread in the Lords Supper, and turn it into the very flesh of Christ, really and corporally, therefore it is so turned; this holdeth not, because God hath no where revealed that so he will do.

He shall be established, for God is able, &c. not that every one which is called, and understandeth the Doctrine of Christian liberty, shall be saved, but it is spoken, either in regard of the Gentiles in generall, or only of the predestinate, or, not of that which God will do, but of that which we are to hope, and pray for in every singular, whom we see to have received the beginnings of

grace; or not of finall perseverance, but of standing in some particular thing.

The censure and judgement of mens deeds and behaviour, pertaineth to God; This is proved by the two parables, *Mat. 18. 23.* and *Mat. 25. 19.* where the King or Lord is brought in, taking account of his servants; for as it appeareth in that of the Talents, the diligence or negligence of the servants, is to the Masters either benefit or loss.

This Doctrine taketh not away charitable reproof of my Brother, if he offend, doing that which is evidently contrary to Gods word; but it taketh away rash judgement concerning things indifferent, which are not commanded or forbidden in Gods word.

Condemn no man for the lawfull use of things indifferent, for such shall be stablished; but rather judge charitably: if thou seest thy Brother standing, with his establishing; if falling, pray for him, and despair not of his rising again; considering not his Humane condition, but the Divine vertue.

It was an excellent speech of Mr *Calvin*, *Semper bene speremus de eo in quo cernimus aliquid Dei*; Let us always hope well of him, in whom we see any grace of God, though the least tokens of Adoption; it is our fault to require that every man by and by should be as *Paul*, or *Abraham*; but God accepteth of the least grace, if it be in truth; let us therefore be charitable.

Our deeds belong to God, not that he receiveth either profit or damage by them, but our selves.

Not as we are benefited or hindered by our Servants, so is God by us; godliness is gratefull to him, but not profitable; as on the contrary, sin is hateful, but not hurtfull to him.

*Ille servitute nostra non indiget, nos vero dominatione illius indigemus*, Saith Saint *Augustine*, we need such a Master, he needeth not such servants. To this purpose also *Irenaeus* in a certain chapter, shewing that God commandeth that we should love him, not that he wanteth our love, *sed homines deest gloria Dei*, &c. but we want his glory, which we by no means can be partakers of, but by loving and obeying him; and a little after, that God commanded Sacrifices, not for his gain, but to honour us, and to have occasion to bestow his benefits upon us.

So *Eliphaz* to *Iob*; Can a man be profitable to God, as he that is wise may be profitable to himself? Is it any pleasure to the Almighty, that thou art righteous? or gain to him, that thou makest thy ways perfect?

And thus *Elihu* also to him; If thou sinnest, what dost thou against him? &c. If thou be righteous, what givest thou him? &c. Thy wickedness may hurt a man as thou art, &c. but not God.

If thou dost well, God will bless thee; if ill, he will slay thee, not as a King doth a Traytor, because he feareth him, but to manifest his justice.

Do well, because God acknowledgeth it; Do not ill, because thou fallest to God.

Remember, thou wretch, when thou art drunk, blasphemest, &c. to whom thou fallest; even to thine own Master, to whom thou art bound a thousand waies; to such a Master, as is able to kill body and soul, and throw them into hell; to such an one, as hath, and is ready to offer grace if thou repentest, seeking thy good thereby, not his own.

Deff.

Vse 1.

Vse 4.

Calvinus.

Vse 2.

Plat. in Ep.

thyphorus.

et dicitur.

et dicitur.

Aug. de Gra.

ad lit. l. 8. c. 10.

Irenaeus ad.

Heresi. l. 4.

cap. 31.

Ibid. cap. 32.

Epist. 4. Epist.

p. 6.

This was

preached a

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Epist. 4. Epist.

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*Phil. 5:4.* O how this wounded Davids heart, when hee fell, he fell to God; Against thee, thee only have I sinned, &c. So this broke the Prodigals heart, it was his Father whom he had offended.

Wee have a Lord, who standeth not for a cypher, but who will call us to account.

Let us 'o live, as remembring we must give up an account, and that to God.

*1<sup>st</sup> 3<sup>d</sup>* Here is comfort; he that standeth, shall be established: To him that hath, shall be given.

We have a loving and bountifull Master, who is able and willing to promote us in the grace he hath bestowed.

Hee is not so able, but wee stand in as much need; wee are weak, wee cannot beare a crosse word, every little temptation foyleth us; pray to him who is able, and hath promised; He is able to keepe that which thou hast committed unto him unto that day.

*1<sup>st</sup> Tim. 1:12.*

*1<sup>st</sup> 4<sup>th</sup>* God is onely able to make us stand, without whom we have no more power, than an infant of a day old.

Man falleth by his owne will and weakenesse, but he standeth by the will and power of God.

If God forsake, they which stand must fall, and they which fall must perish for ever.

If Christ had not held Peter, he had sunk to the bottome; and if God had not raised David, hee had laine in his sin to this day.

*1<sup>st</sup> Cor. 10:12.*

Let him that thinketh hee standeth, take heed lest he fall.

It is fearefull to bee without grace, but to fall from grace much more.

What is then to be done? Pray, hear the Word, come to the Lords table and receive his holy supper; for this especially was instituted for our establishing and confirmation.

If thou comest to the holy Communion with faith and repentance, thou shalt receive strength against Satan, against sinne, against thy corruptions.

*This was preached a few daies before a Communion.*

Feelest thou thy selfe weak? come that thou maiest be strengthened, Art thou afraid of persecution? consider, *Tecalicem sanguinis Christi bibere, ut possis & ipse propter Christum sanguinem fundere*, That thou drinkest of the Chalice of Christs blood, that thou thy selfe mightest be able to shed thy blood for Christ, saith Cyprian.

*Ep. 14. Epist. 6.*

Wouldst thou that the Devill should be more afraid of thee, than thou of him? Come to that holy Sacrament in faith and repentance, and it shall so come to passe; For, *Quasi leones ignem spirantes ab illa mensa recedimus Daemonibus terribiles*; As Lyons breathing fire, wee goe from that Table, terrible even to the Devils themselves, saith Chrysostome.

*Chrysostom. 6. 1. 1<sup>st</sup> 4. Epist. 11<sup>th</sup>.*

If the woman which touched the hem of Christs garment, was made whole of her infirmity, much more they which touch, and eat the very body of Christ by faith, shall bee confirmed in spirituall health.

*Mat. 23.*

Ver. 5. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully perswaded in his own mind.

Here is the second instance of Dayes; where we have the Cause and the Remedy, or Direction.

In the case we have two things: First, what daies are meant. Second, what was the opinion

of each part, concerning such daies.

Concerning the first; neither is here meant an observation of fasting daies appointed by the Church.

Nor the Civill difference of daies, when some are set apart, for reading, proceeding in Law, &c.

Nor Naturall, observed by the husbandman, for plowing, and sowing his corne, planting, grafting.

Nor Medicall, for opening a veine, purging, &c.

Nor Astrologically, whereby some are feigned to be good and fortunate, some to be evill and unfortunate.

But such an Observation is here meant, whose end is reputed to bee the worship of God; yea, where the very observation of the Day is so esteemed.

For the second, some have applyed the first point of the case to the strong, understanding it of our Sabbath, the proper feast of Christians; One man, that is, say they, the strong, esteemeth the Lords day to be precisely kept above others. Others apply the same to the weak, concluding therefrom the abrogation of the Sabbath.

But the first, to esteeme one day above another, is the opinion of the weak one, and to esteeme every day alike, the opinion of the strong. And the daies here spoken of, are the Jewish ceremonial holy daies, appointed to be kept over and above the Sabbath, prescribed in the fourth Commandment.

Now the Jewes being trained up in the observation of such solemn feasts, ordained of God, thought reverently and holily of them; nor understanding that they were as shadows now abrogated; and therefore they censured all them which did not observe them.

But on the other side, the strong Christian knowing that such differences had an end in Christ, for observation of them, despised the Jewes.

The Ebionites both observed the Jewish holy daies, and our Sunday, so also doe the Aethiopian at this day. *Euseb. hist. eccl. 1. 3. c. 24.*

The same Doctrine ariseth from hence, which we had, ver. 2.

The direction followes, which is double: First, how each of them should carry themselvew toward themselves in particular. Secondly, how each to other.

The first is in these words; Let every man bee fully perswaded in his owne minde, which is a caution to each severally, wherein wee have the Thing, full perswasion; amplified, by the subject, in his owne minde. The Persons, every one.

Be fully perswaded in his owne minde: The vulgar reads it, abound in his owne sense; which a Libertine might lay hold on, to be of any, or no religion. But neither are the words so rendred, nor the sense: To abound in ones owne sense, is the part of one addicted to his owne conceit, or much affected to an unlimited liberty. We may not abound in a false sense; it is not to be permitted in points of doctrine; though in things indifferent some such thing bee implied in the next verse.

To be fully perswaded, is by good arguments out of the word to be assured, that that which we doe, is neither displeasing to God, nor contrary to his Word: It is not enough if the conscience do

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not check us, but the conscience must bee certainly grounded and informed by the Word, that a man may be able to say, as verſe 14. *I know and am perſwaded by the Lord Jeſus.* This is the plethory or full perſwaſion hee ſpeaketh of; not *I thinke*, but *I know*, upon certain and infallible arguments.

In his owne minde; not to walke by another mans conceit, but himſelfe to underſtand what he doth.

Let every man be fully perſwaded; the ſtrong, and the weak.

But how can there be a warrantable perſwaſion in both, that they pleaſe God, when their opinions are contrary?

In things commanded and forbidden, both cannot have ſuch perſwaſion; but in things indifferent they may.

And yet the Apoſtle ſaith not thus, as though the weak had a warrantable perſwaſion of his curſes, but that he might have it.

*Doctr.* A Chriſtian ought to be able to warrant his opinion and particular actions by the word, *Eſa. 8. 20. To the Law, and to the Teſtimony*, if they ſpeak not according to this word, it is becauſe there is no light in them. *Rom. 14. 23, Whatſoever is not of faith, is ſinne.*

*Uſe 1.* Be fully perſwaded in his owne minde. Then good meanings, if groundleſſe, will not ſerve the turne; nor the implicit, & colliar-like faith of the Papiſts, which beleeveth as the Church beleeveth, nor knowing what the Church beleeveth.

In things indifferent, a man muſt have full perſwaſion, much more in the point of his juſtification before God.

*Uſe 2.* To the welfare of a good conscience, a full perſwaſion is neceſſary from the word, about our doing, or leaving undone things indifferent.

Indeed herein differ things neceſſary from thoſe of a middle nature; thoſe are mentioned in the Word, by Precept or prohibition, theſe are not.

For theſe, it is enough to faith, if they bee not forbidden, for then they are not reprov'd.

For the underſtanding of the ſimple; A thing is lawfull: where the Word hath determined the manner, and the circumſtances, there it is lawfull for a Chriſtian man to doe, and for the Magiſtrate to command that, which agrees with nature and reaſon, ſo that it contrary not the generall rules of that thing in the Word: But where the Word hath determined, there only ſuch determinations are lawfull.

For inſtance; It is lawfull to weare apparell; now for the ſuffe, the colour, the faſhion, becauſe they are not determined in the Word, a man hath liberty to uſe any hee likes, ſo bee, they agree with the generall rules of apparell in the Word: Alſo the Magiſtrate hath power to preſcribe lawes for apparell, and then the uſe of our liberty is reſtrained and limited thereby.

So prayer is lawfull, nay, commanded; but in as much as the Scriptures determine not, whether on a book, or preſently conceived, a Chriſtian hath liberty, and the Magiſtrate authority.

So in geſtures; wee are commanded by our Saviour to receive the Holy Sacrament; now becauſe our Saviour hath not determined the geſture, ſitting, or kneeling, the Chriſtian hath liberty, and the Magiſtrate authority; who, if he determine the geſture, the uſe of a mans liberty is alſo thereby determined.

So in all other indifferent things, Civill or Eccleſiaſtical; and then are ſuch our actions according to the Scriptures, when they are not determined by the Scriptures, as aforeſaid.

Whereas therefore many will ſay, where doe you read kneeling at the Communion, or the Surplice, &c. commanded in the Bible, it is no good reaſoning.

In matters of faith, and of the ſubſtance of Gods worſhip, it iſtrue which Tertullian ſaith, *Negat Scriptura quod non notat*; The Scripture denies that which it noteth not; and it followes well, to ſay, The Scripture mentioneth it not, therefore it is not a matter of Faith. But in matters of fact not ſo. It is not mentioned, therefore it was not done, it followes not. Or, from a denyall of fact, to a denyall of right; As, Paul lead not about a ſiſter, a wife, as did other Apoſtles; therefore it was unlawfull for him ſo to to have done, it followes not; He took no maintenance of the Corinthians, therefore he had no right ſo to have done, it is no good conſequence.

Wiſely apply this to all other things Eccleſiaſtical and Civill of this kind, the ignorance whereof hath much troubled the mindes of many people.

Know alſo that the ſcope of the word, is not to ſet downe all particulars, in things Civill or Eccleſiaſtical; but onely the generall rules of ſuch things; The principall office of the Goſpell being to declare the way of juſtification in the ſight of God, by Jeſus Chriſt.

It is moſt found which Tertullian affirms about things of this nature: *Conſuetudo in civilibus rebus, pro lege ſuſcipitur, cum deſicit lex, nec diſfert, Scriptura an ratione conſiſtat, quando & legem ratio commendat.* Pourd ſi lex ratione conſtat, lex eſt omne jam quod ratione conſiſterit; That is, Cuſtome in civil things, is taken for law, where law failes; neither ſkills it whether a thing (of ſuch nature, viz. indifferent, for he ſpeaks of ſuch things) conſiſt by Scripture or by reaſon, in as much as the Law is grounded upon reaſon: If the Law conſiſt of reaſon, then whatſoever ſo doth, is Law.

He that denies theſe things, can never have a quiet conscience in that which he doth, becauſe the Scripture mentioneth not infinite particulars of our life, and many profitable things have been ſince invented, and therefore could not be mentioned in the Bible.

See that thou be able to juſtifie thy actions, thy opinions. It ſhewes but ſmall reverence to the Word, when we are ſo ready to hold every thing that comes into our head, and to ſtrive with others, and preſently to condemne them.

What warrant hath the uncleane perſon for his uncleannesse? the drunkard for his drunkenneſſe? No warrant to do them, but proove enough, that they which doe ſuch things, ſhall be damned, if they repent not.

Let every man bee fully perſwaded in his owne mind. Be careful for thy ſelfe, look to thy own conscience, let other men alone. Let it not trouble thee that another man doth thus or thus, but look thou that thy conscience be well grounded upon the Word; Other mens opinions or doings are not to be the rule of thy walking.

Be certaine, if thou deſireſt a quiet conscience; to doubt of a thing, and yet to do it, is a great ſin againſt the firſt Commandement; for it takes away Fear and Faith.

Fear,



*Fear*; For if thou thinkest, it may be, to doe this will please God, it may bee, it will displease him; do it not: If thou dost, thou art an open contemner of God; whom if thou hadst feared, thou wouldest have abstained.

*Faith*; Hee that doubteth whether hee please God, beleeveth not that God heares him; therefore he hateth God, and by little and little falls into despair.

Who shall excuse them whom their own consciences do accuse? Save thy conscience: To dye in the peace of a good conscience, is an unspeakable good happinesse.

Ver. 6. *Hee that regardeth a day, regardeth it unto the Lord; and hee that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for hee giveth God thanks; and hee that eateth not, to the Lord he eateth not, and giveth God thanks.*

**I**N these words begins the Direction, how they should carry themselves each to other.

To omit many coasted expositions; M. Calvin takes these words as a precept, or exhortation, rather than an affirmation, and to this *Pavens* seems also to incline; but the reason alleged of *Thanks*, noteth a thing done, not a precept of a thing to be done.

Here therefore, I take it, the direction vers. 3. and repeated vers. 30. is to be understood; and here a reason thereof brought from the end, which both the strong and weak propound to themselves in their different courses, which is the glory of God, and the pleasing of him, which reason, both the instances being here brought, may be thus formed:

Hee that doth that which he doth, to the Lord, is not his brother to be dispised or judged.

But he that eateth, or eateth not, observeth a day, or observeth not, doth it to the Lord:

Therefore, &c.

To doe a thing, or not to doe a thing to the Lord; is so to doe, or not, to the honour of God; or because you are perswaded, that such doing, or not doing, pleaseth God, or at least displeaseth him not.

The strong put no difference in meats, or daies, because hee knew that God would no longer be worshipped by such ordinances, and that his Christian liberty was not displeasing to God.

The weak made difference, because he thought his conscience was still bound by the law, and that such observations pleased God.

The weak erred; not of malice, but of ignorance and infirmity; his observation of such things was lawfull at that time, but not his opinion. His opinion was superstitious, condemned under the name of *weaknesse*. Now that hee which is holden in such superstition, dare not violate the solemnity of the day, this pleaseth God, because he dares not doe against his conscience.

That both parties respect the glory of God in those things, is proved by the signe, which is *Thanksgiving*.

The summe is, that the Apostle would have them cease from despising and judging one another for meats, or daies; seeing neither part doth any thing out of any contempt of God, but to please him; they should therefore friendly

take and construe one anothers doings.

*In things indifferent (in all things) wee are to propound to our selves to glorifie God.* 1 Cor. 10. 31. *Whether ye eate or drinke, or whatsoever you doe, doe all to the glory of God.* Col. 3. 17. *Whatsoever yee do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, and the Father by him.*

*Cautions*, for the meaning of this verse.

1. It favours not *Academicks* that wee should question every thing, for in the verse before, he required full perswasion.

2. Nor *will-worship*, for he speaketh not of our inventions, but of things commanded of old.

3. Neither doth hee commend the opinion of the weak, but would not have him dispised for his fact. His opinion was intolerable, because hee put religion in such things: his fact or practice tolerable, because he obeyed conscience.

4. Neither is every thing that is pretended to be done to the Lord, a good worke; nor doth giving of thanks prove a thing to be done to the glory of God. For the Jewes, when they set up the golden Calfe, proclaimed a feast to the Lord; and if a thiefe should give God thanks that hee met with a rich booty, he should doe no other but blaspheme.

Therefore it is to bee remembered, that Saint Paul here speaketh of a right intention: and only of things indifferent, not in their nature onely, but also so left to us in regard of their use.

Out of this verse, and the former; it is lawfull for Christians in the time of the New Testament, to observe holy daies beside the Sabbath day.

It is lawfull: such indeed are neither commanded nor forbidden, therefore their appointment and observation is indifferent, and so the Church hath power, and the Christian Magistrate, to constitute them as things serving to the promoting of the worship of God; as that there might be assembling together, for the reading of holy Scripture, for prayer, and preaching of the Word.

No man will deny but that it is convenient to celebrate the memoriall of the Passion and Resurrection of our Saviour, on some particular day. But if every man should choose his owne time, there would be confusion: Therefore, for order in the Church, and for divers benefits accruing thereby, it is very fit that there should be some Holy daies appointed to be observed besides the Sabbath.

1. Hereby our selves, our servants, our cattell have rest, which is one of the ends of the Sabbath: The Jewes had need of such addition of daies of rest, and therefore God instituted divers holy daies, and so have we need also.

2. Faith and good manners are furthered hereby; whatsoever is not contrary to faith and good manners, may be done, saith Saint Augustine, but hereby they are builded up, by publike prayers, reading, and preaching of the Word.

3. Hereby the love and joy of Christians is encreased, through their mutuall beholding one another, as Hierome affirmeth.

4. The poore have the more time to be instructed in Religion.

5. Hereby the principall satisfactions of God, and benefits which he hath bestowed upon us, also the holy vertues of the Saints, are, being upon such daies inculcated, made the better known unto us.

O o 2

6 Here-

Distr.

Exod. 31. 5.

Quest.

Ans.

Conf. Zan. tom. 4. in 4. propositum. pag. 668. & seq.

Aug. Januarii. Epist. 118. 119.

Hier. com. in Epist. ad Gal. c. 4.

6. Hereby we keepe conformity with the Primitive Church, and with the Fathers, from whom to diſſent, in things indifferent, which may be uſeful unto good life, were arrogancy and in-diſcretion.

*Objec.* But ſome Holy daies are called by the names of Saints.

*Anſw.* They are dedicated not to them, but to God; they are called after their names, becauſe their ſtory is then commended to the Church; and on thoſe daies we make no ſupplication to the Saints, but onely praife God for them, and pray for grace to imitate their vertuous and holy lives, as did the Antients.

But here the error of the Papifts, and Anabaptiſts, and Familiſts, is to be taken heed of: Theſe will have no holy and feſtiual daies; They will have too many, troubling the Church with their ſingle and double feaſts, &c. putting Religion in the day, and dedicating it not to God, but to the Saint; yea, ſometime to ſuch a Saint which never was upon earth, or never ſhall be in heaven; alſo they prefer the reverence of many of their holy days, before the Sabbath.

Neglect not thou the holy daies appointed in our Church, but yet make a difference between the Lords day and them: for that is called the Queen of daies. And therefore, as is the Virgin Mary bleſſed amongſt women, ſo is the Lords day amongſt other holy dayes; for the dignity whereof, the whole week, among the Jewes, was called Sabbathum, the Sabbath, as ſome Learned have obſerved; the days of the week being thus diſtinguiſhed, prima Sabbati, ſecunda Sabbati, &c.

It is requiſite there ſhould be ſome holy days for order ſake and government. 1. But not over-many, that the Church be not burdened. 2. Holden indifferent in their own nature, that Chriſtian liberty be not endangered.

Diverſity of opinion for obſervation of days, and ſuch like indifferent things, ought not to break charity and unity among the Brethren, when that we do is of conſcience.

Hereof we have a notable example of Polycarpus and Amicetus, Biſhop of Rome, who diſſering in opinion, and obſervation of days, and faſting, yet continued in love, and maintained unity, as witneſſeth Irenæus in a Letter written to Viſtor, Biſhop of Rome, yea, and Irenæus giveth this teſtimony to the Church then, and before his time, that all ſuch which held contrary obſervations, did notwithstanding hold faſt the bond of love and unity.

Holy daies are religiously to be obſerved, to the Lord, according to the end of their inſtitution. But many make them days of vanity and carnall delight, leaſt of all thinking of glorifying God; ſo that God is more provoked in one of them, nay, on the Lords day it ſelf, by ſome wicked wretches, than all the week after.

When a man walks according to the warning of his conſcience, although he err in doing, yet his religious and well nurtured conſcience pleaſeth God.

In things we diſcern not, nor conceive, it is good for a man to walk according to his conſcience, ſo that he neglect not to be rightly enforced, and be ready to obey, when it ſhall be otherwiſe revealed.

The Jew may not uſe Chriſtian liberty till he may enjoy it with a good conſcience: For it is

better to follow an erring conſcience, when it cannot be enforced and corrected, than to do againſt conſcience.

In all things give thanks, without which, all things are impure, both our meat, and our abſtinence alſo, and with it every Creature of God is good unto us, as the Apoſtle witneſſeth, *1 Tim. 4. 4.*

Many, little better than Atheiſts, and like unto Swine, ſit down to their meat, without any acknowledgement of the giver of it.

Do thou give thanks; For,

1. Thus they did in old time. Samuel muſt bleſs the Sacrifice, before the people will eat. Our bleſſed Saviour alwaies gave thanks before meat. The bleſſed Apoſtle Saint Paul uſed to do, as we read of him in the Acts. Yea, the very Gentiles uſed not to eat, till they had offered a part, as firſt fruits unto their gods. And I have read, that the Turks uſe thankſgiving, or ſome form of benediction before they eat. *Sam. 9. 13. Mat. 14. 19. Luk. 24. 30. Acts 27. 35. 1 Tim. 4. 4. Mat. 4. 4.*

2. Thereby thou acknowledgeſt that God, by his providence, maintaineth and preſerveth thee.

3. By this thy meat becomes wholeſome and nourishing to thee, which otherwiſe would be as a ſtone; For man liveth more by Gods bleſſing, than by bread.

4. Hereby thou haſt alwaies a Table prepared; For, as Chryſoſtome ſaith, *Mens ab oratione ſumens initium, & in orationem deſinens, nunquam deſicit, &c.* Where men begin and end their reſtitions with prayer, there ſhall be no want. *Chryſoſt. ad. Rom. 1. 1.*

5. By this our minds are furthered to ſome holy meditation while we are eating and drinking; as of labouring for the meat which periſheth not; of our mortality; of eating bread in the Kingdom of Heaven. For which purpoſe, the Ancients uſed to have a Chapter read out of the Bible, in the time of their meals, as is now uſed in ſome Colleges. *Aug. in Reg. 1. 1. de monach. vita. Epist. 109.*

Hereby alſo we are kept from ſurfeiting and drunkenneſs, and from feeding our ſelves unto an inflaming to luſt; Saint Chryſoſtome ſpeaketh of this excellently, *Opus eſt, nos & menſam petentes & deſidentes gratias agere, &c.* It is needfull, that down to meat, and riſing from meat, we ſhould give thanks. For he that is prepared hereunto, ſhall neither fall into drunkenneſs or inſolence, nor be ſwollen with gurmundizing; but having the expectation of prayer as a bridle to his ſenſes, he will with due modeſty take of thoſe things which are ſet before him, and ſo fill his body and his ſoul with a plentiful bleſſing. *Chryſoſt. loc. citat.*

Holy Chriſtians eat to the Lord; but ſuch as give not thanks but ſurfer themſelves and are drunk, eat and drink to the Devil.

Verſe 7. For none of us liveth to himſelf, and no man dyeth to himſelf.

THIS Verſe hath another Reaſon to prove that the beleiving Gentiles and Jewes, the ſtrong and the weak do eat or not eat to the Glory of God.

The reaſon is taken à generale intentione fidelium, from the generall intention of the faithfull, which is to conſecrate their whole life and death alſo to God. *Aguiſ. Calvin. Paremi.*

Or you may ſay, it is taken à toto ad partes, from the whole to the parts, thus;

They who live and dye to the Lord, do eat or not eat to the Lord.

Part

*Exemplum.*

*Tremel. in an. not ad ſuum Syram tranſ. Novi Teſt. Mat. 23. 1.*

*Verſe 1.*

*Euſeb. hiſt. eccl. 1. 5. c. 23. Soem. ſchol. hiſt. Eccl. 5. c. 21. Verſe 2.*

*Verſe 3.*

*Obſer.*

*1 Cor. 7. 1.*

*Deſer.*

But both the strong and weak Beleever do live and dye to the Lord. Therefore, &c.

For all our particular actions and passages, are comprehended under *life and death*, and therefore Peter Martyr called this Argument a *generall cause*; and Rollock, a *generall reason*, from the end of life and death.

Here are the Things, *Life and Death*, and the Amplification; first, from the Subject, *None of us*, secondly, from the End, *denied*, *Not to our selves*.

*Life and Death*; A living to righteousness, and dying to sin, is not here meant, though only such glorifie God.

Neither is here meant a good life, and a dying in sinne, as Chrysostome expoundeth; for this will not agree with that in the next verse, *we are the Lords*; for they which die in sinne, are not his children.

But here *Naturall* life and death are meant, comprehending generally all actions and passions, and whatsoever befalleth us in life or death.

*None of us*; Though all men live and die, yet here only the *faithfull* are understood, which are set downe generally, in respect of themselves, *None*, and restrictively in respect of others, *none of us*.

*None live, &c.* True of right, but not of fact; but here of fact is to bee understood, and therefore he saith, *None of us*; judging charitably, that they were beleevers in truth as himselfe.

Paul from their *thanksgiving* judgeth charitably of them; so where thou seest any *signes* of goodness, judge the best, if thou knowest not the contrary: The want of this charity is the cause of much contention.

*Liveth, Dyeth, To himselfe*; The end is denied, *not to our selves*, and it is affirmed in the next verse, *To the Lord*.

*To live and die to a mans selfe*, may be taken civilly, or Theologically.

*To live to a mans selfe civilly*, hath two Expositions: First, to bee *suuivus*, as they say, to bee his owne man, not to be subject to the command and direction of others, as a servant and bondmen are; and this is a *Civill good*; and therefore Paul saith to a bondman, *if thou maiest be made free, use it rather*. Secondly, In living, onely to care for, and respect a mans selfe, and this is evil, for we are not borne for our selves, but partly for our Country, partly for our parents, &c.

*To live and die to our selves, Theologically*, both must be denied.

Wee may not *live to our selves*, for wee are not our owne, we must live to God, and respect him in all things, preferre his will before our owne, to bee at his becke, and to referre all things to his glory.

*To die to a mans selfe*, is to die so, as that wee respect no body, and no body respecteth or careth for us: No man saith, Ah my brother.

*To die to the Lord*, is to acknowledge God, to trust in God, to have hope of going to the Lord, to beare our sicknesse and death patiently, and to be content to glorifie God, in any manner of death, which God shall appoint.

All Christians must live and die to the Lord, not to themselves. 2 Cor. 5.9. *Wherefore we labour, that whether present or absent, we may be accepted of him*, 1 Pet. 4.2. *That he no longer should live the rest of*

*his time in the flesh, to the lusts of men, but to the will of God.*

Pauls drift is to perswade to unity; whomsoever therefore we see to have a care to please God, and to avoid the sinnes of the times, we ought not to judge and censure them, and to contend with them, but to love and embrace them; for with whom should a man live lovingly, if not with them which live to the Lord, aiming at nothing but how to please him?

Our whole life and death must be to the glory of God: Every thought, every word and deed must be directed to this maine end, the glory of God: at home, abroad, in the Church, in the market, in prosperity, in adversity.

Many will shew a face of glorifying God, and living to him, while they are taking, and while they thrive; but if God begin to take, and instead of health and riches, send the Crosse, then they murmure. It was falsely said of Job, *Dost hee serve God for naught*? Let us take heed it bee not truly said of us, that we serve God only for our bellies.

Some would bee contented to die to the Lord, but have no care to live in the Lord; It was Balaams wish to die well, but the only way to this, is to live well; True Christians both live and die to the Lord.

He that lives to God, shall die to God; he that lives to himselfe, shall die to himselfe: and it is a thousand to one, but that he which lives not to God, shall die to the Devill.

*None of us*, as if wicked men had no such care, as indeed they have not: Here we learne that the conversation of beleevers, and the godly, must be otherwise directed than is the conversation of wicked and profane beasts.

Their practices become not us; as they care not how they live, so they care not how they die, neither doth God care for them, which is fearefull. But all our care ought to be for a good life, and a comfortable death.

Wouldst thou not die like a drunkard? nor rise to the last judgement as the Reprobates? then live not as they live; to themselves, to Satan, to sinne, to vanity; but to the Lord.

A good death follows a good life; and to live well, is to live to the Lord; and the first and hardest step of living to the Lord, is, not to live to our selves; *Dimidium facti qui bene capit habet*: It is easie to live to God, when wee have once learned not to live to our selves.

If thou hast thoughts of serving God; then thy selfe, that is, thy flesh will say, If thou wilt serve God, then bid adieu to thy pleasures, thy profits; thou must be hated, scorned, and suffer persecution. If thou canst overcome this, and deny thy selfe, thou hast wonne the goale; and hee that beginnes not here, will never prove Christs Disciple, for thus saith our Saviour, *If any man will be my disciple, let him deny himselfe, and take up his crosse and follow me*. If a man be called in question for the Gospell, and have not learned this lesson, he will renounce Christ, before he will die for him.

Pride, covetousnesse, envy, malice, revenge, &c. were easily conquered and banished, if we could deny our selves.

Thou hast opposed the Church a long time, refusing to kneele at the Sacrament, and to submit to orders established; It appeares that they are law.

Ob/cr.

2 Cor. 7. 11.

Distr.



lawfull; and thou art not able to gaine-say it; and yet thou yeeldeſt not: What is the cauſe? Thou haſt not yet learned to deny thy ſelfe; Thy heart tells thee that it is a diſgrace to bee convinced to have erred all this while, eſpecially having beene, peradventure, violent againſt orders.

Now I beſeech thee, whoſoever thou art that ſtandeſt out in theſe things, whether thou be Miniſter or other, that thou wilt examine thy heart hereupon; Examine whether thou doeſt reſpect thy credit before men, more than the glory of the truth, and the peace of the Church.

Yea, let us all examine whether we would not ſooner, being put to it, offend or deny Chriſt for our commodity ſake, than loſe our commodity for Chriſts ſake.

Phil. 2. 1.

Paul ſometime complained, that all ſeeke their owne, and not the things which are Jeſus Chriſts. If we doe ſo, preferring our baſe dunghill names before the duty we owe to God, will not Chriſt ſay to us at the laſt day; Nay, thou preferredſt thy profit, pleaſure, before me, thine owne will before mine, thy credit before the glory of my name, thou haſt thy reward; what ſhall become of us if we be ſo found?

Let us therefore deny our ſelves; let us give our ſelves to the Lord, and to his Word; and if any motion, thought, inclination, affection, deſire, ariſe in our hearts, contrary to Chriſt and his word, let us kill it, and caſt it out, as a moſt vile enemy, confederate with the devill.

2 Cor. 8. 7.

Ver. 8. For whether wee live, wee live unto the Lord; or whether wee die, wee die unto the Lord: whether we live therefore, or die, we are the Lords.

**T**He firſt part of this verſe ſets downe the affirmative end which true beleivers have in life and death, viz. to live and die to the Lord; of the which hath been ſpoken in the ſeventh verſe; to which indeed that part doth ſpecially belong.

The other part of this verſe; Whether wee live therefore or die, we are the Lords, is a moſt ſweet and comfortable Illation, having the force of a reaſon to prove that we ſhould not live and die to our ſelves, but to the Lord.

The reaſon is taken à relatis, from things that have a neceſſary relation one to another.

They which are the Lords ſervants, muſt live and die to the Lord.

But we are the Lords ſervants,

Therefore, &c.

Here is an affirmation of a thing, and an amplification of it.

The affirmation is, we are the Lords;

The amplification is from the extent of it; which is double; 1. of State; 2. of Time.

Of State, in life; and not onely ſo, but in death.

Of Time, both in life and death.

we; that is, which beleve, not with a temporary or hitoriſall faith onely, but with a true, lively, applying, juſtifying, ſaving faith.

The Lords; How? his creatures; it is true, but ſo are the ſtones in the ſtreer, yea, the devils; how then? not his enemies; though there be many ſuch even in his Church: but his ſervants, bound to doe his will, and to be at his diſpoſition, whether it be to live or dye.

Hee hath created us, and doth daily preſerve

us; It is equall, that having our being and maintenance from him, wee ſhould bee ſubject to his will.

He hath redeemed us, and ſo the Father hath given us to him (which is moſt proper to this place, as the next verſe ſheweth) wee were in captivity under the Devill, bound and holden downe under him; but Chriſt hath reſcued and redeemed us; and therefore we are his bounden ſervants in life and death.

But we are brethren with Chriſt, and co-heirs *Object.* with him.

True, as we are ſonnes of God; the Covenant *Anſw.* makes us ſonnes; but the Redemption, ſervants.

The Lords; yet wee have not all the meaning. Wee are then the Lords, that is, in ſubjection to him, and alſo under his tuition. Our ſervice to him is not onely hereby implied, but, and that principally, his care and protection of us. As Col. 4. 1. Maſters give to your ſervants that which is juſt and equall, juſt, that is, feed them, governe them, protect them, reward them. So wee are the Lords, to receive from him, as well as to perſorme unto him.

Whether wee live or die; That is, in all eſtates of health, ſickenesse, riches, poverty, proſperity, adverſity, life, death; and alſo at all times, even for ever.

All true beleivers are in the Lords ſervice, and under his care and protection. *Doſt.* *Pſal. 55. 22. Caſt thy burden upon the Lord, and hee ſhall ſuſtaine thee. 1 Pet. 5. 7. Caſting all your care upon him, for he careth for you. 1 Cor. 3. 21, 22, 23. All are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things preſent, or things to come, all are yours, and ye are Chriſts, and Chriſt is Gods.*

Wee ought not to diſſent and wrangle one *Verſe 1.* with another; wee are holden in a common ſervice to one Maſter, and are entertained of him with an equall care and love.

Wilt thou judge thy fellow ſervant; Is it equall that hee ſhould order his life and conſcience according to the rule of thy will, or of the Lords? Workes of ſervants, in regard of vertue, or faultineſſe, are to be meaſured by the will and law of our absolute Lord and Maſter.

It is a great dignity to ſerve King Solomon; *Verſe 2.* but unſpeakable honour and happineſſe, to be the ſervant of Chriſt, a wiſer, richer, and more gracious Maſter than Solomon could be; who uſeth his ſervants, not as vaſſalls, but as his deare *1 King 10. Iohn 15. 15. Heb. 2. 11.* friends and brethren, protecting them, providing for them, and rewarding them with everlaſting life.

Be patient under the croſſe, even in death; for *Verſe 3.* in life and death we are the Lords; be thou in utrumque paratus, live willingly: and if it bee thy Lords will, willingly die: Bee willingly rich, and not unwillingly poore; willingly enjoy thy children, and if thy Lord will have it ſo, willingly reſigne them unto him. Whether the one or the other, it is the Lord, let him do what ſeemeth him good, as ſaid old Eli. Not as I will, but as thou wilt, ſaid our bleſſed Saviour. So Saint Paul, Chriſt *1 Sam. 3. 11. Mat. 26. 39.* ſhall be magnified in my body, whether it be by life or by death: If I live by preaching; If I dye by ſuffering.

A great comfort. If we beleve, we are Chriſts; He *Verſe 4.* preſerves us while we live, and hee takes care for us when we die.

Not as wee doe, doth Chriſt: wee, when a ſervant

Iohn 10. 18.

vant grows old, turne him away ; But our Master tenderly cares for us, to *old age, in death, and after death.*

We cannot doe as Christ doth ; when our servants dye, it is out of our power both to command them, and to doe for them : But death cannot separate us from Christ ; but it even lets us in to our Masters joy.

Oh how sweet a thing is it, Christ to be a good Master to us when we are *dying* ! not to be forsaken in death, and left to our selves.

O the miserable estate of an impenitent sinner ! As he hath lived like a wretch and a beast, to he dyes. Think of it you Drunkards, &c. you may live in some pleasure here for a time, but your death shall be a very evill death, then you shall be cast out. The Hawk, while it lives, is in price, and upon the Masters fist sometimes, but when it dyes it is cast upon the dung-hill : The Partrich is hunted while it lives, but when it dies, it is prepared for the Masters owne Table ; such is the difference betweene a wicked man, and a true beleever in death.

He which hath no care to live to Christ, it is just that in death Christ should take no care for him. It belongs to him to care for us in death, to whom wee have directed our lives. To whom hast thou lived ? to Satan ? O truly miserable, for whom none takes care in the houre of death but the devill our deadly enemy.

Happy is the man that in the houre of death hath the *God of Jacob for his helpe* ; to have all those which have lived to him ; If thou forsakest not God in thy life, hee will never forsake thee in death ; thy Master Iesus Christ will then stick close to thee when thou hast most need, and all the world can doe thee no good ; Thou shalt have assurance of the pardon of thy sinnes ; Thou shalt tread downe Satan under thy feet ; Thou shalt lie downe in the peace, joy, and comfort of a good conscience ; For thy blessed Lord and Master Iesus Christ *careth* for thee, and *his honour is great in thy salvation.*

Verse 9. For to this end, Christ both dyed, and rose, and revived, that hee might bee Lord both of the dead and living.

THAT we are the Lords, was concluded in the end of the 8. verse ; of which, the reason is in this verse ; where we have two parts ; 1. Who is this our Lord. 2. What is the cause of his Lordship over us.

The person who is our Lord, is Christ ; a title of the second person in the sacred Trinity, noting both the Divine and Humane nature in one person, being the name of our Mediator, declaring his office.

In the cause of his Lordship, are the actions causing ; and the effect caused.

The actions are three ; 1. *Hee dyed.* I call this an action, because it was voluntary ; Potuit mori, he could dye if it pleased him ; No man taketh my life from mee, but I have power to lay it downe, saith himselfe. The 2. *Hee rose,* that is, from death. 3. *Hee revived.* Ambrose inverts the order of these, speaking in the first place of his life, as meaning his naturall life ; He lived, he dyed, and rose againe. Chrysostome leaves out the second, his resurrection, the Vulgar, which

the Papists follow, leaves out the last, *Hee revived.*

To let censures the third to be superfluous, but one of his owne side approves it ; noting thereby such a reviving, which shall never be subject to death ; or one might say, the pretence is put for the present, *Hee revived*, that is, he now liveth ; or rather, hee revived to a new state of life ; not subject to hunger, wearinesse, &c. but free from such things.

The effect caused, or the end ; That hee might be Lord both of the dead and the living ; where wee have the authority, that he might be Lord ; and the object, both of the dead and living.

That he might be Lord ; that is, so Lord, as to protect and save us, as well as command us ; a Lord, not onely over us, but for us, to deliver us from the bondage of other cruell Lords ; we have need of such a Lord to defend us ; he hath no need of such servants, as we are, to serve him.

Both of the dead and of the living ; Sometime quick and dead comprehends all men both good and bad, as in the Creed ; but here it is meant only of beleevers, of whom some be dead, and some are now living, and some shall bee living at the coming of Christ.

His saving power reacheth to all beleevers ; it is sufficient for all, but in regard of the Application, the wicked are excluded.

Christ, by dying, rising, and reviving, obtained power over us, to save us, and bring us to heaven, Mat. 28. 18. All power is given me in heaven and earth ; which words hee spake after his rising and reviving, Iohn 17. 2. Thou hast given him power over all flesh, that he should give eternall life to as many as thou hast given him, Ephes. 1. 19. & seq. Phil. 2. 6, 7, 8, 9.

But, God is said, not to be the God of the dead, Object. Mat. 22. 32.

The Sadduces denyed the resurrection of the body, and the immortality of the soule, holding that men dyed as doe beasts ; now Christ affirmeth, that God is not the God of men so dying. Then by dead, the Sadduces understood, men ceasing to live at all, Paul here by dead understands men ceasing to live this naturall and common life.

Did hee merit and deserve this Lordship for himselfe, by his death and resurrection, &c. Quest.

So say the Schoolmen ; but I finde no sound ground for it. The Scripture no where saith, that he dyed or rose for himselfe, but for us men, and for our salvation, as saith the Nicene Creed, Si nobis non resurrexit, utiq ; non resurrexit, qui cur sibi resurgeret, non habebat ; If he rose not for us, he rose not at all, who had no cause why hee should rise for himselfe.

Also such power and glory was due to him as he was God, for ever ; as he was man, for the time of his Incarnation ; by reason his manhood was assumed into the unity of his person. But God appointed and ordained, that he should this way enter upon the execution of his right, and that it should be thus made manifest unto us.

Judge not thy brother ; this were to inroach Use. 1. upon that right of Christ, for which he dyed, rose, and revived.

Here is the universality of the Church ; it comprehends all beleevers, living, dead ; and also the unity, for these all, living and dead, are servants to one Lord, Iesus Christ.

Here

Vse 3.

Here is a threefold comfort.

1. Of assurance of remission of finnes, and of eternall life; for though he dyed, yet hee rose again and revived, which he could not have done, if he had not fully satisfied for all our sins. Also he is able to save them to the uttermost, which come to God by him, seeing he ever liveth to make intercession for them.

Job. 7. 25.

2. Of supply of all necessary grace and good things: He is our Lord, and will maintaine his servants. The Lord is my shepheard, I shall not want, saith David.

Psal. 23. 1.

3. Of encouragement, against all opposites; wee have many enemies, but our Master is stronger than all. Hee cannot forsake us now he lives, who loved us so, that for our sakes hee dyed.

Will he suffer that to perish through any temptation, which hee purchased at such a price? By no means. Jonas makes great account of a gowd, which he laboured not for; and we neglect not a beast which hath cost us money, much more will our Lord care for us, for whom he hath suffered so much, and whom he hath redeemed, not with corruptible things, as gold and silver, but by his own blood.

Vse 4.

If Christ dyed for all, then were all dead: and he dyed for all, that they which live, should not henceforth live unto themselves, but unto him which dyed for them, and rose againe.

2 Cor. 5. 14, 15.

Let us therefore sanctifie our bodies and soules to his service, who hath redeemed both our soules and bodies.

1 Cor. 6. 20.

Ye are bought with a price; therefore glorifie God in your body, and in your spirit, which are Gods.

1 Cor. 7. 23.

Ye are bought with a price; be not the servants of men, much lesse the servants of sinne, or of Satan.

1 Pet. 2. 1.

Obey Christ, whatsoever it cost thee; if thou walkest and continuest in drunkenness, uncleanness, or any sinne, not repenting, thou art more guilty than the very Devill; for he dyed not for the Devill, nor ever offered him grace, and the Devill never denyed the Lord that bought him; which is affirmed of every unrepentant sinner in the time of the Gospell.

Consider, wicked wretch, that thy soul which thou castest away through thy abominable life, was purchased with no meaner price than the blood of the Sonne God; and therefore thou shalt have the forer damnation if thou repentest not.

Verse 10. But why dost thou judge thy brother? or why dost thou set at nought thy brother? we shall all stand before the judgement seat of Christ.

Here is a new Argument from the last Judgement. In which wee have the Admonition repeated, which we had in the third verse, and the Reason it selfe.

The Repetition is with advantage, having two things which wee had not in the third verse. The first, a Reproote; The second, a Reason.

The Reproote is in the manner of delivering in, by a chiding Apostrophe in an interrogation; But why dost thou judge thy brother? or why, &c. which is a sharp manner of reproving, pointing

out particulars, and speaking, as it were, face to face, why dost thou?

The Reason is from the condition of both, they are brethren; not by blood, nor by nation, but by faith and profession; not by naturall generation, but by supernaturall regeneration; for, for the most part, they were Jewes and Gentiles that so dissented.

From the Repetition we may observe, that it is a generall corruption of our natures, and hardly to bee removed, to censure and contemne one another. If we have a little more knowledge than other men, wee are ready to despise them; and if we have a conceit of our owne hatching, wee censure every man that doth not approve it, and dance in our ring.

Obfer. 2.

From the Obijuration note, that it is no small fault to censure our brethren, because Paul chides so angrily them which are faulty.

From the Reason observe, that wee are to bee charitable, and studious of unity, because we are brethren.

Obfer. 3.

It is of very ill report for brethren to quarrell about trifles; it was Abrahams reason to Lot, for peace.

Gen. 13. 2.

Art thou strong, despise not him that is weak; for though hee be weak, yet hee is thy brother.

Vse 1.

Art thou weak? judge not him that is strong; for he is strong, and also thy brother.

Vse 2.

Wee would bee loth that other men should judge or despise us, let not us doe so to others.

1 Cor. 4. 5.

The new Argument to enforce this admonition, is taken, as I said, from the consideration of the judgement day; thus,

They which shall stand before the Iudgment seat of Christ to bee judged themselves, ought not to judge others,

But all, both strong and weak, must stand before Christ to bee judged themselves.

Therefore, &c.

Some apply this Argument onely against the Christ. weak; but in as much as Saint Paul spake to the strong, both in the admonition, therefore I thinke it concernes both; but principally the weak.

Vse 3.

In this Reason are two things: The thing it selfe spoken of, standing before the Iudgement seat; and the Amplification.

Standing before the Iudgement seat; put, for being judged; by a figure, the signe put for the thing signified; a Tribunall, or judgement seat being attributed to Christ, by a similitude, of the sitting of earthly Iudges: The Throne is for the King; the chaire for the Doctor; the Tribunall, for the Judge, which usually is a seat erected on high, whither the Iudge ascendeth, both for the more reverence of his person, and also that he may the better behold the Malefactors, the Witnesses, &c.

1 Pet. 3. 3, 4.

The Amplification is from the persons, judging, to be judged.

The person judging, is Christ; which is the name of our Mediator, God and man; Christ is our Iudge, and he shall execute his judgement in his humane nature, He hath appointed a day in which he will judge the world by that Man, whom he hath ordained, Acts 17. 31.

The authority to judge, which is in Christ as he is God, by nature, is in Christ as hee is man, by grace. But yet he shall not judge as a Delegate,



gate, but as the Principall, from whom there is no appeale. And though the pronouncing of Sentence shall be by his humane nature, yet the validity and force of it is from the Divine.

The persons to be judged, are set downe two waies; by their generality, all: and by their manner of appearing, shall stand before. All; Angels and men, good and bad, strong and weake, great and small. Shall stand; The Judge sitteth, the malefactors to be arraigned must stand. The word is *μαρτυροῦντες*, and might bee rendered, shall bee presented; though wee bee unwilling, and hang backe, or would hide our selves, yet, *stetimus*, we shall be set, or presented before the Judge.

The consideration of the last judgement would persuade us to our duties, and to refrain from that which is evil. *Act. 17. 30, 31.* God commandeth all men every where to repent, because hee hath appointed a day wherein he will judge the world, &c. *2 Cor. 5. 10, 11.* Wee must all appeare before the judgement seat of Christ, that every one may receive, &c. Knowing therefore the terror of the Lord, we persuade men.

Judge not thy brother, for thou thy selfe shalt be judged. Shall the prisoner that stands at the barre for his life, leape up into the seate of the Judge? *Qui judicat fratrem, tantum crimen elationis incurrit, ut Christi Tribunal sibi videatur assumere, & ejus judicium prævenire.* Hee which judgeth his brother, shewes so great pride, as if he should advance into Christs Tribunal, and prevent his judgement.

Judge nothing before the time, untill the Lord come, saith Paul elsewhere; Let us not meddle with judging, wee shall have judging enough at that day; let us rather bee carefull, that we may stand with boldnesse and confidence before the Judge.

Saint Paul giveth us here to understand, that one of the bills of enditement that shall bee put in against us, an to be enquired of, is for judging our Brethren, for which he citeth the Romans to answer it before the great Judge at that day.

There shall bee a day of generall Judgement, though many scoffers beleve it not, of whom Saint Peter speaketh; and though thousands wish it might never bee; Oh how much would the Drunkard, and other abominable sinners give, to buy off that day! But wee must all stand before the judgement seat of Christ.

It is most true, that every particular mans soul in death undergoeth a particular judgement, and in the same moment is elevated intellectuallly to heare the Sentence of the Judge, by an illumination or locution intellectuall, and so knoweth it selfe to bee saved or damned by the authority of Christ, by the law appointed by God, and accordingly at that instant goeth unto, or is in joy or torment. But this is but Particular, and there must bee a Generall Judgement, as the Scripture signifieth, which may also appear by reason.

1 Many just persons are here afflicted, and wicked prospered; there shall be therefore a time wherein exact justice shall be manifested.

2 Many wicked men are punished here, and many are not; there must be therefore a time of generall Judgement, or else there may seem to be some inequality.

3 Many just persons are condemned here to death, as if they were wicked, and many wicked die with an opinion left of their sanctity.

4 Also in the particular judgement, onely the soule is judged, but the body must also: therefore there must in justice be a generall Judgement.

5 Some affirme, that our good and ill deeds are not finished in death; but our sinne, or worthinesse increaseth to the day of Judgement, as any are bettered or corrupted by our example, speeches, writings, &c. and therefore because every one shall receive according to his workes, that there must bee a generall Judgement, even for this.

It is a great consolation to true beleivers, that there shall be a day of Judgement, and that Christ shall be their Judge, who dyed for them, who yet maketh intercession for them, who is their Advocate, their Friend, their Brother, whose members they are.

Surely this day will bee the happiest day that ever dawned upon us; It shall never repent us, that we have served God, mortified our corruptions, denied our selves, refused the pleasures of sinne, which are but for a season, that wee have fasted, prayed, wept for our sinnes, endured the Crosse, &c. for wee shall then receive a thousand fold by the Sentence of the Judge.

This day is not so comfortable to the good; as it will bee terrible, even a day of blacknesse and confusion to the wicked, when their greatest enemy shall sit upon his greatest enemies.

Oh, how shall *Indas* and *Pilate* tremble and be confounded at that day! Thinke of it, thou Drunkard, thou blasphemers, &c. Hee whom thou hast condemned, shall bee thy Judge; How darest thou expect pardon and mercy? Now indeed is the time of mercy, but then only of judgement.

The remembrance of the day of Judgement should persuade us to repentance; for this end Christ commanded his Apostles especially to testify this to all men, that he is ordained Judge of the quick and dead: So Saint Paul useth this as the last argument to draw men from their sins. *2 Cor. 5. 11.*

And truly who can have any desire or delight in sinne, when he shall think of that Judge, of that judgement, of that sentence of that never-dying worm, of those unquenchable flames?

*Magna est peccati pena, metum & memoriam futuri perdidisse Iudicii;* It is a great punishment of sinne, to lose the feare and remembrance of the Judgement to come, said Saint Augustine; But if thou dost remember it, and hear of it, and yet not fear, it is a signe of the infinite Anger of God upon thee.

The sound of the last Trumpet was alwaies in the eares of Saint Hierome, who, wheresoever he was, thought he heard the voice of the Arch-Angel, *Arise, ye dead, and come to Judgement.* Yea, Felix himselfe trembled to heare Paul preach of the Judgement to come.

Alwaies think of this day, and repel the temptations unto sinne, with the remembrance thereof. Consider what it will cost thee. Now the drunkard, the uncleane person, the proud, the covetous, &c. see not the foulness of their faults, but when thou shalt see, and wonder that thou wert so mad to run into such danger, for such small and idle satisfactions.

When thou shalt appeare before that Judge, when Satan, and thine owne conscience shall accuse thee, when thou shalt behold the frowning

P p and

*Bellarmin. in  
Explicatione  
Synth. Apostol.  
art. 7.*

*V/c 3.*

*V/c 4.*

*Aug. ser. 120.  
de temp.*

*Act. 24. 25. 3*

and irefull countenance of the Iudge, and those fires prepared for thee ; What wilt thou doe ? whither wilt thou goe ? nor friends, nor riches, nor promises, nor prayers, nor teares can availle. What shall we doe, if that day shall finde us, often forewarned, but unprepared ? How shall we endure that fire, that cannot endure the tooth-ake, the stone, a fit of an Ague ?

Let us use all care, while we live here, so to be- have and discharge our selves, that that day may be happy and comfortable unto us, Amen.

Verse 11. For it is written : as I live, saith the Lord, every knee shall bow to me, and every tongue shall confesse to God.

IN this verse is proved, that wee shall all stand before the Iudgement-sear of Christ ; and in the next verse, the end of such appearance there is declared.

The prooffe is by a Testimony ; In which wee may note, the quality of it, and the substance.

The Quality, it is a written Testimony, taken out of *Esay 45. 23.*

Sinne is to be convinced, Errors reprov'd, and Doctrines proved by the Scriptures. Yet of points taught, there is difference : Some things are *Substantiall*, some things *Circumstantiall*. The first must have plaine prooffe out of the Scripture : for the second, it is enough if they agree with the generall rules of such things delivered in the Word.

In matters of substance, that which the Scriptures command nor they forbid ; *Hee that is not with Christ here, is against him.*

In matters of circumstance and outward order, that which the Scripture forbiddeeth not, it permitteeth ; *Hee that is not against Christ here, is with him.*

In the substance of the Testimony, we have the Argument to prove that we must all stand before the Iudgement-sear of Christ ; thus,

To whom every knee must bow, and whom every tongue must confesse, before his Tribunal we must stand.

But every knee must bow to Christ, and every tongue confesse him. Therefore, &c.

If any shall take exception to the Argument, because the Prophet *Esay* speaketh of the vocation of the Gentiles, it may be thus answered ; that the Prophecie containeth more, being begun to be fulfilled in the Gentiles, and to be consummate at the last Iudgement, when all shall submit ; and aptly did the Apostle bring such an Allegation, speaking of the Gentiles, because the Jewes thought not so friendly of them as they ought.

Herein we have two things. An Affirmation, and a Confirmation.

The Affirmation is, that all shall acknowledge Christ for their Iudge, and submit unto him.

This is set downe in two phrases :

The first, *Every knee shall bow to me.* Where are the Action, and the Persons.

The Action, *shall bow*, that is, shall submit to me, shall adore mee, shall bee subject to my sentence ; the signe put for the thing signified : for by making a legge, or kneeling, we acknowledge his Majesty, towards whom we use such gesture ; and therefore among the Egyptians, the Elephant that scarce hath, or boweth the knee joynts, is the

*Hieroglyphicke of Regall power.*

The persons, are bowing, or bowed unto.

Bowing, noted, generally, *Every knee*, that is, every man, noted by the instrument of bowing ; Jew and Gentile ; yea, every reasonable creature, Angels good and bad, and Men, as one Greeke copy hath it, *Every knee*, of things in heaven, of things in earth, of things under the earth ; which our Beza thinketh to be added out of *Phil. 2. 10.* Editio cam. platin.

And although the knee be a part of the body, yet it is translated to the mind also, of whose submission this is a signe.

We must bow the knees of bodies and souls also to Christ.

The Person bowed unto, *Christ*, named in the verse before, to whom Adoration is due.

*Christ* is a name of our Mediator, signifying his whole Person ; and therefore this bowing must be to the Humanity with the Deity ; to the God-head, *per se*, by it selfe ; to the Manhood, in the person of the Sonne of God, and for the God-head.

It is due to the Person, and because the Person cannot be divided, so neither may the Adoration ; but as the Person is one and the same, so must it be worshipped with one and the same Adoration.

But all doe not bow unto him. The Jewes do not, nor the Turks, nor the wicked.

They doe not ; but they ought ; and they shall bow, will they, nill they : That which the righteous doe now, of faith, to salvation ; the wicked shall bee compelled to doe, against their wills ; and though not to their salvation, yet to the honour of Christ : For at the last Iudgement, perceiving his Power, Glory, and God-head, they shall be compelled to acknowledge him for their Lord and Iudge.

The second phrase ; *Every tongue shall confesse to God ;* Here we have also,

The Action, and the persons.

The Action, *confesse*. What shall they confesse ? Whatsoever they have done, saith one rather as *Phil. 2. 11.* *That Jesus Christ is Lord.* In the Prophet *Esay* it is read, *Every tongue shall sweare ;* which is all one in sense. For in every oath there is a confession, and an acknowledgement of a witness, a Iudge, and a revenger of falsehood and injustice.

The Confirmation is from the Oath of God ; *As I live, saith the Lord ;* Hee sweares by himselfe, who hath no greater to sweare by : The manner of this swearing, is as it God should have said, It shall as surely come to passe, as it is sure that I live and am God.

All men must and shall submit themselves to Christ as to their Iudge. *Ioh. 5. 22.* The Father hath committed all Iudgement unto the Sonne. *Phil. 2. 9, 10, 11.* Where are the very words of this Text ; declaring that all shall bow at the name of *Iesus* ; this name was contemptible amongst the Jewes, but it was declared glorious in all the world, by the preaching of the Apostles ; and shall much more be glorified at the last day.

All knees have not yet bowed to Christ, but they shall ; therefore there must needes bee, both the resurrection of the dead, and a day of Iudgement.

That which in *Esay* is attributed to Jehovah, is here attributed to Christ, therefore Christ is that Jehovah.

We

Obfer.

Mat. 12. 30.

Luk. 9. 30

Object

Answer

Sarcasme.

Gen. 17. 64.

Doctr.

2. Jo. 1.

Math. Hex. 14. 19.

Obfer. 24

Obf. r. 3.

We may here note the original of that *Antient Ceremony* of putting off the hat, and making a leg at the Name of *Iesus* in the Congregation, in token of reverence and Adoration; not of the bare Name, as the Papists doe superstitiously; attributing force and vertue to the very letters pronounced, written, and worne, making it a part of Gods worship, but unto the person so named.

This Ceremony is not only of antient practice in the Church, but hath approbation of as great, learned, and holy men, as any have written in these daies.

Zach. com. in  
Psal. 2. v. 10.

Master *Facit* saith, that it is *Consuetudo non improbanda*, a custome not to be found fault with, if it be used without superstition; For there is no other name whereby we must bee saved; and therefore it is worthily exalted above every Name, shewing that hee which bore that name, being accounted among the Jewes a meere man, a Carpenter, a forcerer, a wine-bibber, is declared to bee the very *Sonne* of the living God, by nature.

Pau. com. in  
in.

*Pavus* also; *Si ut ritus indifferens præstetur externa reverentia, nemo improbat*; No man doth finde fault with bowing the knee at the name of *Iesus*, if such reverence be used, not as a necessary part of Gods Worship, but as an indifferent rite; and I am sure that it is used no other waies in the Church of England.

The end of this Ceremny was threefold:

1. For confutation of the Arians, being mix'd with the Orthodoxall Christians in their assemblies; who thereby also were discovered.

2. For working attention to the holy Scriptures when they are read; for unlesse they attended, they might easily faile in performance of such reverence, and so be questioned.

3. For testifying our duty and submission to Christ as our Lord; and mine opinion is, that it were a most comely thing, if whensoever we speak of God, or of our blessed and deare Master, *Iesus Christ*, we would, by putting off the hat, or bowing of the knee, or both, acknowledge our dutifull reverence.

Br. ep. 64.

*Seneca* never thought of *Cato*, *Lælius*, *Socrates*, and such like famous men, but with great respect. *Ego illos veneror, & tantis nominibus semper assurgō*; I reverence them, quoth he, and alwaies rise up at their names.

There is small reason then, that any should quarrell with our Church for requiring this ancient rite to be practised; and, for my part, I endeavour at every mention of Gods mercies, to testifie some reverence, which I know I can never sufficiently perform.

U/c. 1.

Bowing of the knee is taken for the worship of God, and the subjection of the Soule and Spirit to God; therefore it is not unlawfull to be used in the worship of God.

Nay, it is the most decent forme of prayer, or receiving the Sacrament; because in the one we beg, and in the other we receive the greatest blessing at the hands of God.

Tab. Hex.  
14. 9.

It may seeme that God hath made our knees flexible, even for this purpose; So *Ambrose* was of opinion, *Flexibile genu, quo domini mitigatur offensas, ira mulcetur, gratia provocatur*; Our knee, saith he, is made bowing, by the which wee crave pardon for offence, mitigate the anger of the Lord, and obtaine grace; alleging the Text in

the second of the *Philippians*, That at the name of *Iesus* every knee should bow, &c.

By this gesture we declare our selves to be impotent, and needy; it is the gesture of supplicants for favour; It is both a testimony, and a stirring up, of yielding affections.

Reverent gestures doe not a little foster religion, and inflame and provoke the reverence of the minde; so that I cannot but marvell at many, who, at prayers, rather choose to stand, than kneele, though they may very conveniently so doe.

Let all acknowledge and submit unto Christ, with heart, and tongue, and life: He is God, and our Judge, let us adore him, which we do when we believe, and live well.

Hee that lives wickedly, bowes to the Devill, *Toties Diabolo stectimus genu, quotiescunque peccamus*; so often doth a man make a leg to the Devill, as hee sinnes, saith *S. Hierome*. The blasphemer, the drunkard, &c. acknowledge the Devill to be their Lord.

Hier. com. in  
epi. ad Ephe. 1. 2.

I warne thee that thou speedily submit thy self to Christ; It thou doest not now so doe by his Word, the time will come, when thou shalt bee compelled to doe it spight of thy heart, and to thy damnation. Behold, it is sealed; As I live saith the Lord, it shall be so: Thou shalt be made to stoop, for the Lord hath sworn it; Rather now let us fall downe and worship, that we may have comfort to salvation.

Ver. 12. So then every one of us shall give account of himselfe to God.

IN this verse is set downe the end of our standing before the Iudgement seat of Christ, which is, to give account; and it is amplified three waies:

First, from the Persons accomprant: Second, from the matter of which account must be made: and third, the person to whom it is to be accounted.

Shall give account; for this end must we appeare to account for things done and received, The proesse of the last Iudgement being set downe under the similitude of things *Civill*. As a Master delivering mony and goods to his servants, afterwards exacts a reckoning; and as a Schoolemaster calls his scholar to render the lesson he hath taken thence; so shall wee appear to render an account of our stewardship.

Every one of us; of us men, and so good and bad to be included; or of us belevers, and so the wicked to be concluded from the less:

The person accountant; every one; he saith not, *Rev. 20. 12.* all, but every one, not all shuffled together, and in the grosse, but every one severally.

Every one, without exception, both small and great; Emperours, Kings, Princes, Iudges, must there give account and be judged, as well as others.

Here, not every man that comes to the Assises is judged, or standeth forth; but there, we shall all be actors our selves, as well as spectators of others.

Obje. 1.

But the Saints shall judge the world, 1 Cor. 6. 2.

True; but that is as they are considered, either as members united to their head, or in comparison of the wicked, or in regard of comporation and assent; notwithstanding they shall be judged,

Ans. w.



judged; nor with the judgement of Reprobation or condemnation, but of *Approbation*, having obtained their *Quintus est*, and full discharge from the Iudge.

*Of himself*; This is the matter of the account; Wee shall give account for others; as Fathers for the bringing up of their Children; Kings for the governing of their Subjects, &c. But of others onely to farre as any thing of theirs belongs to our calling, as Ministers must give account for the soules of the people, as St Paul saith.

Here wee may have an Attorney to appeare for us, and a Counsellor to plead for us, but there every one of us shall give account of himself.

*Of himselfe*: That is, of all his thoughts, words, deeds, passed in his whole life, and of all things which concern his person, calling, or actions.

But this seems impossible, because we are not able to number, or to remember all which hath passed us in our life.

But God knowes, and remembers, though wee know not, nor remember: For there are books of remembrance; the book of Gods predestination, wherein the persons of men are recorded; and the books of Conscience, wherein every mans particular thoughts, words and deeds, with their circumstances are registered.

*I saw the dead*, saith John, both small and great, stand before God, and the books were opened; of the Old and New Testament, saith Augustine; of Conscience, saith Origen: and another book was opened, which was of life; and the dead were judged out of those things which were written in the bookes, according to their works. God will put a kinde of divine power into the conscience, *Qua fiat ut cuiq; opera sua bona, vel mala cuncta in memoriam revocentur, & mentis intuitu mira celeritate cernantur*; whereby the conscience shall remember and wonderfully apprehend, and the minde discern, all our works, good or bad, said Saint Augustine.

Wee shall see our owne, and each others faults.

Before God; This is the person unto whom the account must be made.

Before he said *Christ*, here he saith *God*, therefore *Christ* is God.

In the same humane forme and shape, in which *Christ* came to be iudged, shall he come to judge; and every eye shall see him; the wicked shall see him to their confusion, the righteous to their comfort. There shall bee no difference on the part of the Object appearing, but on the part of the Subject seeing; the same brightnesse of glory shall fill the Saints with joy, and strike the wicked with horror.

Every one must give account of all his matters to God, to our Lord *Jesus Christ*, 1 Pet. 4. 5. who shall give account to him that is ready to judge the quick and dead. So 2 Cor. 5. 10. and in the parables, Mat. 25. 19. Luke 16. 2. & seq.

Look to thy selfe, and to thine owne matters; leave meddling with thy brother, and censuring him; put not thine oare in another mans boat, but regard thine owne, for thou must give account of thy selfe; of thy judging thy brother, of thy breaking the peace & unity of the Church;

even for these thou shalt bee questioned at that day; Therefore be not rash.

The righteous may be comforted, their account is ready made by *Christ* himselfe; they shall be absolved, not by the vertue of their owne innocency, but of a free pardon, by the mercy of the Iudge.

Prepare carefully for the day of judgement, and see thou have thy account cast up and ready against the day of that great Audir.

The most part of men neglect it, suffering the score of their finnes to encrease, and their debt to grow, that in the end they will bee found tardy to their condemnation.

Three things should make us carefull; The consideration of the Iudge; of the suddennesse of our accounting; and of the matters to bee accounted for.

1. The Iudge is our Lord *Christ*; infinite in knowledge and justice; who cannot bee deceived by cunning, nor corrupted by gifts; and whose glory it is to render in most strict justice, unto every man his due. Now hee is infinitely mercifull; then he will be infinitely rigorous and severe.

The consideration of this Iudge made devout *Arsenius* to feare, who being in his sicknesse told by his friends, that hee needed not to feare, because hee had led a holy life, answered, *Indeed I feare*, for Gods judgement is not as mans.

2. This judgement, and our giving account, may bee suddaine, ere wee be aware; When *Jesabel* had painted her face, shee little thought her judgement and account had been so neare. So neither thought *Ammon* at the Feast; nor *Abolom* being mounted on his Mule; nor *Drues* upon the view of his goods; that so soone they should have beene called to a reckoning.

The day of the generall judgement shall not be yet, but the time of any mans particular judgement and account may bee this very houre: How many diseases are we subject unto, which knocke us down on a sudden?

Every man hath his particular judgement in death; and as death leaves him, so the last judgement findes him. Death is the Gate of judgement, and the judgement the Gate of heaven or hell. Spend not the rest of this houre, before thou hast examined thy selfe; look to thy account; if thou hast it not yet ready, consider in what a fearefull estate thou wert, if God should at this instant call thee to thy reckoning.

3. The matter to be accounted of; our selves, our thoughts, our words, deeds, committed, omitted; yea, the smallest and least things; farthings, idle words. How great rigour!

If a King call his Treasurer to account for every pinne, how much more for pounds and great summes of money? So, if God will reckon with us for idle words, how much more for cursing, lying, common swearing, and blaspheming his Name? If for the utmost farthing, how much more for covetousnesse, Oppression, Drunkennesse, whoredome, Theft, Murder, &c?

Thou shalt be called to account for that which thou hast received; for the gifts of nature and grace, for thy body and soule; for every Sermon thou hast heard; for every good occasion and opportunity.

Rev. 20. 12.  
Aug. lib. de  
Civ. Dei c. 14.  
Orig. comment.  
in Rom. 14.

Aug. loco  
modo citat.

Rev. 1. 7.

Doftr.

Use 1.

Act. 3. 19.

Phil. 4. 17.

Eccle. 12. 14.  
Acts 8. 31.  
Rom. 1. 15.  
16.

Mat. 13. 37.  
2 Cor. 5. 10.  
Mat. 5. 16.  
Mat. 12. 36.

portunity offered of well doing.

And this, before God, before Angels and men, yea, before the Devils.

How great must the shame of the wicked bee, when all their abominable, and secretest finnes shall bee laid open? Then shall that bee published on the house top, which thou wouldest not now should bee discovered for the whole world. It may be thou wouldest blush, it that which thou diddest the last night should be published at the Market Crosse, in the hearing but of a few in comparison; how wilt thou be confounded when all thy damnable practices shall bee brought forth to light before the whole world?

Then shall be emptied in the view of all, that end of the Waller which wee now hang at our back.

What shall we doe to avoid the shame and honour of that day?

Let us every day cast up our account; Let us unfeignedly repent. Every sin we commit is scored up; and so soon as wee repent, it is wiped and blotted out: Repent and bee converted, that your finnes may bee blotted, said Peter, who had experience of the force of repentant teares, which blotted out his horrible denyall of his Master.

The Iesuits report of a Student at Paris, who coming to Confession, and not being able for teares and sobbing to speake, was willed by his Confessor to write down his finnes, which he did, and when the Confessor received it, the writing vanished, and there remained nothing but the white and cleane paper; this, say they, was by a miracle, because of his great contrition. Let the credit of this story be upon the Reporter, but upon the credit of the word of God, if we repent unfeignedly, all our finnes shall be blotted out, and a book of cleane paper (in respect of finne) shall be presented to the Iudge.

Repent therefore, and bring forth good fruits, for this also shall further our reckoning at that day. So Paul telleth the Philipians, that their charity in relieving him, was a fruit that did abound to their account. Thy Prayers, thine Almes deeds, thy Teares for sinne, thy conscionable walking in thy Calling, shall exceedingly further thy reckoning.

Verse 13. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block, or an occasion to fall, in his brothers way.

Here beginneth the second part of the Explication spoken of in the second verse.

The first was a Direction for the compounding of the Controversies among the Romans about meats and days.

This second is a Dehortation from Scandall, with divers Reasons following to the end of the Chapter.

This Dehortation is set downe by an Antithesis, where two things are opposed; the one is denyed, the other affirmed.

The first hath a prohibition, shewing what we must not doe; we must not judge one another any more; The second hath a precept, shewing what we must doe, we must judge this rather, that wee put not a stumbling block, or an occasion to fall, in our brothers way.

The first is used as an Introduction to usher in the second.

And it hath two parts; First, the Prohibition, not to judge one another.

By Judging, he meaneth censuring, condemning; not all judging forbidden, not publike by the Magistrate; but private and rash; such principally, which hath with a diversity of opinion, an alienation of affections, as hath been shewed before.

There are foure things we may not judge;

1. Secret things; of Gods; so saith Moses, The secret things belong to the Lord our God, but things revealed to us, &c. If thou seest a wicked man, say not a reprobate, for the decree of God is secret; and hee which hath shewed mercy to thee, may shew mercy to thy neighbour also.

Of Man; as the heart, for no man knoweth his neighbours heart, 1 Cor. 2. 11. When thou seest a man in prayer lite up his eyes, take heed of rash judgement, to say an Hypocrite, for thou knowest not his heart.

2. Things doubtfull; in which wee must beware of rash judgement; when it is uncertaine, with what minde a thing is to bee done; and when it is uncertaine, what he may be, who now appeareth to be good or bad.

3. Things to come: Thou knowest not what a day may bring forth.

4. Things indifferent; of the which Saint Paul treateth in this Chapter.

Things openly and certainly evill, wee may and must judge, and it were to bee wished that Drunkards, uncleane persons, &c. were more censured; but yet with Saint Augstines proviso, that we hate and detest, non hominem, sed peccatum, non vitiosum sed vitium, morbum potius quam aegrotum; not the man, but his fault, the disease rather than the patient.

The Amplification is three-fold.

1. From the Illation, Therefore; In as much as our brother standeth or falleth to his own Master, and whether he live or dye, is the Lords, and that we must all stand before the Iudgement seat of Christ, to give an account for himselfe, let us chamber our tongues, and not judge and censure one another.

2. From the persons who may not judge, implied in the verbe, and expressed in the English, Vs, Let us not, he annumbreth himselfe, either because he is a fellow-member with them of the same body, and so in some sort it pertaineth to him, as one who is sensible of his brothers failings, or, ut hoc tolerabilior sit admonitio, quo minus habet pudoris, that the Admonition might be the more tolerable, the lesse it shameth them; or from the remembrance of his owne pronenesse, and forwardnesse to rash censuring in former times, for hee was a Pharisee, whose sect was intemperately censorious. In many things wee sinne all.

—Optimus ille est, Qui minimis urgetur.

Happy

Happy is hee that hath least and fewest faults.

3. From the consideration of something spoken or done before, in this word *namque* any more; wherein there is a secret accusation of something past, and a warning of something to come; as if he should say, Indeed it hath been your fault heretofore, to be too busie and forward in censuring your brethren, but now being admonished and taught the contrary, you ought to leave such rash judging.

*Doct.* From this part of the Amplification, we have this doctrine, *After admonition and instruction, we must be careful to amend our wayes*, Matth. 3. 10. *Now is the axe laid to the root of the tree, &c.* Now, though heretofore you have been fruitlesse, yet now seeing I have admonished you, and God hath sent his own Sonne to teach you, see you bring forth good fruit, and repent; So, *John 5. 14. Acts 17. 30, 31. 1 Pet. 4. 1, 2, 3.*

*Use 1.* When a Minister hath instructed and admonished his people, he may looke that they should leave their sinnes, and bee conformable to good orders.

The Husbandman rejoyceth in his good crop, and the Physician in the health of his patient, to whom hee hath administred: So, we rejoyce if our admonitions prevaile, and have good successe to your amendment; if otherwise, it is a great griefe to us, and not profitable to you.

*Use 2.* Admonition is necessary, as may appeare by this Admonition repeated. This necessity appeareth,

1. Because we are *hard y drawne* from our errors, conceited opinions, and sinnes; therefore our Saviour requireth three Admonitions, and an Heretick to bee *twice* admonished before avoyded.

*Mat. 18.*

2. Because when we are recovered by Admonition into the right way, we *easily step aside*, as wax melteth with the heat, and loseth the former impression.

He is miserable which wanteth a faithfull Admonitor, but he is more, who having one, will not hear him, and be reformed.

*Use 3.*

The use of all Admonition, is, that wee should cease to doe evil, and begin to doe well, that we may be perfect in the way of righteousnes, 2 Tim. 3. 16, 17.

Here are to be reprov'd such, who will not obey admonition, but notwithstanding, still continue the same; which is to make void the end why God hath commanded Admonition, and to wrap our selves in grievous guiltinesse; for an evill man, not admonished, shall bee damned, much more admonished, if hee amend not, *Iohn 15. 22.*

Not to be bettered by admonitions, is a signe of a very wretch, as in the uncorrectible sonne; and in the sonnes of Eli may appeare; and *Solomon* saith, *Better is a poore and wise child, than an old and a foolish King, that will no more be admonished.*

It is the way by the just judgement of God, to runne to farther, and more dangerous errors and sinnes. It is a rule, *Minus peccatum cum arguitur, & non corrigitur, causa fit majoris peccati*: A lesse sin reprov'd, and not amended, is made the cause of a greater sinne; as Herod not reforming his incest upon admonition, fell into the

*Deu. 31. 20.  
1 Sam. 3. 25.  
Eccl. 4. 13.*

*Romigius cita-  
tur a Chenni-  
tio Har. c. 31.*

line of murder, cutting off the head of *Iohn Baptist*. So the Brownists, we see by experience, have by the judgement of God, runne farther and farther into absurd errors; as many alio among us, finding fault with the government of the Church, and not being reclaimed by admonition, have turned Brownists.

Let every man therefore looke to it, how hee behave himselfe after admonition; This shall one day torment thee, thou drunkard, because thou hast been often admonished, and repentest not.

To be bettered by admonition, is the token of *Pro. 9. 9. & a wise man*; but to harden the necke, is the forerunner of destruction. *Pro. 17. 10. Pro. 19. 1.*

*Cicero in loc.*

*Orig.*

*I am blacke, but comely*, saith the Church, *Cant. 1. 5.* *Blacke*, saith one, for her defects; *comely*, for amending upon admonition. Hee that continueth in sinne, is doubly blacke, for his sinne, and for persevering in sinne, being admonished; *Peter and Paul*, &c. had never been so famous and beautifull in the Church, if they had not yeelded to admonitions.

*quodammodo.*

*Cain* was admonished; if he had obeyed it, hee had been happy; for whosoever being reprov'd, repenteth and amendeth his life, shall have mercy and be pardoned.

*Eccl. 12. 5.*

*Ver. 13.* — But judge this rather, that no man put a stumbling block, or an occasion to fall, in his brothers way.

*Isid. 1. 1. 1.*

IN this part of the verse is a Dehortation to the strong, unto which the former part of the Verse was an Introduction, shewing thereby, that as this is to be performed, so the other is not to be forgotten.

The sum of all to the end of the Chapter, is, that as the weak may not judge the strong for the use of *Christian liberty*, so the strong must not in such use *conferre* the weak, but moderate his liberty for their good.

The method is this; 1. he setteth down a general Precept, which is in these words; I say generally, because it belongs to both parts, not to give offence; all are bound to this.

*Chrysost.*  
*Grynn.*

There are divers reasons brought, all which principally are applied to the strong, as in the other part they were to the weak.

In these words are two parts; First, the sum of the Precept, *Wee may not give offence.*

An offence is, *non bona sed male rei exemplum, edificans ad delictum*; an example of a thing not good, but evill, edifying (or emboldning) unto sin, as speaketh *Tertullian*, using *Pauls* phrase.

*Tertul. de ve-  
Londis virgi-  
bus.*

Or rather, an offence is, *dictum aut factum minus rectum, occasionem praebens ruinae*, a word or deed not well perform'd, yeelding occasion of falling, as saith *Aquinas*, and the Schoolmen generally from *S. Ierome*.

*Aquinas. 2. 2.  
q. 48. & in 100  
Hieron. in ca.  
15. Mat.*

A word or deed; for thoughts, though they offend God, yet not men, unlesse they be manifested in word or deed.

Not so well performed; not onely implying things unlawfull in themselves, but things lawfull to be done, as things indifferēt, but done indiscreetly.

Yeelding occasion of falling; For though by that which a man doth, no man falleth, yet it is a scandal if it be apt to give occasion thereof. As when *Peter* gave counsell to our Saviour Christ, proceeding



Mr. 16. 33.

Cris in 107.

Epist. 14. 13.

Eccl. 12. 5.

Job. 14. 17.

ceeding from great affection, but from as great indiscretion; our Saviour told him that hee was an offence to him, though it was impossible that hee should fall thereby.

The second part is the amplification or setting forth of this sum, which is threefold:

1 From the care every one should use, not to give scandall, in these words, *But judge this rather.* Where there is an elegant *Antanaclassis*, or reverboration of the same word in a diverse sense. In the first part of the Verse, to judge signified to condemne or censure; here accurately to examine, and singularly to advise and consider. Before it was used of persons, here of works; as if he should have said, *Nam exerceamus judicia personarum, sed transite ad judicium operis*, Let us not judge the persons of others, but use judgement in your own works.

2 From two Metaphors, in the words rendered, *A stumbling block, or an occasion to fall.*

The first, signifies a stone, or impediment in the way; against which, a man dasheth, or may dash his foot, especially the heedlesse, the blinde, the aged, or the weak; and then the meaning is, that we should have a care of the weakenesse of our brethren, that they may not bee hurt or hindered in the way of godlinesse; for, as the old man is afraid of that which is high, so they easily stumble in regard of their weaknesse.

The second word signifies to halt, and this seemes to follow upon the former; for when a man dasheth his foot against a thing, hee halteth or faltereth.

The Word is almost proper to the New Testament, and the Church, used for an occasion of spirituall falling, whereby a man is any manner of way made worse, and backwarder in goodnesse. Grammarians say, that *Scandalum* is the bridge in a trap, which when the Mouſe puts downe, shee is taken; as if to give scandall, were as the laying a trap in our brothers way to destroy him.

Some make the first to be the lesser, and the second the greater, but so in things denyed, it followeth not so well, rather in apt speaking the first should be the greatest, though, for my part, I thinke with them who take them to be both of equall latitude, expressing the same thing, one word expounding another.

Offence or scandall is either active and given, or passive and taken.

That which is given, is that which hath activity in it selfe, to scandalize, as things merely evil and unlawfull; or that which being good and lawfull in it selfe (as a thing indifferent) yet hath such activity by accident, namely, by the unseasonable doing thereof. That which is taken, is either of the little ones so called from Mat. 18. 6. or of the Pharisees, from Mat. 15. 14.

That wherein the little ones suffer, is either justly given, and so taken, as when things are merely evil; or not justly given, nor justly taken, as when things indifferent are lawfully used.

That wherein the Pharisees suffer, is when by a malice of their own minds, they are offended at things lawfull and good.

Here the Apostle forbids giving scandall to the little and weak ones by an indiscreet and unseasonable use of things indifferent; whose use is so, when God hath no glory, nor our brother edification, but hurt by it.

3 From the Person who is not to be offended: A brother, whether strong or weak; Sometimes the strong to the weak, and sometimes the weak to the strong, in a selfe-perswasion of strength, giveth offence.

His brother: not determinately, but rather comparatively; not in any mans way, much lesse in our brothers.

We must not give offence one to another. 1 Cor. 8. 9. Take heed, lest by any means this liberty of yours become a stumbling to them which are weak: and, vers. 13. If meat make my brother offend, I will eat no flesh while the world standeth, lest I make my brother to offend. 1 Cor. 10. 32. Give none offence neither to the Jewes, nor the Gentiles, nor to the Church of God. Of this Paul had a care, that his Ministry might not be blamed.

M. Calvin here observeth, that Paul taxeth *malignos illos censors*, these hard censurers of others, who spend all their *Acumen* in prying into other mens doings, neglecting their own: But thy selfe at home, in thine owne bosome.

Judgement is necessary to a Christian in his walking; he must pick his way, and he advised of his doings, whether lawfull by the Word; if lawfull, whether convenient and expedient; whether any hurt may come to our brother thereby; of this, Paul is an example, who will not use his liberty, where the Gospel may be hindered by it.

Those are to be reprov'd which give offence, and put a stumbling block in their brothers way; These are of three sorts:

1 Contemners of their brethren, which will not bate an ace of their liberty in their dyer, apparel, recreation, for their weak brothers sake, making a bad use of their liberty, which is given us to doe good withall.

2 Curious persons, who broach new opinions, and bring up new orders in the publike holy Service, without authority, cavelling at rites ancient, approved, and commanded.

It is the cause of great stirres in the Church, when private men, especially unlearned, will censure their Ministers, and Magistrates, in matters of their office: This is an occasion given of wrath and indignation; and that many accuse our whole profession of Novelty.

3 Persons openly profane, who licentiously rush into all lewdnesse; of whom, if a man should begin to speake, hee should never make an end: there are Cart-loads of offences given in this kinde; O the abominable uncleannesse, drunkennesse, pride, &c. which fill all places.

Let us use all our judgement herein, that we no way give offence, or put a stumbling blocke in our brothers way. Thou shalt not put a stumbling blocke before the blinde, but thou shalt feare thy God. Lev. 19. 14. It were better that a mill-stone were hanged about a mans necke, and he so cast into the depth of the sea, than that he should offend one of these little ones. When at the day of Iudgement it shall be laid to our charge, that wee have given scandall, wee will with rather to have been drowned.

A grievous punishment remaines for them which cause others to offend, than for them which do such things themselves. So the Serpent was punished more than Eve, and Eve more than Adam. So, Jezebel had a more grievous judgement than Abab.

Doff.

2 Cor. 4. 3.

Vse 1.

Vse 2.

Vse 3.

See more hereof at the 30 and 21 verses.

Ma. 18. 6.

Peccare

Chris. Hem.  
25. in Ep. ad  
Rom. in Moral.  
ad locum.

Vse 4.

*Peccare non tantum in se perditionis habet, quantum quod reliqui ad peccandum inducuntur; To sin hath not so much perdition in it, as to induce others to sin, saith S. Chrysostome.*

Vse judgement also that thou take not offence; It is grievous to give, so to take scandall, if there be not just cause.

Blessed is he that is not offended at me, saith our Saviour; and againe, *These things have I spoken unto you, that you should not be offended; and in another place, woe unto the world because of offences. There is sinne on both sides, but specially on the side of the party offended in indifferent things; and therefore woe.*

Tert. lib. de vi-  
an. virg.

Tertullian saith, *Bona res neminem scandalizant nisi malam mentem; Good things and lawfull offend none but them which have evill and corrupt mindes. Where wee are therefore so ready to take offence at the liberty of our brethren in things indifferent, it is a signe of unmortified reason, and affections. If thine eye cause thee to offend, plucke it out, &c. it is the counsell of our blessed Saviour.*

Mat. 18. 8, 9.

Let this be thy judgement and wisdom; in nothing to give, and in things indifferent, not to take offence.

Verse 14. *I know, and am perswaded by the Lord Iesus, that there is nothing uncleane of it selfe; but to him that esteemeth any thing to bee uncleane, to him it is uncleane.*

15. *But if thy brother be grieved with thy meate, now walkest not thou charitably.*

Averim.

IN these words is the first reason of the dehorratio: though some make the 14. vers. to containe a reason by it selfe, and that he thereby perswadeth to peace, thus:

All meats are cleane, and therefore the weak have no cause to be offended, in as much as they defile not the strong; and the strong have no reason to stand so strictly upon their liberty, but that they might abstaine, because they are not the puter for eating; and therefore that they should not contend about meats.

But indeed the substance of the Reason lyes in the 15. verse, and is drawne from Charity, and brought in by a Prolepsis; and this, and all the rest urged upon the strong Christian principally, to this end, that he should moderate his liberty for his weak brothers sake.

Now the instance in all the arguments is only of meats; but to bee applied unto all indifferent things.

In the setting down of this first argument, are to be considered, The objection of the strong, and the answer of Paul.

The objection is gathered out of the 14. verse, and was thus:

There is nothing, said the strong, uncleane of it selfe, though it be unclean to him that thinks it so.

Therefore seeing I know and am perswaded of the cleanness of the creatures, I may and will use my liberty in eating of them.

Unto this Paul answers; of which are two parts; the first is a concession, verse 14. The second, a correction, where lies the argument, verse 15. In the concessio, we may consider the thing granted; and the amplification.

The thing is twofold; First, that there is nothing

unclean of it self: Second, that to him that thinketh a thing to be unclean, it is so.

The amplification from Pauls assurance of these things; Hee knowes, and is perswaded, set forth by the author, the Lord Iesus.

I know, and am perswaded; these two are necessary to faith, and it is as much as if he should have said, I steadfastly belevee.

By the Lord Iesus; this is to bee referred, not to that which followes, but to Pauls knowledge and perswasion; Iesus taught Paul these things; though the sense were good, if they should bee read with that which followeth, viz. that through Christ no indifferent thing is now unclean of it self.

Uncleane; The word properly signifieth common, and (conely by the language of the Scriptures) taken for impure, or uncleane, so common hands, that is, uncleane. Mark 7. 2. So Peter saith, that hee never ate that which is common and uncleane, Act. 10. 14.

That which was common to other people, and interdicted to the Jewes, was called unclean. Lev. 11. Deu. 14.

Divers meats were forbidden the Jewes, and, before Christ, were uncleane to them, as appears in the Law, which law had divers reasons in it.

1 It was for their health; that they might avoid certaine diseases, unto the which, the temperment of that people, by eating such things, might incline, and so be hindered from the contemplation of heavenly things, and from the service of God, and (by distemper caused through ill joyce in the body) bee made sluggish unto good workes; all alike, as if you put a bright shining candle into a duskyish lanthorne; thus say the Rabbines.

2 To distinguish them from other Nations, and that they should avoid their company, with whom they might not feed on the same meats.

3 For a mysticall signification of manners; these meats not being by Nature uncleane, but only in signification; which was the reason that Saint Augustine called the Jewes a Prophetical people; Their very meat was an instruction, they might not eat the Swine, to teach them to avoid sluttishnesse; nor the Hawke, to teach them to avoid rapacity, &c. So their garments; they might not wear Linsey-woolsey, to teach them sincerity.

4 To restrain their desire of dainty fare.

5 To inure them to obedience, and to take downe their pride and stubbornnesse, by this yoke.

By it selfe; By nature, saith Chrysostome; for to the Jewes they were not unclean by nature, but by a positive Law: Hee denyeth not, but that serpents, and dogs, &c. are unwholesome; but nothing was forbidden for morall uncleannesse in it selfe; for all creatures were given to Noah without exception, as the green herbs. Gen. 9. 3.

Here wee have a distinction; That a thing may be unclean per se, aut per accidens, by it selfe, or by accident.

But to him that esteemeth any thing to be unclean; Meat may be considered, in it selfe; or in relation to the Law, or to the conscience; to him, which was under the Leviticall Law some meat was uncleane, so is it to him who esteemeth it so in his conscience.

Not that cleane and uncleane is determined by mans opinion, as affirme the Libertines; Man is not

De his omnibus  
pena censet.  
Tho. Aquap.  
second. q. 101.  
Art. 6. ad p.  
mum.

not the *measure* of things, as *Aristotle* hath taught long ago; but my conscience may make a thing *unclean* to me, because to doe against conscience is sin.

Dist.

Things indifferent, are clean of themselves, but *unclean* to him that so esteemeth them. The first branch is proved *Act. 10. 5.* What God hath cleansed, call not thou common. *1 Tim. 4. 4.* Every creature of God is good, and nothing to be refused, if it be received with thanksgiving.

The second is proved by the fifth verse before, and the two and twentieth, and three and twentieth following.

The reason hereof is this; An *erroneous* conscience maketh a thing *unlawfull*; For Actions receive their qualification, according to the will of the Agents; and the will is moved by the thing apprehended; If Reason judge that thing to be sin, and yet the will be carried unto it; it is manifest that such an one hath a will to sinne; and so the outward action which is informed by the will, whether it be lawful or unlawful in it self, is a sin.

2<sup>d</sup> I.

We are to praise God for his bounty, in giving us free liberty to eat of all creatures; and the more, if we consider that we are sinners, not deserving to live, for whom the creatures daily suffer death; wee may say with *David*, Ioe, we have sinned, but these sheepe, what have they done?

: Sam. 24. 17.

We may eat, but with these provisos.

1 That we eat not in idleness, but in the sweat of our brows.

2 That we labor in that which is good, having an honest vocation, not to live by theeving, gaming, &c.

3 That we eat with thanksgiving.

4 That we give part to the poor, and send portions to them for whom nothing is prepared; to give, at least, some crumbs to *Lazarus*.

5 That we feed moderately, and soberly, as those who remember they must die. When *Socrates* was asked how he differed from others, answered, Others live to eat, I eat to live.

6 That we give no offence, of which, this part of the Chapter speaketh.

2<sup>d</sup> I.

I know and am persuaded; not first to be persuaded, and then to seeke to know; knowledge must goe before persuasion, as a candle to direct it.

It is the fault of our ignorant Papists, of our Brownists, and of much people among us, who are great fault-finders; aske them why they dislike such and such things; this is their reason, they are persuaded, being notwithstanding destitute of knowledge of those things which they reprove.

Augustinus.

First, know by good ground from the Word, then resolve and be persuaded: *Præjudicium non est iudicium sed vitium*; Prejudice, or judgement before knowledge, is not true judgement, but presumptuous opinion and vice.

V<sup>l</sup> 3<sup>a</sup>

It is a miserable thing to doubt in things commanded; for instance, in the commanded rites of our Church, Not to obey, is sin, because the Magistrate is resisted; and to obey, is sin also, because the conscience doubteth.

O perplexity! but yet no man is perplexed simply; such then must put away their erroneous and doubting conscience, by learning, and being persuaded. But here is a great corruption; ma-

ny among us desire rather to heare that which may confirme them in their doubting, than take it away, and conforme them to the peace of the Church.

Rightly labour to bee enformed, for as an unskilfull Pilot, so an erring conscience bringeth into danger.

Terrible is the state of wicked men, they know 2<sup>d</sup> I. 4. and are persuaded of the evilness of things, and yet they doe them.

These sin against the light of Nature; for, *Nihil faciendum de quo dubites sit necne recte faciunt*; Cicero Offic. lib. 1. Nothing is to be done, which thou doubtst whether it may lawfully be done or no, said a heathen man.

Tell me, thou Drunkard, thou Whoremaster, &c. dost thou not know that whoredome and drunkenness are sins? and yet dar'st thou doe them, and wound thy conscience? what peace canst thou have, when thy heart accuseth thee? and GOD is greater than thy heart.

1 Iohn 3. 20.

S. Augustine compareth Conscience to a wife which continually scoldeth.

It is better to dwell in the wilderness, than with a contentious and angry woman; and a man were as good to be in hell, as have a wounded and accusing conscience.

Verse 15. But if thy brother bee grieved with thy meat, now walkest thou not charitably: Destroy not him with thy meat, for whom Christ dyed.

These words are the second part of Pauls answer, which is a correction; in which is the Argument it self, urged upon the strong, that hee ought not to offend his weak brother by his liberty in things indifferent.

The Argument is taken from the Cause, removing scandal, which is charity.

And here we have the Argument, and the proof of it.

The Argument is thus:

That which is contrary to charity, is not to be done.

But to give offence is contrary to charity.

Therefore, &c.

The first Proposition is sure, for charity is the fulfilling of the Law, as wee have heard before, Chap. 13.

The second Proposition is proved from two effects of Scandal, set down in this verse: The first is, Griefe; the second, Destruction.

From the first effect, the Argument is thus:

To grieve our brother, is contrary to charity.

But to give scandal, is to grieve him.

Therefore, &c.

Of the other effect wee will consider by it selfe.

But if thy brother bee grieved with thy meat, now walkest thou not charitably.

In this part of the verse, by it selfe considered, we have two parts; a Supposition, and an Accusation.

The Supposition, If thy brother be grieved with thy meat.

The Accusation, Now walkest thou not charitably.

Grant the Supposition, and the Accusation holdeth; take away the Supposition, and the Accusation is of no force.



To uſe indifferent things, as meat, apparell, &c. is lawfull, if *charity* put not in a barre; we muſt ſet more by our *brothers griev'd conſcience*, than by the *uſe of our liberty* in ſuch things.

We may at no hand *forſake* our liberty in ſuch things, (for it is a part of the purchaſe by the blood of Chriſt) but the *uſe* of it.

In the Suppoſition, we have the thing ſuppoſed, *Griefe*; and the amplification, from the ſubject griev'd, *thy brother*; and from the object, *with thy meat*.

*Griefe* is a paſſion, whereby the appetite doth abhorre with perturbation, evill preſent; whether ſo indeed, or in apprehenſion.

This affection is naturall and good, if it bee directed upon the right object, which is *ſinne*, with the appurtenances, and that it be in *due meaſure*, and to the right end.

The ſubject, *thy brother*: whether ſtrong or weak, for it is againſt *charity*, either to grieve other; but here the *brother* griev'd, is the *weak* one; who three wayes lyeth open to griefe, by the liberty uſed by the ſtrong.

1. By the *ſinne* of the ſtrong, as the weak ſuppoſeth; for *this* he is griev'd, thinking that thereby God is offended, and the ſoule of his brother in danger.

2. By *reprehenſion*; taking indignation to bee reproved by the ſtrong, for the retaining of differences of meats, dayes.

3. By being *drawn* by the example of the ſtrong, to doe againſt his conſcience, which breedeth griefe, poſt factum, after the deed done.

With thy meat, that is, thy liberty in eating meats, ſuppoſed, by the weak, to be unlawfull.

Now walkeſt thou not *charitably*: Though in other things, yet now, thou walkeſt not *charitably* in this particular. Hee condemneth not the ſtrong, as to be without charity altogether, but to ſtep away herein. The Imputation is great, becauſe *charity* is the Rule of our life.

To uſe things indifferent to the griefe of our brother, is againſt charity: Or, To give ſcandall is againſt Charity, becauſe thereby my brother is griev'd, 1 Cor. 8. 12. To ſinne ſo againſt the brethren, is to wound their weak conſcience.

May I in nothing grieve my brother?

Yes, in ſome things I may; as by ſevere reproving him for ſinne, that hee may bee brought to godly ſorrow, unto repentance: Thus did Sr. Peter prick the hearts of the Jewes, Acts 2. 37. So Paul tells the Corinthians, that though hee made them ſorry by a Letter, he did not repent, though he did repent. Look how the affection of a Father is in the correcting of his childe, he is griev'd to beat him, and yet he is glad if it doe him good: ſo was Paul toward the Corinthians, it never repented him that he had made them to grieve, in as much as it profited them to repentance and ſalvation.

It is not againſt charity, for Miniſters to reprove ſharply, and for Magiſtrates ſeverely to puniſh notorious offenders; nay, it is true charity to correct them unto their amendment; and to neglect this, is want of charity: let diſordered perſons be griev'd, let Drunkards and ſuch like ſmart for it, that, if it be poſſible, they may bee thereby brought to repentance, and ſo be ſaved.

But to uſe our liberty in indifferent things to the griefe of our brother, and ſo to ſtand upon it, as not to omit the uſe of it for our weak

brothers ſake, is unlawfull, and againſt charity.

Yet here are two Cautions to be remembered: Note.

1. It muſt be in ſuch indifferent things, the uſe whereof is not determin'd by the authority of the Magiſtrate: as, in it ſelfe it is indifferent to ſit or kneele at the Communion; but if the Magiſtrate determine the geſture by his authority, then though our brother bee griev'd, wee are to uſe the geſture; For not to obey the Magiſtrate in a lawfull command, is a ſin. The uſe of our liberty is not in our power.

2. The brethren griev'd, muſt be weak ones; If they be ſiſſe, and obſtinate in their opinion, wee are not bound, but may, nay, ſometimes we ought to uſe our liberty beto, e them, as wee ſhall note afterwards.

The phraſe is to be obſerved; If thy brother bee griev'd; he ſaith not, thou grieveſt thy brother; to note, that the fault is rather in the patient, than in the agent. And therefore weak ones are to know, that it is no vertue in them to be ſcrupulous in every thing, and to bee griev'd at their brothers lawfull liberty; but a ſinne which is to be amended by knowledge and charity.

Faith gives liberty, but charity is a binder. Om. Obſer. 2. *nia libera per fidem, ſervat per charitatem*: I may do all things by faith, I may eate of any meats, or abſtaine, I may weare any colours in my apparell, &c. But by charity I muſt doe, or not doe that, which moſt makes for the peace of the Church, and the good of my brethren. Paul, by faith may circumciſe Timothy; by charity hee will not circumciſe Titus.

Wee muſt have great care of the weak; A mother loves all her children, but ſhee is moſt tender over them that are ſick: A man moſt favours that part of the body that is hurt or weak.

Even nature (much more grace) teacheth not to hurt, but to love our brethren.

Weak brethren are not to be contemned, but to be tolerated, if ſo bee they grow not perverſe and obſtinate.

We ought not to ſtrike the ſtrong; but to fall upon him that is ſick and weak, is no credit.

To grieve a weak brother, is to wound him: What more inhumane thing, than to wound a brother? eſpecially being ſicke and weak; yea, and to wound not his head or face, but his very conſcience, the weakeſt part in him, and the pretioſeſt; whoſe hurt cannot bee without great danger.

Off with that haire, away with that apparell, thoſe colours, &c. which wound thy weak brothers ſoule.

Wee muſt have care of all, not to grieve any. Griefe is a ſickneſſe, a Conſumption of the ſoule; hee that giveth juſt cauſe of griefe, is acceſſory, after a ſort, to his brothers death.

He that careth not how hee grieves the godly by his carriage, is no true Chriſtian; for without love we are no Chriſtians.

How many are they which by their beaſtly living make the hearts of good Chriſtians ſad?

Who that hath but a mite of piety can abſtain from griefe, to heere the blaſphemies, to ſee the drunkenneſſe and wretched behaviour of wicked men?

If thou walkeſt in theſe ſinnes, know that thou offendeſt God, and grieveſt good men; and then

Doctr.

Queſt.  
Anſw.

then is the Devill pleased, and his angels, even as the good Angels rejoyce at the conversion of a sinner.

If thou hast made the good to sorrow by thy sinnes, repent, and make them glad with thy amendment. This is true charity towards God and men.

Verse 15. — Destroy not him with thy meat, for whom Christ dyed.

The Apostle here proves by another Argument, that scandall is contrary to charity, namely, by another effect of it. Thus :

That which destroys our brother, is contrary to charity.

But to give scandall destroys him.

Therefore, &c.

This Argument is set downe in the manner of a prohibition. Where wee have the thing prohibited, to destroy our brother : and the Illustration.

In the thing prohibited, is the Action, to destroy; the object, him, that is, our brother.

Both these are illustrated : The action, from the instrument of destruction, with thy meat ; The object, from his dignity, which is, that hee is beloved of Christ ; declared by an infallible token of such love, he dyed for him.

Destroy not ; The word signifies totall destruction. It is no light losse that comes to our brother by giving offence, but even the losse of body and soule. Not that every one who is scandalized, is so lost ; but that scandall is apt so to doe, and where it is taken, without the mercy of God bringeth forth such effect.

Such a destruction is here meant which came to Judas, which shall come to Antichrist, who are both called the seedes of perdition, from this word.

Such a destruction as wicked men shall have at the day of Iudgement, which is therefore called the day of perdition of ungodly men.

Such a destruction which the devill endeavours to bring upon us, who is therefore called Apollyon, the destroyer.

So that here is an Auxesis, scandall, not onely grieves, but destroys our brother.

Him ; the strong, saith Ambrose, who by the abstinence of the weak, begins to doubt of his liberty ; as divers at this day, among us, doubtlesse, have by the scrupulousnesse of some, begun to stagger at such things, whereof, before, they have been well perswaded.

But it is rather meant of the weak ; destroy not him, that is, thy weak brother : he saith not brother, but him, though that terme bee used before and after, because desinit esse frater cum pergas occidere, saith one : Hee ceaseth to be thy brother, when thou goest about to destroy him.

With thy meat ; Meat is the instrument of this destruction, not a Sword or Pistoll ; and so, surely many perish through riotous eating and drinking ; but hee means here, by using our liberty in eating of all things, without the respect of our weak brother, who is in danger of destruction thereby three ways.

1. In regard of a passive scandall through rash judgement.

2. By being in danger of eating against con-

science, by the example of the strong, which brings shipwrack of faith

3. From the danger of Apostasie, and alienation from the faith.

For whom Christ dyed ; For him, for whom Christ dyed, we should be careful, and esteeme him above our meat, apparell, or any indifferent thing : here a comparison being, as interpreters observe, between our meat, and our brother redeemed by the death of Christ.

Scandall is apt to destroy our brother, 1 Cor. 8. 11. Doct. And through thy knowledge shall thy weak brother perish for whom Christ dyed. And verse 20. of this Chapter. For meat, destroy not the worke of God.

Can any of them be destroyed for whom Christ dyed ?

If we consider the counsell and decree of God, and the promise of salvation unto them, they cannot : But divide and separate them from these, and then they may in regard of their owne infirmity, of the malice of Satan, and of the innumerable offences which are given, which they were never able to withstand if they were left to themselves.

Here is a comfort for the weak ; Christ dyed for them. Though thou hast not so strong a faith as Abraham, so much patience as Job, &c. yet it thou hast a true faith, though small, and strive against corruption, though weakly, thou art to be reputed one belonging to Christ, and shalt have benefit by his death.

Here is a threefold admonition.

1. To the strong, that out of their indulgence to their weak brethren, they should abstain from the use of their liberty in things indifferent. They are their Brethren, charity requires it, and Christ also, who dyed for them ; and not so to doe, Paul elsewhere calleth sinning against Christ.

Thy meat or apparell are thine, but thy brother is Christs ; he came to save thy brother, wilt thou goe about to destroy him ? that were in some sort to be an Antichrist.

Christ did that which was hard, he parted with his blood and life for thy brother ; what madness is it if we will not doe that which is easie, as to refraine some dish of meat, or some colour or fashion of garment, for our brothers, nay, for Christs sake ?

2. To the weak, that they should beware how they take offence at the liberty of their brethren ; for hereby they are in danger to bee destroyed. But no man perissheth but for his owne sinne. It is a rule, Scandalum passivum non est sine peccato scandalizati ; A passive scandall is not without the sinne of him that is scandalized ; but it may be without the sinne of the scandalizing. As first, if hee doe an indifferent thing by the commandement of the Church or Magistrate. Secondly, if he doe it, not knowing, nor being able upon any probability to suspect that any would be offended at his liberty. Now in these cases to be offended is a sinne ; and sinne hath a destroying nature.

Doe then as thou pleasest in indifferent things, whose use is not determined by Authority ; but leave thy brother to his liberty, and judge him not : He may use his liberty and not sinne, but thou canst not bee offended at it, but thou must needs sinne.

Men speake of tenderesse of conscience and grace, but it is a signe of neither, to finde fault and be offended at *that* which wee cannot soundly prove to be unlawfull by Gods Word.

3 To all men. That they have a care of the salvation of their brethren; also of their own.

Give no ill example; entice no man to theft, drunkenesse, uncleannesse, to lie, to forswear themselves, or to any sin; for this is to play the Devill, and to oppose Christ in the work of mans salvation.

Christ dyed for thee; have a care of thy owne soule, for which Christ dyed, and damne not thy selfe by thy sinnes.

Verf. 16. Let not then your good bee evill spoken of.

IN this Verfe is another Argument to disswade from scandall, from the pernicious effect thereof; which is the *defamation of our good*.

That which makes our good to be evill spoken of, is not to be done.

But giving offence makes our good to be evill spoken of.

Therefore, &c.

The Argument is set downe in the forme of a prohibition; where wee have the thing prohibited, and the Amplification.

The thing prohibited, is the *causing of our good to be evill spoken of*, Where is the evill action prohibited, and the object of such action. The evill action, *speaking evill*; the object, *good*.

Be *evill spoken of*; or blasphemed, according to the sound of the Greek word, which is now familiar with us in our tongue.

Blasphemy is a speech hurting anothers good name. The use of Divines hath obtained by custome of speaking, that it is taken for evill speaking against God, or persons, and things which are *nearly conjoynd to God*, as his word and his Saints.

Now, blasphemy against God, is, when it is affirmed, that that is in him which is not in him; or that not to be in him which is in him, And so of of his Word and Ordinances.

And this is, either of the mind, or of the tongue, or of the life; for sinne is a kinde of blasphemy, because he that sinneth, signifyeth thereby, that hee thinks not well of God; and therefore for such cause we call common swearing, blasphemy, because such an one seemeth to have a base opinion of God, that he dares so to transgresse.

The blasphemy of the mind is, when we doe conceive amisse of God, according to the former description of blasphemy.

The blasphemy of the tongue, when we speake in such manner.

And both these are committed, either *enuntiative*, or *optative*; by the way of simple enuntiation, or wishing; as to *say* there is no God, or to *wish* there were no God; to *say* God is not just, or to *wish* that he were not just; so to *say* there is no day of Indgement, or to *wish* there were no such day to come; so of the Word, to *affirme* there was never merry world since there was so much preaching, or to *wish* there were no preaching.

And that of the tongue may be committed, either *actu signato*, expressly uttering such things, or *actu exercito*, covertly signifying so much, as

when one speaketh that which is true of God or his Word, but in a contemning, and deriding, and scoffing manner.

Good; Translated before, *Commodity*. Some say, faith, piety, and the hope of eternall life; Some, *Doctrina dominica*, the Lords doctrine. *Chrysost.* Hierome saith, our liberty. Some, the Gospell. *Amb.* Olevian very well observeth by good to be meant the *kingdome of grace*, as it followeth in the next verse; so that I thinke by good here, to be meant, in generall, the Gospell, in particular, the right of our Christian liberty, which is a notable part thereof, and which is taught therein.

This good which he speakes of, is set forth by this possiblwe, *your*. And herein is the other part of the prohibition comprehended, which is the amplification from the persons; which may be considered to be twofold.

First, to whom hee gives this prohibition, Saint Ambrose saith, to the weak; *Blasphematum bonum cum dubitatur de Dei creatura*; Our good is blasphemed, when wee doubt of the creature. Hee means of meat, which was the fault of the weak.

And surely it is meant of both, though principally to the strong; yet the weak not to be excluded: for they have no more liberty to object the good to blasphemy, than the strong. And doubtlesse it was *evill spoken of* as well by the *nice curiosity* and rash judgement of the weak, as by the *despising of the strong*. And therefore the Commentaries ascribed to Hierome, *Blasphematum si propter talia contendimus*; It is blasphemed, if wee strive about such things; applying it to both.

Secondly, the persons who should *speake ill of our good*. Those without, saith Chrysostome; the weak, saith Martyr. I thinke it may be meant of both, or of any whosoever.

Every Christian ought to be careful that hee cause not the Gospell of the Kingdome, and our Christian liberty, a part of the same, to be *evill spoken of*. 1 Tim. 6. 1. *Servants must so be have themselves, that the name of God, and his doctrine, bee not blasphemed*. Which also is to be understood of all. So 1 Pet. 2. 12. and 1 Cor. 10. 29. *Why is my liberty judged of another mans conscience?* and ver. 30. *Why am I evill spoken of for that for which I give thanks?*

In the generall, the Gospell is our good, a rich *Use*. Commodity, though many bee not sensible of *it*.

If it were not our great good, the Papists and the rest of the world, would not so envy us for it as they do, and seek to get it from us.

To have a house well built, well watered, well wooded, and in a good aire, a great good; but what's all this without the Gospell? unless wee have the heavenly dew, the Manna and Quails, to fall every day about our Tents?

Liberty also a great good; to have a Patent for trading in wool, in wines, in spices, &c. matters of much good, and greatly esteemed.

But who is able to value the good of our Christian liberty, even in this, that wee may with a free conscience joyne with the people of God in the Word and Sacraments, and use the good creatures of God? *what benefit* to be compared to a quiet conscience?

They are surely ungratefull to the blood of Christ, who, in such things, lay bands and fetters upon themselves, in which, Christ hath purchased them



them *freedom*; as in apparrell, dyer, recreation, and such like.

But chiefly they are herein guilty, which place a part of Gods wo<sup>th</sup>ship, in the *using* or abstaining from certain habits, or gestures, in the Divine service; which is a sin against the second Commandement, and a *will-worship*.

Obj: Et But doth not the Magistrate and the Church enjoyne a certain habit, and gesture in the administration of holy things?

Ans: Yes, but not as a *necessary worship* of God, but as a *comely rite* and ceremony, to be changed when it seemeth unto them to be *requisite* so to do.

Use 2. Here are to be reproved both the *strong* and the *weak*, who by their contentions about indifferent things, cause the whole profession of the Gospel to be evil spoken of.

The *strong*, because they will yeeld nothing to the *weake*, not forbear the *use* of their liberty to give them any satisfaction.

The *weake*, because they are so ready to *censure* and speak evil of the *strong*, who do nothing but that which in it self is *lawfull* to be done; and also because in some things they *resist* authority and government.

And thus, as in Rome in those daies, so in our daies, partly through the *indiscretion* of the *strong*, and partly through the *pervish obstinacy* of the *weake*, there are great contentions: where-by the *mindes* of beleivers are distracted, *discipline* is dissolved; the licentiousnesse of the multitude is confirmed, who thinke that the Word and Sacraments are not things so *sacred*, and of such *reverence* and *necessity*, because such which would be accounted the *top* of profession, refuse them for a *vesture* or *gesture*.

And hence *prophane people* account all profession to be *curiosity*, and the preaching of the Gospel to be the cause of contention, and while wee contend about *such things*, they laugh all religion to scorn.

Let the *strong* gratifie the *weake* in *abstaining* from their liberty in such things which are in their power; and let the *weake*, because nothing is imposed upon their consciences, suffer themselves to be perfwaded to *conformity* and *uniformity*, that so wee may redeem the Gospel, and our liberty from *contempt*.

Use 3. All are to be admonished to have a speciall regard to our good, that it bee not blasphemed by our evil lives.

If by our drunkenesse, whoredome, &c. wee cause the Gospel to be *ill spoken of*, God will severely punish it, as he did in *David*.

If we which should shine as *lights*, bee turned into *darknes*; it *wee*, who by our conversation should win others to the Gospel, cause them to abhor it, how shall we escape?

To sinne *ignorantly*, is damnable; but for him, which professeth knowledge, to erre in that which he doth *profess*, is abominable.

The Church hath never sustained more damage than from her *owne children*. S. Bernard alleging in a Sermon the words of Ezechias, *In pace amicitudo mea amarissima*, that is, according to that letter, In peace is my bitterness most bitter, faith thus;

Many waies hath the Devill hurt the Church, but never more than now. *Ecclesiam incipientem per tyrannos, proficentem per hereticos, jam letam & florentem per motus illicitos*, he hurt the Church

when she began, by Tyrants; when she had well profited and proceeded, by Heretikes, (and Schismatikes;) and how she flourisheth, by the *unlawfull motions* and *inordinate lives* of wicked men: *Fuit amara in persecutione Tyrannorum, amarior in versutia Hereticorum, amarissima in pravitate filiorum*; She was bitter under the persecution of Tyrants, more bitter by the subtilty of the Heretikes, and most bitter by the *pravity* of her own children.

*Wisdom* is justified of her children; let us not eat out the bowels of our Mother, the Church of England, by our contentions and profaness; but justify her, and adorn and grace her, and the Gospel which she holdeth forth unto us, by our *peace* and *piety*, Amen.

Verse 17. For the Kingdom of God is not meat and drinke, but righteousnesse, and peace, and joy in the Holy Ghost.

Now followeth a reason why the *strong* and *weak* should not by their contentions about indifferent things, cause their good to be evil spoken of.

*Chrysostome* well observes, that this pertaines to both of them; for indeed both of them seem to have good ground for their contentions, and not yeelding each to other, thus:

For that wherein the Kingdom of God consisteth, we ought to contend.

But the Kingdom of God is, in not eating (saith the weak) by the Law; in eating (saith the strong,) by the Gospel.

Therefore.

Now hereunto Paul answers, denying the minor, and instead thereof, putteth downe a *contrary* assertion in this verse, which is confirmed in the 18. and applied in the 19. verse; Hee proveth herein, that they ought not to contend, by an argument drawne from a definition of the Kingdom of God; or from the nature of things indifferent; or from a comparison of things necessary to the promoting of Gods Kingdom, and things not necessary, thus:

For those things which further not the Kingdom of God, we ought not to contend.

But meate and drinke further not the kingdom of God.

Therefore.

In this assertion are to things; The thing it selfe, and the description of it.

The thing it selfe is the Kingdom of God; which, being spoken of the Elect, is ordinarily taken either for the state of the Church present in this world, and so called the Kingdom of grace, or for the Kingdom of Glory in the world to come.

*Chrysostome* understandeth it of the Kingdom of Glory, that it is not attained by eating or not eating; others understand the Kingdom of Grace.

Some interpret our justification not to consist in meat, or drinke; some, that whereby wee are brought to Heaven; some, that by the which God reigneth in us; some, *spirituall* motions in our hearts; some, the administration of salvation by the Word and Spirit, which was before called, *our good*; some, the whole businesse of our salvation, of which, Christ is the Author, destroying the Kingdom of Satan, and setting up the Kingdom of

Hier. in loc.  
Aug. l. 2. g.  
Evan. c. 11.  
Aquinat.  
Milenst.  
Olivianus.  
Guaderius.

Ed. 38. 17.

Item in ser. ad  
passus in Sy-  
ria.

of God; setting certaine notes, whereby the Citizens of this Kingdome should bee knowne, which are, not meat and drinke, but righteousness, &c. as if yee should say, *Christianity is not meat, &c.*

These severall expositions are as a large commentary, and all to be received, that of *St. Hierome*, concerning justification, being warily understood.

This Kingdome is described here negatively, it is not meat and drinke; and affirmatively, but righteousness, peace and joy, amplified by the Author of them, the Holy Ghost.

*Is not meat and drinke*; that is, is not conserved and maintained by meat and drink, or such transitory things; meat commendeth not us to God, saith *Paul* in another place, *for neither if we eat, are we the better, nor if we eat not, are we the worse*; to which purpose speaketh *Saint Ambrose*. Hee saith not, *is not liberty*, for this is a speciall privilege of this kingdome.

This must also warily bee understood; for in some construction, the Kingdome of God may be furthered or hindred by meat and drinke, and things indifferent.

Here therefore we must distinguish, that principally and substantially the Kingdome of God is not in such things; for *substantialia regni*, as one saith, the substantiall things of the Kingdome, are, righteousness, joy, peace; For meat is for the belly, not for the conscience; for the temporall health of the body, not for the eternall salvation of the soule; for this life, not for that which is to come.

Accidentally, the Kingdome of God may be in such things, which *Aquinas* here excellently sheweth, *Externas, &c.* Outward things, saith he, doe so farre belong to this kingdome, as the affections are ordered, or disordered about those things in which principally consisteth this Kingdome; not *per se*, but in regard of using, or abstaining, which hee confirmeth by the sentence of *St. Augustine*.

We may *forare*, as that wee may destroy the kingdome of God in our selves, as in *swetting and drunkenness*; and we may so abstaine, that we may help to build it up, as in *fasting and abstinence*, for our more humiliation and fervency in prayer.

We may consider *Adam*; The kingdome of God was not in the Apple; for what is an Apple thereto? but *Adams* obedience in abstaining, and his disobedience in eating, pertained to the Kingdome of God.

So, what is meat? What is a white or blacke garment? What is colour or fashion? What is kneeling or sitting, or any other gesture? And yet a man may so use or refuse these things, as thereby to procure much good or hurt to his soule.

But *righteousness, &c.* This is the affirmative part of the description, from the effects or notes of such in whom God reigneth.

*Righteousness* imputed; Peace of conscience proceeding from our justification; Joy, the sweet and comfortable estate of the heart and affections, issuing from such peace.

It is true, that these are the great privileges of such who belong to Gods Kingdome; but in mine opinion, not principally meant here.

I understand therefore by *righteousness*, that

which is infused and inherent, or the exercise and expression thereof, in the duties of obedience. By Peace, that of the Church, whereby the members thereof doe mutually consent, and not strive one with another: and by Joy, that holy affection whereby wee delight in such righteousness and peace; and thus expoundeth *Thomas Aquinas*.

My Reason of this Exposition, is, first, because these are called *Services*, in the next verse, *He that in these things serveth Christ, &c.*

Now, imputed righteousness is not a service of ours, but a free gift of God to us, in which wee are *Passives* rather than *Actives*; and therefore learned men observe, that we are called *faithfull*, not *improbares*, but *sanctificati*.

And peace of Conscience, and Joy, are rather rewards than services.

Secondly, the peace here meant, is, that which is in the nineteenth verse, which is that which ought to be between *Christians*, the stablishing of which, among the Saints at Rome is *Pauls* whole drift in this Chapter.

In the holy Ghost, who is the procurent cause of sanctity, unity, and joy; added, to distinguish this peace and righteousness from that which is *Civill*, and this Joy, from that which is *Carnall*.

The kingdome of God is not in things of a middle Doff. nature, but in things which are necessary, *Luke 17. 20, 21.* The kingdome of God cometh not with observation, that is, with washing of hands, and pots, &c. saith Christ to the Pharisees, that put righteousness in such things; but the kingdome of God is within you; as if he should have said, Look into your hearts what the Spirit worketh there, and shew the presence of that holy Spirit, by righteousness, and peace, and joy, *1 Cor. 8. 8.* Meat commendeth us not to God; for neither if wee eat, are we the better, nor if wee eat not, are we the worse.

So, *1 Tim. 4. 8.* Bodily exercise, that is, meat, drink, apparel, sitting, kneeling, prostrating little, but godliness, &c.

*Pauls* Assertion should quiet and appease all quarrels in the Church, about the use of things *Vse 1.* indifferent.

The contentions in our Church have been grievous about *Vestures* and *Gestures*; but I would say of these, as *Tertullian* about meat or abstinence, *Esti claves macelli tibi tradidit, permittens esui omnia, non tamen in macello regnum Dei inclusit, nec sum. advers. enim esus aut potus est regnum Dei*; though he hath delivered to thee the keyes of the Market, permitting thee to eate of all things, yet hee hath not locked up the kingdome of God in the Market.

Or as *Basil*; Abstinence from meats, of it selfe, profiteth not to salvation, seeing for the most part, they which eat, are equall or superiour in piety to them which eat not. *Basil Mag. citata a Bead. Iustiano*

Let us not then contend about such things, but if any man will contend, let it bee for the faith that was once delivered to the Saints.

And let no man or woman so impudently slander our Church, as to say, that the wearing of a garment is preferred before the preaching of the Word; for there is no man barred for a garment, but for his *stubbornesse* and *disobedience* to lawful Authority; he being justly thought unfit to teach others obedience to Powers, according to *Pauls* com-

1 Cor. 8. 8.

Cajetanus.

Vse 3.

John 5. 23.

Titus 3. 1. commandment to Titus, which *refuse to obey themselves.*

Vse 2. Note a difference between things *indifferent*, and *righteousness, peace and joy*; These are *necessary* to performe, not the *other*; The kingdom of God cannot be without these, but it *may be* without them.

And yet here behold the *subtily* of the Devil; many contend about these *so*, as if *Christianity* it selfe consisted in them; refusing to heare the Word, and (which is most horrible) to come to the holy Sacrament, because of some indifferent things commanded; putting great Religion, not in abstaining from malice, pride, covetousnesse, &c. so much, as from a garment or gesture; but it appeareth to me that they are three wayes guilty.

1. Of grosse Ignorance, in not putting difference between things *necessary*, and things of a *middle nature*.

2. Of *Superstition*, for it is equally superstitious, to put the worship of God in *abstaining* from things, as though they did displease God, when they do not displease him; as to put it in the *doing* of things, as though such things did please God, when they do not please him.

3. Of *resisting lawfull Authority*.

Hee doth not worthily enough esteeme of the Kingdom of God, who doth not preferre *righteousnesse, and peace*, and joy in goodnesse, before all outward things whatsoever, *Mat. 6. 33.*

It is a great comfort to know our selves to be subjects to the Kingdom of God; such are the *righteous, the peaceable, and such which delight* in good things; but such as are of an *unrighteous and unpeaceable* life, and of vile and disordered affections, are farre from this kingdom; God ruleth not in such, but *Satan*.

Verse 18. For be that in these things serveth Christ, is acceptable to God, and approved of men.

Pauls Assertion, that the Kingdom of God is righteousness, peace and joy, is here confirmed by two Arguments.

The first from the *Genus* of those things; they are *services unto God*.

The second from their effects, which are two; Gods Acceptation, Mans Approbation.

That which is the service of God, and acceptable to God, and approved of men, in that is the kingdom of God.

But such is righteousness, peace, and joy.

Therefore, &c.

He that in these things; Whosoever in doing these things.

Serveth Christ; For it is the will of his Father, *John 5. 23.* that all men should honour the Sonne, even as they honour the Father.

Serveth; that is, behaves himselfe as a servant, applying himselfe to the will of his Master in all things. By which kinde of speaking is understood, in many places, the whole obedience of man, in all the duties of godlinesse, *Psal. 2. 11. and 110. 2. Mat. 6. 24. Acts 20. 19. Rom. 7. 6. and 12. 11. and such like.*

These (viz. Righteousnesse, Peace, Joy,) are understood with an *Antithesis* of meat and drink, and the like, which are not *services* of God; neither

necessary to salvation, as are these; which are so connected to the kingdom of God, that they cannot be omitted or neglected, without danger of losing the same.

Meat and all indifferent things, if they be considered in themselves, have a *free use*; and may, and sometimes ought to be omitted for our brothers sake; which is otherwise in those things, which of themselves doe belong to a blessed life.

Acceptable to God; as hee is our Father now reconciled by the merits of Jesus Christ; so God is said to be well pleased with our devotion, *Hebr. 13. 6.* But if wee consider God as a Judge, then all our service is too deficient to procure acceptance; and wee, and our sacrifices are acceptable only by Jesus Christ, as Saint Peter speaketh. *1 Pet. 2. 5.*

Approved of men; *Scimus*, a word taken from the allowance of Coyn, as if hee should have said, that he which serveth Christ in these things, is a *Current Professor*.

Of men; that have a sincere judgement; for wicked men revile and disgrace such; and yet outward righteousness and peace, have praise among such; for unjust dealing, and contention, are things odious to all. *Calvinus.*

The just and peaceable, are acceptable to God, and approved of men, as the true servants of Christ, *Pro. 3. 1, 2, 3, 4.* My Sonne forget not my law, &c. let not mercy and truth forsake thee, &c. So shalt thou finde favour and good understanding in the sight of God and man. So for the acceptance of God, *Acts 10. 35.* and the approbation of man, *1 Pet. 3. 13.* and of these was Christ a singular example, who *encreasing in wisdom and stature, was in favour with God and man, Luke 2. 52.* *Doff.*

Whether thou usest indifferent things, or usest them not; whether thy garments be white or black, whether thou sitest or kneelest, do righteousness, abstaine from sinne, obey the Magistrate, and live peaceably in the Church, for in these things thou servest Christ, not in the other. *Vse 1.*

Acceptable to God, and approved of men; Here note the order, and the conjunction of these; first, acceptable to God, before approved of men; and these are so knit together, that whosoever is, or is not acceptable to God, ought, or ought not to be approved of men; but it doth not hold backward, that they which are approved of men, ought to be, or are acceptable to God. *Vse 2.*

Hence we have three things:

1. A *Direction*; wouldst thou be acceptable to God? be righteous and peaceable: wouldst thou be approved of men? labour to be acceptable of God. *1 Sam. 2. 30.*

The way to credit and glory, even in this life, is to glorifie God: Them that honour me, I will honour, saith the Lord. And because the Pharisees love the praise of men more than the praise of God, therefore are they contemptible, even before men. Hence it comes to passe, that many Noble and rich men are despised notwithstanding; because, though they desire to be honoured, yet they begin not at God. *Iohn 12. 43.*

2. An *admonition*; that wee should approve of them which are acceptable to God, and improve them which are not.

The just and peaceable are accepted of God; approve thou of them. *How*



How canst thou justify to approve of drunkards, common swearers, and to condemn such who conscientiously serve God?

How canst thou justify to neglect the just and peaceable, and to esteem of the unjust and contentious? and yet wee have some who will vilifie them which keep peace and good order, and highly esteem only of those who break the same.

It is wonderfull, that to obey Magistrates, and to live peaceably, should be accounted a fault; and to resist Magistrates, and bee contentious, a virtue. What is it to call good, evil; and evil, good; if this be not?

3 *Consolation.* If men doe not approve thee, yet if God accept of thee, it is enough; thou hast great cause to bee of good cheere. The safest way is to please God, howsoever men thinke of us.

I would be approved of men, and please them, if they will be pleased with doing good; but if they will not be pleased unless I bee unjust, and unpeaceable, I dare not buy at so dear a rate the approbation of any mortall creature.

The Kingdome of God is not in words, but in power. If thou hast a forme of godlinesse, shew the power of it in thy life: If thou professst that thou knowest God, deny him not in thy works.

This the blemish of religion, that to twenty good words, we have not one good work; but Christ will not be served with words, but really in the workes of righteousness, and with a peaceable conversation.

Κραται ὁ λόγος καὶ οὐκ ἔστιν ἀγαπᾶν λέγει Nazianzen.

A speechlesse worke is better than a deedlesse word.

Ver. 19. Let us therefore follow after the things which make for peace, and things wherewith one may edifie another.

This verse is the application of the 17. and 18. verses; in the which is an exhortation to peace and mutuall edification.

In this exhortation, are the Duty, and the Amplification.

Of the Duty there are two branches; 1. *Peace*;

2. *Edification.*

*Outward peace* is here understood, which is either generall, and may bee called *Civill*, which is to be with all men, of which wee have written, Rom. 12.18. or more particular, which is *Ecclesiasticall*, with the Brethren; and may be described to be a mutuall concord and consent of Christians, in opinion, affection, words, and behaviour in their whole life. A precious Jewell.

To *edifie*, is a Latine word, and signifies to build a house, chiefly a Temple. And here translated to signifie the promoting of our brethren, in faith and grace, that they may bee made better, and more and more grow up in Christ.

As builders of a house, doe mutually help one another till they have finished; so every one is to be ready to do service to his brother, till he obtaine the glory.

The faithfull, by an elegant Metaphor, are called the temple and house of God, in which hee dwelleth by his Spirit, and the whole company of the Elect are compared to a great City, the new Jerusalem, built up of the beleivers, as of living stones, as divinely the Prophet Esay declareth, Esa. 54.11, 12. and S. Iohn, Rev. 21.10. & seq.

The Amplification is threefold.

1 From the *Illative*, therefore; in as much as the Kingdome of God is peace, and so Christ is served; therefore let us put away strife, and embrace peace.

2 From the persons; let us, implying the strong, and weak also, wee must all live peaceably one with another, and edifie one another; I am bound to thee, and thou art bound to mee in these things.

3 From the manner; these must be done wisely; let us endeavour unto things which make for peace, &c. by avoiding those things which may hinder, and by doing such things which may further the same.

There is wisdom required to discern what makes for peace, and what for contention.

Also we must earnestly follow such things, as the Word signifies; many wish for peace, and say, would God wee were at peace, and God send peace; but they labour not for it, doing the things which make for it, but rather which make against it.

It thou wouldst have peace, put to thy helping hand; be wise, and earnest in the pursuit and procuring it.

The Churches peace, and mutuall edification, must especially bee regarded and furthered; for peace, Psalm. 34.14. Heb. 12.14. for edification, 2pb. 4.29.

1 Thes. 5.11.

Breake not, but maintaine the peace of the Church; one of the six things which God hateth, is to see discord amongst brethren; now the most excellent brotherhood is that which is spiritual, therefore the more to bee hated are they which dissolve that.

There are three things principally necessary to him who would preserve the peace of the Church.

1 *Wisdom* and knowledge; and that is, of the truth; and of the weightiness thereof.

Be sure the point thou contendest for, bee the truth; for hee that fighteth in the darke, may as soon hit his friend as his foe.

Examine the weight of the truth, for all truths weigh not alike: It is one thing to affirme that Christ is God, another to say that it is unlawfull to eat all meates; for the first, I will contend to the death; for the second, I will not breake the peace of the Church.

It is indiscretion to be alike zealous for a thing indifferent, as for the main articles of Faith.

2 *Azecknesse*; which is a great friend to peace, when we are not stiffe in our opinions, nor forward; for Solomon saith, that a forward man soweth strife, there is no pacification to bee had with wilfull men; a meek man will not easily bee provoked, neither doth hee delight in contradicting others, which is a way of preserving peace.

3 *Humility*; For, only by pride cometh contention; Some men, when they have once spoken the word, they will maintaine it, for their credit, as they thinke, though it bee with the ruine of the Church.

If men stood not so much upon a vain conceit of their owne glory, they might bee more peaceable: But many are more carefull of their owne, than of the Glory of God; and in every cause which they have undertaken to defend, they must overcome, or else there can bee no peace; and hence comes controversie upon controversie, and that for small matters, till the Church bee miserably distra.

Use 3.

Nazian. in Tetrast.

1 Cor. 3.16.  
& 6.19.

2 Cor. 6.16.

disfracted, and objected to the scorn of wicked men.

I have read, that in Sweveland in ancient time, if two had contended, and any man had but said or pronounced this word *peace*, it had been *mortall* if they had not ceased their quarrel. Surely they are much guilty which will not be persuaded to live *peaceably* in the Church.

Every man must *edifie* his brother in goodriess, by his good counsell, example, instructions, reproofe, &c.

No man is *so perfect*, but that he stands in need of *edification*, nor any man *so imperfect*, but that hee may bee a *helpe* to another. The right hand watheth the left, and though the *stronger*, yet is washed of the left.

The *weakest* members and parts of the body, serve and are usefull to the *stronger*, neither could they be without them; and this is the wisdom of God, that there might bee *peace*. So I have seen a *small* piece of timber shore up the side of a *great* house, and *few small* sticks set on fire *many great* logs.

The two maine ends of all our actions, toward the Church, and our brethren, are *peace* and *edification*; which God hath in his wisdom joyned together, that there can be no *edification* without *peace*; If men take in hand to build, and agree not, there must needs be a very *Babel*.

Pray for the *peace* of the Church; for when *peace* is *within* her walls, then will *prosperity* be *within* her Palaces; then will the wals of Syon goe up apace, if there be *peace*.

*Peace* is an Adamant to draw men to the Church. One of the maine arguments whereby *Hamor* and *Shechem* went about to perswade their people to entertain *Jacob* and his family, and their religion, was, because they were *peaceable*.

And let all things be done to *edifying*, which cannot be, as was said, without *peace*.

Examine therefore thine *opinions*, if they tend not to *peace*, and to build up men in faith and repentance, better that they were buried as low as the center of the earth, than that thou shouldest broach them to the people.

If all Preachers and hearers dld conscionably weigh this, I am perswaded there would bee lesse contention in the Church.

Verse. 20. For meat, destroy not the worke of God.

Here is a new argument against scandall; I call it new, not in regard of the *substance* of it; for wee have had the same before in the latter end of the 15. verse; but in regard of the terms, which are all divers from the former, as we shall see in the opening of them.

The argument is either taken from the pernicious effect of scandall, which is *destruction*; or from the dignity of our brother, who is here called the *work of God*: thus,

That which destroyeth the work of God, is to be avoyded.

But scandall destroyeth the work of God.

Therefore,

This Argument is brought in by way of *opposition* to some thing in the verse going before; there he wished us to *follow* those things which *make* for *edification*; hence hee infers, for meat, *destroy not the work of God*.

It is set down in the manner of a prohibition;

where we have the thing prohibited, and the amplification.

In the first, is the action prohibited, *destroy not*; and the object not to be destroyed, *the work of God*.

The amplification is from the moving cause, *For meat*.

*Destroy not*; The word thus rendred, was before ἀπολλύς, of ὀλέω, I kill, or make to perish; here it is καταλύς, of λύω, I undoe or loosen; and is as much as it he had said, break not down, pul not down, overthrow not the work of God, which he hath edified; the word being translated from the demolishing of buildings.

The *work of God*; Before he said, *him for whom Christ dyed*; here, *the work of God*; which some expound *faith*, so called, *Iohn 6. 29. This is the work of God, that yee belevee*. Some the *weak* brothers *salvation*. Some, the *work of grace*, which is wrought in us. And the Chalde paraphrast, in the plurall, *opera*, the *workes of God*. Some, the Church, out of *Ephe. 4. 12*. If so, then the whole is used for a part; for every beleever is a part, a living stone of that edifice; this comes neer unto the point.

All these explications are good, but I preferre that of Saint *Ambrose*, whoe comprehends them all; the *work of God*, that is, *faith* he, *Man*, who is two waies the *work of God*; first, by *Creation*; and yet not so onely the *work of God*, as a stone, or a beast, but *in ipso*, an excellent *work*, brought forth with the consultation of the Trinity.

Secondly, by *Regeneration*; and here, *faith*, redemption, charity, grace, &c. are concluded; according to that of *Paul*, *Wee are his workmanship*, &c. and the beleivers are the *Temple of God* in particular, *1 Cor. 6. 19*.

*For meat*; not as though meate were not the work of God; but to note that there is a great distance, as *Ambrose* saith, between *meat* and *Man*, especially a beleever, the very child of God. Among all the visible workes of God, *Man* hath the preheminnence, as the Sunne above the lesser Stars.

The *life*, saith our Saviour, *is more than meat*, and *our body than raiment*. No wisdom therefore to destroy a brother for the sake of any indifferent thing.

*Man* is *Gods worke*, not *mans*, it is therefore a kind of impiety to destroy it for meats sake.

*Man* is a *little world*, as Philosophers have affirmed; to destroy a man for *meats sake*, is to destroy a *whole world*, which were *madnesse*, for between these there is no comparison.

Scandall given or taken for things indifferent, *destroyeth the work of God*; this was proved before, ver. 18. and *1 Cor. 8. 11, 12*.

Hence learned men reprove the practice of mercenary Souldiers, because, for *money* they *destroy the work of God*. But whatsoever becomes of these, sure I am, the case is desperate of those that destroy the *work of God* by furious duels upon private and perry brabbles.

In the 19. verse wee were admonished to *edifie* one another; here we are commanded, not to *destroy* one another: Some build with one hand, and pull downe with another; and some build with the tongue, and plucke downe with the hands; these are good Preachers, and wicked livers; the former, such which doe teach and doe some things

Pet. Mart. Patens & alijs. Chryst. Aquinas. Rolocus.

Ephe. 2. 10.

Doct.

Vse 1. Qua rer in loc.

Vse 2.

R r

things well, but in other things they walk amiſſe; but we muſt *every way* build, and *no way* deſtroy.

Here ſome Miniſters are to blame, who in regard of preaching the foundation of Faith and good life in the generall, doe ſamouſly, and build much; but when they breed conceits in the hearers minds againſt orders eſtabliſhed in the Church, and perſwade them to a miſlike of the preſent government, they doe pull downe faſter than they build up.

For the people being forward to liſten unto novelties, and having received ſuch accuſations, and calumniation of the ſtare, doe bend themſelves more eagerly againſt the comely orders enjoyned than againſt the *capital crimes* which are forbidden in the Decalogue.

Here alſo many hearers, being the *paſſive diſciples* of ſuch *aſſeſſate leaders*, as Tertullian calls them, are juſtly to bee reprov'd, and that with ſeverity, who in all their conferences onely inveigh againſt the preſent diſcipline of the Church; for this is not to build, but to deſtroy the Church, the faith, themſelves and all.

Here is a threefold admonition.

1 To the *ſtrong*; that they ſhould ſo preciouſly eſteem of their weak brethren, becauſe they *are the worke of God*, as no way juſtly to offend them by their Apparell, Recreations, or other indifferent things; but how far the weak are in ſuch things to be reſpected, wee ſhall conſider in the reſt of the words of this verſe, and in the one and twentieth, which we will handle together.

2 To the *weak*; That they ſhould bee more temperate and diſcreet; and not to object themſelves to perdition for things indifferent: To bee offended at the commanding of things indifferent, or at the uſe of them, not being commanded or forbidden, is to be guilty of their own deſtruction.

My *weak brother*, thou art the *worke of God*, deſtroy not thy ſelfe for a garment, or a geſture;

The *holy Sacrament* is the worke of God; ſitting or kneeling, the conceit of man; deſtroy not, nor renounce the work of God, for ſuch conceits.

The *Ministry* is the worke of God; a Garment, the work of man; deſtroy not, nor forſake the work of God, for a garment.

When a King ſhall command many workmen to build an houſe; and ſome worke ſtanding, ſome ſitting, ſome kneeling, ſome clad in black, ſome in white, &c. If ſome of the workmen ſhould forſake the Kings worke, becauſe this man uſeth ſuch a geſture, and is ſo apparell'd, were they not worthy of cenſure? Or if the King ſhould command all his builders to be clothed in one livery, wouldſt thou reſuſe to build in the Kings worke therefore?

The Church, I meane the Communion of faithfull people in the Word and Sacraments is Gods worke; wilt thou deſtroy it by faction, or ſeparation, for a Garment, &c. Suppoſe ſome outward circumſtance might (in thy conceit) bee amended; is not peace better, than to move contention thereabout? Will a wiſe man pull down a faire building, becauſe ſome one tile is laid awry? Indeed, the Browniſts would overthrow our materiall Temples, the places of our Aſſemblies; but do thou ſpare the Church of God.

But thou wouldſt bring in ſome better Diſcipline: ſo have I ſene ſome unwiſe men, who not content with the ſtrong and ſubſtantial build-

ings, wherein their Anceſtours kept good hoſpitality, have plucked them downe, to build others more faire, curious, and more finely ſet forth; but with what ſucceſſe? Even with this, That they have been never able to doe the good their Anceſtours did, and that within a few yeers, themſelves have been utterly undone, and their gay houſe become a nettle-buſh.

Remember alwaies this of Paul, For meat deſtroy not the worke of God; there is no compariſon between them.

3 To all; That we deſtroy not the worke of God, that is, the ſoules of others, and our owne, by evil counſell, example, by an evil converſation.

If it be a hainous thing to deſtroy the worke of God for meate, much more hainous is it to deſtroy it for whoredome, drunkenneſſe, and the beaſtly ſatiſfying of our lewd luſts.

He that ſhall breake open thy houſe to ſteale, ſhall bee guilty of Burglary; much more guilty ſhall hee be that deſtroyeth his owne or his neighbours ſoule.

No Painter can endure to have his pictures defaced; even a child will bee angry, if you put downe his childiſh building; much more will God be angry, if you deſtroy his worke.

Herod exceedingly ſinned, in deſtroying John Baptiſt for Herodias daughters ſake; Judas more, for betraying our Jeſus for thirty pieces of ſilver; So alſo thou moſt grievouſly ſinneſt, which for riches, or pleaſure, or the accompliſhing of thy vile minde in the committing of any ſin, deſtroyeſt thine own ſoul, or enticeſt others to ſin, that together with thee, and with the Devill they might be deſtroyed.

Sin is the Devils engine, whereby he deſtroyeth the worke of God. And for this purpoſe the Son of God was manifeſted, that hee might deſtroy the works of the devill.

Build thou the worke of God, in thy ſelfe and others, by faith and repentance; and deſtroy the works of the devill.

Verſ. 20.— All things indeed are pure, but it is evil for that man which eateth with offence.

21. It is good neither to eat fleſh, nor to drinke wine, nor any thing whereby thy brother ſtumbleth, or is offended, or is made weak.

The Apoſtle having hitherto, by divers arguments, dehorted the ſtrong from the ſcandalous eating of certaine meats, in theſe words, and ſo to the end of this Chapter, hee taketh away two maine objections, whereby the ſtrong fortified themſelves in their practice, not regarding the weak.

The firſt objection is taken away in theſe words of the twentieth and one and twentieth verſes, where we have the Objection, and the Answer.

The Reason is taken from the nature of things from whence the Objection may bee framed in this Enthymeme.

All things are pure, and God hath given liberty to eat of all.

Therefore I will eat of all, and will not bee reſtrained, take offence at it who will.

Unto this, Paul answereth; of which answer there are three parts: Firſt, a Conceſſion: Secondly, a Correſtion: Thirdly, a Collection.

The Conceſſion and Correſtion are in the twentieth verſe.

He granteth the Antecedent, but correcteth and deny-

περὶ τοῦ  
ἀλλ' οὐδὲν ἔστι  
ἐσθλὸν τὸ πρὸς  
τῷ ἰσορροποῦν  
ἐν ὅσῳ πτωχῷ  
Τὸν ἰ. ἀδελφὸν  
Valentinianus.

Vſe 3.



denieth the Consequence, and so divideth *fidem à facto*, the faith of the strong, from his fact. By faith hee might eate, by charity he might not eate, namely, with the office of his brother.

There was sin on both sides; but the sin of the weak was against faith; the sinne of the strong against charity.

Obfer. All things indeed are pure. Of this before, verse 14.

But it is evill; *Malum morale*, Morall evill, which bringeth also *malum penale*, penall evill.

To him that eateth; To him that offereth; so to him that suffereth offence.

With offence; of his owne, here of his neighbours conscience; not simply to him that eateth, but, with offence; if none be offended, we have liberty to eat at our pleasure; this being understood of things that are open, not of things bidden, and secret.

The Collection is in the one and twentieth verse; It is good neither to eate flesh, &c. And it containeth an advice, or generall sentence inferred by an *Antithesis*; by which wee may consider the matter of the Advice, and the Illustration of it.

The matter is, not to eat flesh, not to drinke wine, nor any thing.

The Illustration is from the Commendation of the Advice; It is good; and the limitation, whereby thy brother stumbleth, or is offended, or is made weak.

It is good; Profitable, pleasing to God, morally good.

Not to eat flesh, nor to drinke wine; flesh and wine, which are *precipua inter appetibilia cibi & potus*, the daintiest of the kinds of meate and drinke, for all others, and these for all other indifferent things.

Nor any thing; This must not be taken simply; but with the restraint following.

Whereby thy brother stumbleth, or is offended, or made weak: Here is a threefold restraint, from the more grievous, to the lesse grievous.

The first noteth falling away; the second, some hindrance in the way of godlinesse, without falling away from the faith; the third sheweth the cause of the former, which is weakness; If any man be offended at Christian liberty, it is a note of weakness.

we must abstaine from indifferent things, though lawfull, for our weak brothers sake. 1 Cor. 6. 12. and 10. 23. All things are lawfull for me, but all things are not expedient; all things are lawfull for me, but I will not be under the power of any, and all things edifie not. 1 Cor. 3. 13. If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. Note the Translation, which is excellent, for whosoever is scandalized at Indifferent things, doth commit an offence.

Now that all these things formerly in this Chapter delivered, may bee better understood, I will here briefly unfold the point of Christian liberty, as it is agreed upon by the learned.

Liberty is either of the will; or of the Person.

This of the Person is that which wee call Christian, and it may be thus described.

Christian liberty is a spirituall manumission,

whereby the faithfull are by Christ delivered from the tyranny of sinne, the curse of the Law, the anger of God; from the yoke of Moses, and from the bondage of things Indifferent; that they might freely, willingly, and cheertfully serve God, to his glory, the edifying of their brethren, and salvation of their own soules.

Hence wee observe three parts of this liberty;

The first from sinne and eternall death, which is the greatest; The second from the Leviticall Ceremonies commanded by Moses, which were *ζυγία δεσφαιτης*, according to that of Saint Peter, a yoke which neither our Fathers nor wee were able to beare; The third, from the obligation of the conscience in things Indifferent, which also is a very great benefit, and purchased with no lesse than the blood of Christ. This last belongeth to this place, which is called Christian, and of the faithfull and spiritually, to distinguish it from Civill, and from that licentiousnesse which many bad Christians use, being a liberty of the flesh, and not of the spirit.

Concerning this liberty, wee may in generall, out of this Chapter, but especially out of this text, verse 20, 21. observe two generall Rules.

The first Rule is, that all indifferent things (in themselves) are free and lawfull to Christians to use or not to use, at their pleasure. There is one manner of flesh of Beasts, another of Birds, another of Fishes, &c. they may eate of all; they may drinke Water, Beer, Wine, what they please; in their garments they may weare all stufes, colours, &c.

This is proved from hence, All things are pure; and in the places of the Corinthians, All things are lawfull; nor whoredome, theft, &c. but Indifferent things; for those sayings are to bee restrained to the kind of such things, which are of a middle nature, as being neither commanded nor forbidden in the Word.

Also, 1 Cor. 10. 25, 26. whatsoever is sold in the shambles, that eat, asking no question for conscience sake: For the earth is the Lords, and the fulnes thereof, as David saith, Psal. 24. 1.

In this place observe, that Paul affirmeth it to be lawfull to use and eat that meat which was offered to an Idoll; his reason, because the earth is the Lords, and the fulnesse thereof; and if all things be Christs, then ours also in Christ.

Any creature offered to an Idoll, is pure to the beleever; so that it is a frivolous objection, to say, this was used in and to Idolatry, therefore not lawfull to be used, which is the main Argument of many against Garments enjyned to Ministers in the publike Service, which yet by this place are lawfull, unlesse wee should use them after an idolatrous manner.

If any shall say, that it is lawfull to use them in civill affaires, but not in the holy Service; I would aske, whether when any man hath made him an ordinary garment of some vestment used and dedicated to Idolatry, it bee not lawfull for him to go to the Church in such garment, and to heare divine Service; and if lawfull for him to beare, why not for the Minister to say Service in such garment?

Also we find that Groves were planted and dedicated to Idols, and yet Gideon commanded by the Lord to offer Sacrifice, with the wood of such a Grove.

The second Rule is, that a beleever must not

David. Tilen. Siles. disp. Theolog. par. 2. d. 43. Thef. 1.

Act. 15. 10.

Rule 1.

Obfer. 1 Cor. 3. 13.

Iudg. 2. 26.

Rule 2.

Rr 2 always

alwayes uſe and praſtiſe his Chriſtian liberty, but that he ought ſometimes to reſtraine from it, and to moderate it, which is the ſcope and drift of a great part of this Chapter, and of the eight Chapter, and part of the tenth of the firſt to the Corinthians.

There are two Moderators of this liberty; The one Generall, the other Speciall.

1. The Generall is *charity*, which directeth when and where it is to be uſed.

2. The Speciall, is, *lawfull Authority*, by Sanctions, Civill or Eccleſiaſtical: For the Civill Magiſtrate, for the common good, may a-bridge our liberty in things indifferent: As for inſtance;

It is lawfull for a man to uſe any Trade; but for the common good, it may bee enacted, that no man may uſe or ſet up a Trade, for the which hee hath not ſerved certaine yeares; and alſo that no man, though ſo ſerving, ſhall ſet up ſuch Trade in certaine places, without a ſpeciall Freedome.

Alſo it is lawfull for the Magiſtrate, to forbid the Exportation of *Corne, Leather, &c.* though it be as lawfull for Merchants to uſe trafficke in thoſe things, in regard of the things themſelves, as in other commodities.

So to reſtraine the eating of fleſh on certaine dayes, both to give an occaſion to the ſubjects of faſting and prayer, and alſo for the preſervation of the breed of cattell, and for the maintaining of Navigation.

Alſo the Church hath power to determine the uſe of indifferent Rites and Ceremonies in Gods publike worſhip, for the maintaining of good Order and Uniformity: As for inſtance;

It is in it ſelfe indifferent, to pray ſtanding or kneeling, to receive the Lords Supper ſitting or kneeling. Now the Church hath authority here to determine of *that geſture*, which is *moſt orderly and decent*, from that of *Paul*, *Let all things bee done decently, and in order*; and this determination is of *conſcience* to be obeyed.

Neither by this doe I give any power to the Civill or Eccleſiaſtical Magiſtrate, over the Conſciences of men: For by their Lawes the inward liberty of the conſcience is not taken away, but the outward uſe onely reſtrained for good order ſake.

Hence may be deduced two Concluſions, concerning the *abſtaining* and the *uſing* of our liberty.

1. When the Magiſtrate hath determined, then wee muſt abſtaine from the uſe of our liberty, and hold to the Determination, whoſoever be offended; becauſe, not to obey the Magiſtrate, is a ſinne, unto which no man upon any reſpect is bound.

Alſo we muſt abſtaine, when ſuch abſtinence may bee to the glory of God, and the edifying of our brother; and when the uſe of our liberty (underſtand in ſuch things which are left in our power) may endanger our weak brother.

Now he is to be accounted the *weake one*, who is yet ignorant of Chriſtian liberty, and yet willing to learne, as the Jewes of whom *Paul* entreateth in this Chapter.

But how long muſt I abſtaine for the weakes ſake? till he be perſwaded?

No, but till hee may conveniently be taught;

and then, if after ſuch time and paines beſtowed for his information, he will not be ſatisfied, he is to be taken for one that is *obſtinate*; this is confirmed by the praſtice of the Apoſtles, who, for a time, bore with Circumciſion, Purification, Vowes, &c. namely, till the Goſpel, and the Doctrine of Chriſtian liberty was ſufficiently and fully publiſhed by them.

And yet there ought to bee a great difference put between the *weake Jewes*, and ſuch among us, who will ſometime pretend *weakneſſe*; becauſe the Jewes had *direct command* from God, for that which they did; but ours have nothing to ground upon, but their *owne conceits*; ſo that it may be queſtioned, whether among us, after ſo much teaching, any are to be accounted *weak*.

To make this plaine by an inſtance.

Some man is offended at the faſhion or colour of my garments; what ſhall I doe? I muſt directly and gently informe him of my liberty, rendring him a reaſon grounded upon the word: if he will ſtill be offended, then it is not *weakneſſe*, but *pervverſneſſe* and *perverſneſſe*. Such, is not a little one, which muſt be regarded; for little ones will eaſily be perſwaded.

If a plaine Countrey-man comming to the Court, and ſeeing the rich apparell of Nobles, and their faſhions, ſhould bee offended; ſhould the Princes and Nobles abſtaine from ſuch apparell, for his offence? No; but he is rather to be corrected, and taught to keep himſelfe within his bounds.

An *inferiour* is no meet cenſurer or Judge, of the colours, faſhions, coſt of the garments of their *ſuperiours*. A husbandman may bee a competent Judge of that which is fit for a husbandman to weare, but not of that which is fit for Nobles.

The ſecond Concluſion.

We may uſe our Chriſtian liberty before them which *know* it, before them which *know* it not; our knowledge is ſufficient, our uſe is forbidden, And,

We ought and muſt uſe our liberty before the *obſtinate*; as *Paul* circumciſed *Timothy* becauſe of the Jewes, becomming a Jew to them, that he might winne them. But he would not bee compelled to circumciſe *Titus*. Yea, hee rebukes *Peter* to his face, for yeelding to the Jewes; and inveighes in his Epiſtle to the Galathians againſt thoſe which urged Circumciſion.

For weak ones are not to bee *nouriſhed* in their weakneſſe; and the wiſfull, both by words and praſtice are to be oppoled.

*Non minus intereſt proximorum libertatem in eorum bonum & edificationem interdum uſurpare, Calv. inſt. l. 1. quam pro ipſorum commodo eam loco moderari*; It is as much to our neighbours good ſometimes to uſe our liberty, as to abſtaine from the uſe of it, ſaith M. Calvin ſoundly.

Hence are divers uſes.

Pray for wiſedome and diſcretion, when and where to uſe thy liberty. *Virtus cum indifcretè tenetur, amittitur; cum diſcretè intermittitur, plus tenetur*; Vertue undiſcretely praſticed, is loſt; and ſometime diſcretely intermitted, is the more poſſeſſed, ſaith *Gregory* excellently. So all the beauty of our liberty is in the *diſcret uſe*, or *not uſe* of it.

At the doing of ſome indifferent thing, one will bee offended; at the not doing of it, many;

1 Cor. 14. 40.  
Rom. 13. 5.

Act. 16. 3.  
1 Cor. 10.  
Gal. 2. 3.

Calv. Inſt. l. 1. c. 10. p. 27.  
Hut. 2. l. 1. c. 10. p. 27.  
de lib. 2. c. 10. p. 27.  
16 de Su. c. 10. p. 27.  
vobis 61.

Uſe. 1.  
Greg. Mag. moral. 28.

Queſt.

Anſw.

many; rather offend one then many.

In the like case, some private men; and the Magistrates and Ministers will be offended; rather offend private men, than the Magistrate and thy Minister.

And take heed alwaies, lest thy actions be taken for an example to the ignorant.

Labour soundly to understand the Doctrine of Christian liberty in things indifferent; it is most necessary to bee knowne for divers weighty reasons.

*Use 2.*  
*Calu. In l. 4. de iura hae doctina Libertatis Christianae, In l. 1. 3. c. 10. sic. 7. ad suum capitulum.*  
First, for the peace of our consciences. If a man begin to make question, and to doubt of his meat, of his apparrell, of his sleepe, recreations; it comes to passe, many times, that such a one will be afraid, *super transversam festucam incidere*, to step over two straws lying a crosse, as Master Calvin speaks.

Therefore, that our consciences wander not in such labyrinths, it is profitable to know that God hath not taken from us the use of outward things, but given us great liberty therein; even as hee gave Adam liberty to eat of all the trees in the Garden, that which was expressly forbidden, onely excepted.

Secondly, lest we injury the creatures, accounting them, nay, making them to bee unclean unto us through ignorance; which are cleane in themselves.

Thirdly, that we may be able cheerfully to give thanks for the creatures whereby we are maintained. But hee which doubteth whether God gives him leave and liberty to use them, cannot seriously give him thanks for them.

To avoid superstition, of which there is no end, nor measure, it wee be ignorant of our Christian liberty; for then wee put conscience and Religion in things which of themselves are indifferent, and free to be used, or forborn.

*Use 3.*  
It is lawfull for the Civill Magistrate in the Common-wealth; also for the Church in the administration of holy things to determine the use of things indifferent. For, if I bee bound to one part for the good of a private man, much more may Authority in such things binde me, for a common good of all.

*Calu. In l. 4. c. 10. precipue sct. 27. & seq. Hic. Zanchi. tom. 3. l. 6. c. 13. de libertate Christiana & 24. de Scand. 16. de Traditi. vobis humanis.*  
Now for the satisfying and pacifying of doubtful minds, concerning their submission to the constitutions and ordinances of our Church, I will briefly shew in what the Church hath authority to command, and in what it hath not; and this for the most part, in Master Calvins words; the rather, because I finde, that Master Zanchy in the setting downe of the doctrine of Christian liberty, and of the powre of the Church in the constituting of the externall policy and Eutax thereof hath transcribed Calvin.

The actions of Divine Worship are twofold; Essentiall, and Ordinate.

The Essentiall, are such as differ not from the worship it selfe; as Piety and Sanctity of minde.

The Ordinate, are such as are appointed as helps, and instruments for the more commodious performing, and outward declaring of such worship; as, Prayer, Preaching, Administration of the Sacraments, &c.

In these are to be considered, *modus* and *manera*; that such things be performed, and the outward order or manner of their performance.

The first sort of action it is only in the power of God to institute, whose will is the perfect rule of

good life, who only is able to infuse into the heart true piety and sanctimony; And of this kind whatsoever are not commanded in the Word, are thereby forbidden; neither hath the Church here any power, to adde, to detract, or to change.

Of the second sort; Prayer, Preaching, &c. in regard of the things themselves, are necessary, and instituted of God; neither can the Church abrogate them, or appoint other things in their room.

But as concerning the manner of performing these; as time, place, gesture, &c. God hath so farre performed them to the Arbitrement and Authority of the Church, as may stand and agree with the condition, comelines, and edification of that particular Church.

So that in these, the Church hath power to abrogate, alter, or institute such rites and courses, (as the Pilot hoyseth, striketh, or turneth his sayles) that the common course of edification may bee the better holden and maintained.

That the Church hath this authority, is proved by two arguments.

The first from the word of God; 1 Cor. 14. 40. Let all things be done decently, and in order.

Decently, that is, set forth with such dignity and honour, which may be futable to the reverence of the holy administration, that the faithfull may be admonished with what veneration such sacred things are to be handled; so we pray bare-headed, and upon our knees; wee administer and receive the Communion, yea, we bury the dead, with a venerable comeliness, &c.

In order; to this are to be referred, the times of assembling, the place, the uniformity of gesture, the silence, and quietnesse, &c. that all tumults and barbarous confusion and dissention may be avoyded.

Also; 1 Cor. 11. 24. And the rest will I set in order when I come.

He by writing set some things in order, some other things he let alone, till he might come and see that which was done; because, as M. Calvin saith, *Certius ex presenti aspectu cognoscitur quid expediat*; It is more certainly known what is expedient by presence and sight.

The second argument is taken from the continued practice of the Church from Christs time, hitherto, disannulling and ordaining such things, as best served for the present times and state of the Church.

The Apostolicall Church enjoyed abstinence from meats offered to Idols, from strangled, and from blood which now from a long time is abrogated.

In the time next after the Apostles, they used from Easter to Whitsoaide to pray standing, this is out of use now.

After the time of Constantine, in the publike service, the Apostles Creed was rehearsed with a low voice; the Nicene with a loud voyce; the first, because it was set forth in the time of persecution; the second, because it was made in the time of peace, as saith Aquinas. This and the like have now ceased in the Church.

But to receive the communion in the morning, and fasting; in Baptisme to use the signe of the crosse; to make abrenuntiation; to sit with our faces toward the East; not to fast upon the Sundaies; to joyn the contracted in matrimony publicly in the Church; with the benediction of the Minister; and such like, the Church by her power hath continued.

Hence



Hence arise two conclusions:

1 Traditions, Constitutions and Canons, are necessary for the Church; because otherwise, concord, decency and order cannot be maintained.

For in as much as in mens manners there is so much diversity, in their minds variety; and contrariety in their opinions and judgements; if a Church should not bee knit and bound together by such decrees and lawes, as by certain bands, it must of necessity be soon dissolved.

2 Whatsoever by the judgement of the Church is appointed for order and decency, we may with a good conscience, nay, wee ought to obey the same.

For all things are pure; and in the generall such constitutions of the Church are of Divine authority.

Hence come brawlings and confusion, when matters of order are left to the will of every particular man; and when any such may change or alter that which belongs to the common state of the Church; for it is never to bee hoped in the best ordered Church, that one and the same thing should please all.

2 Whatsoever by the judgement of the Church is appointed for order and decency, wee may with a good conscience, and must obey.

For all things are pure; and in the Generall, such constitutions of the Church are of Divine authority; according to that before alleaged, *Let all things be done decently, and in order.*

These conclusions afford two admonitions.

1 That we contemne not, nor with supine and grosse negligence forbear, much lesse with pride and arrogancy openly violate and breake the established orders of the Church wherein we live.

It was the counsell which S. Ambrose gave to S. Augustine, in a question of a Saturdaies fast. *Nec disciplina ulla est in his melior gravi prudentique Christiane, quam ut eo modo agat, quo agere videtur Ecclesiam, ad quamcunque sorte devenit: Neither is their any discipline better to bee observed of a grave and wise Christian, than to do as hee seeth the Church to do, unto which he shall fortune to come.* This counsell gave S. Austen to Januarius, making some question of the different rites of divers Churches, and confirms this his advice with the authority of S. Ambrose, who gave advice to S. Austen, and to his mother, not to fast at Millaine, but to fast on Saturdaies when they came to Rome, according to the fashion of the Church there, as hee himselfe was wont to doe, *Sic etiam tu ad quam sorte Ecclesiam veneris, ejus morem serva, si cuiquam non vis esse scandalo, nec quemquam tibi; so also thou, saith Ambrose to Austen, to what Church thou shalt fortune to come, observe the manner thereof, if thou wilt not offend others, nor have others offend thee.* This counsell S. Austen confesseth that he esteemed and received as by heavenly Oracle.

The same counsell in another Epistle before he gave to a certaine Priest, called *Casulanus*, repeating the story of S. Ambrose his counsell to him and his mother; and in the latter end of the same, saith, and counselleth farther, that where some fast and some dine on the Saturday, that order is to be kept and followed which they observe; *quibus eorum populorum congregatio regenda commissa est, to whom the congregation of such people is committed to governe; and so in the last words*

of the Epistle, he writeth thus; *Quapropter, &c. Wherefore if you will rest in my counsell, Episcopo tuo in hac re nolite resistere, & quod facit ipse, sine ulla scrupulo aut disceptatione sectare; Doe not resist your Bishop herein, but follow that which he doth, without any scruple or disceptation. A point to be considered by all interieur Ministers, and by the people.*

But in wane doe they worship me, teaching for do- *Obj. 7.*  
*divines, the commandments of men, Mat. 5. 9.*

This Scripture toucheth not the ceremonies enjoyed in the Church of England; For the commandments of men were appointed for parts of Gods worship, and therefore it was superstition; these for decency: those were appointed as necessary to salvation; these for common order. And when this shall be published, as it hath been long agoe in our Church, then by the judgement of M. Calvin, and M. Zanchy, the Church is to be freed from such imputation, and hereof we have an example in Scripture.

The children of Gad, the children of Reuben, and the halfe tribe of Manasse, whose portions were beyond Jordan, built by Jordan a great Altar to see to; when the children of Israel heard hereof, they sent Phinees the Priest, and the Princes of the Congregation, supposing it had bin set up for burnt offering and sacrifice; but when they were enformed by their brethren that it was only for a witness betweene them, that they also were the people of God; both the Priest, the Princes, and all the people were well pleased, and the Altar stood, and was called Ed. *Ios. 22.*

But some of our ceremonies were used superstitiously, and invented by the Papists. *Obj. 8.*

1. It is a hard task to prove that they were invented first by Pope or Papists. But it so; 2. the evill of the inventor makes not the thing invented to bee evill and unlawfull; for many lawfull and laudable sciences were invented by the wicked posterity of Cain. *Gen. 4.*

Neither doth the superstitious use of a thing, make it to be unlawfull in it selfe to be used, the superstition removed; for all things are pure to the beleever. and the earth is the Lords, as hath been declared before in the first rule of the explanation of the Doctrines.

It is as lawfull to use the invention of a Papist for matter of outward order in the Service of God, as to use the prescriptions of Popish Physicians, or the plots invented by Popish Masons and Carpenters.

2 The second admonition, is, that we put no religion or worship, either in the using, or forbearing and refusing of outward orders.

Hereby some deserve blame, who account themselves the more pure and holy, for not submitting themselves to the constitutions of the Church, which hath a shew of wisdom and sanctity, but indeed is nothing else but will-worship, and a making voide the Commandment of God, for the invention and device of man; men being more zealous about these things, than for true piety.

Use not all thy liberty atwaies; but know, that thy liberty consists as well in abstaining, as in using. It is sufficient that thou know that it is all one before God, whether thou eat, or eat not, &c. and so when the conscience is freed from a false opinion of necessity one way, then there is liberty. *Use 4.*

Some

1 Cor. 14. 40

Aug. Januarius Epist. 118. c. 2.

Aug. Casulanus Epist. 86.

Calv. Inst. 4. c. 10. sect. 28.

Zanchy, c. m. 8. loc. 16. de 17 ad. Eccl.

Luk. 6. 12

Some thinke liberty is taken away if they may not eat flesh every day: But our Christian liberty is not in *eating*, but in *knowing* that no meat is unclean, but that wee may eat of it. If therefore we knew that it skills not before God, whether we eat flesh or fish, we are white or yellow, or black, it is enough; for now the conscience is free; though afterwards we perfectly abstaine from flesh, or use onely one colour in our garments: yea, because we are free, we doe with free conscience abstaine.

It is a sinne to use all thy liberty to the offence of thy weak brother; much more a sinne is it, to live licentiously to the dishonour and offence of God.

Vse 5.

Here are to be reprov'd such who pretend Christian liberty, that they may abuse the gifts of God to their lusts.

Many offend in the *excesse* and *vanity* of apparel; when they are reprov'd, they say, all stufes, colours, &c. are indifferent.

But thou must know, that when thou dost proudly and luxuriously use the creatures of God, then they are unclean to thee, not by their own fault, but by thine, who abusest them.

Luk. 6. 25.  
Esay 5. 12.

In the Word we find them reprov'd, who laugh, who have musicks at their feasts, &c. and yet neither doe wee finde laughing forbidden, nor musicks in the Scripture; but to wallow in delights, and to have our mindes drunken and befuddled with these things, is far from their lawfull use.

Where the minde is compos'd to sobriety, there such things are to us pure; but where moderation is wanting, course fare and homely attire is too much.

Whether therefore wee fare meanly or plentifully, be attired homely or costly, let us all know, that wee are maintained by God, that wee should bee the more expedite and cheerefull in his service.

Ver. 22. *Haſt thou faith? have it to thy ſelfe before God.*

The second objection of the strong is taken away in these words, and so to the end of the Chapter.

We have then to consider, the Objection, and the Answer to it.

The Objection is thus fram'd:

He that hath faith must not dissemble it, but publicly professe it.

But I have faith, faith the strong Christian.

Therefore, &c.

To this Paul answers; of which his answer are three parts; 1. a Concession; 2. a Correction; 3. a Direction.

The Concession and Correction are in these words.

He granteth the *Minor*, but correcteth and denieth the *Major*. The faith here spoken of must not alwaies be shewed, it is enough if we have it *within*, before God.

There is some difference in the Copies, about the pointing of these words; but because it nothing varies the sense, we passe it over.

*Haſt thou faith?* I preferre to read it with an Interrogation, as fitter to beat down the stoutnesse of the strong.

*Faith*, is not here meant of justifying faith; for that hates nothing more than to be hid; Hee that beleeves with his heart, must confesse with his mouth, and also shew his faith by his workes.

A dumb or lame faith in this kinde, will not profit us.

Faith here signifies knowledge and persuasion of our Christian liberty. Of which before, Verse. 5. and 14. called knowledge, 1 Cor. 8. 7. 11.

*Have it to thy ſelfe before God*; This Correction is set down in manner of a precept. The precept, *Have faith to thy ſelfe*; A reason is added, *Before God*.

In the precept is the duty, *Have faith*; and the manner, *to thy ſelfe*.

*Have it*; It is necessary thou shouldest know thy liberty given by Christ.

*To thy ſelfe*; *within*, in thine owne conscience, make no ostentation of it. Let it be enough that thy conscience is edified and sustained by this faith. Thou art not troubled, trouble not thou the Church, nor destroy thy brother. This agrees not with the nature of faith.

*Before God*; This reason is taken from the danger of indiscreet manifesting our faith about indifferent things; as if hee should say, If thou so doest, thou shalt answer it before God at the day of Judgement.

Or rather it is taken from a chiefe end of such faith, which is to pacifie the conscience before God; before God being here opposed to *before men*. As if he should say, This faith is for thy owne use and benefit; though men know it not, it is sufficient if thou bee at peace with and before God in that which thou doest.

The faith and knowledge of Christian liberty in things indifferent, is not alwaies to be manifested and declared by practice. It is the scope of this Chapter, and of 1 Cor. 8. and a part of the tenth,

Aquinas gives an instance of it in Marriage. A man knowes that he may lawfully marry; yet he is not bound to manifest this his knowledge, by taking of a wife.

*Have faith*; It is necessary for all Christians soundly to know the doctrine of Christian liberty in things indifferent. Such knowledge must be had, and indeed the ignorance of it is the cause of much distraction in our mindes, and of much unpeaceable living with our brethren.

*Have faith to thy ſelfe*; Christian liberty consists more in the knowledge of it, then in the use and actuall possession.

*Have it to thy ſelfe before God*. If thou be wise, thou shalt be wise for thy ſelfe, saith Solomon. So, have thy faith for the benefit and comfort of thine own soule before God. Pro. 9. 12.

Many are the worse for their knowledge, as they are for their wealth; they use their knowledge to quarrel and contend, troubling by their unprofitable jangling, the peace of the Church. Better it were for such that they had lesse knowledge.

Many have knowledge and are quiet enough, but they live brutishly, their damnation is the greater.

Be not a loser, but a gainer by thy knowledge. Before God, Our greatest care should be to have a quiet conscience before God. Vse 4.

We must, as Paul did, exercise our selves to have a good conscience, and void of offence before men, but specially before God. Acts 24. 16.

Thou

Thou thinkest, it may be, well of thy selfe; but what doth God thinke of thee? thine own heart is deceitfull.

Thou art esteemed or reproved before men, but examine how thou standest before God.

Vaine is the breath of men; but Gods approbation is an haven against all stormes. For hee is approved or reproved, whom God commends or disallows.

Verse 22. Happy is he which condemneth not himselfe in that thing which he alloweth.

IN these words begins the third part of Pauls answer, which is a direction, containing two Aphorismes, or short pithy sentences; the one directing the strong, which is in these words; the other directing the weak, in the next verse.

In this sentence are two parts to bee considered; the Subject, and the Predicate.

The Subject in these words, *He that condemneth not himselfe in that thing which he alloweth.*

The Predicate, *is happy.*

In the Subject, the person capable of this happiness is described by the effect denied, *condemneth not himselfe.* Where wee have the action, *condemneth*; the object personall, *himselfe.* Both these amplified from the generality, *He*; this indefinite being equipollent to a generall; and from the object reall, the thing about which hee condemneth not himselfe, *in that thing which hee alloweth.*

He that condemneth not himselfe; For the variety of the signification of the Greeke word, which signifies judge as well as to condemn, this Aphorisme is diversly applied.

Some say that Paul here strikes the weak, telling him that he is blessed and happy, if he cease judging of others, yea, if hee judge not himselfe to be justified, or more righteous for his abstinence.

Others, Happy is he which makes not a conscience to himselfe, and bindes not himselfe when God bindes him not.

Others still applying it to the weak, that hee is happy which takes not upon him to determine of things on his own head, that trusts not to his owne judgement, but adviseth himselfe by them which have more knowledge in the Scriptures, Fathers, and stories of the Church.

But with M. Calvin, Arelus, and other many, I referre it to the strong, not onely in the particular of meats, but of all indifferent things, lawfull in themselves, but unlawfull in the case of scandal.

In that which he alloweth; The word signifieth allowance upon due examination and triall, and so implies allowance upon sound judgement and unerring.

He that knoweth the lawfulness of things indifferent, and doth not so use them (namely, giving offence to the weak) that his conscience check him for it, is happy.

Happy; We may take it largely for the aggregation of all profitable things; for certainly he is in a most blessed estate, which doth nothing contrary to his conscience well and rightly instructed by the Word.

The predicate happy, is by an inversion of the termes put in the first place, as is usuall with David in the Psalmes, and with our Saviour in the

Gospel, for the greater commendation of the thing, being uttered with a kind of acclamation or admiration; so that here we have *sententiam Apostoli & affectum*, both the sentence, and affection of our Apostle declared.

A Conscience not condemning is a great blessing, Pro. 15. 15. 2 Cor. 1. 12.

In things lawfull, beware of a condemning conscience; eat, drinke, apparrell thy selfe, &c. but not against conscience. Use 1.

Do nothing against thy conscience, the good testimony whereof, is thy glory and happiness.

Conscience is either thy best friend, or thy worst enemy.

What if the Scribes and Pharisees, with the Priests, clap Judas on the back for betraying his Master; yet his conscience will never leave condemning and tormenting him, till hee goe out and hang himselfe.

The times passe, and wee know not how soone wee may bee called to appeare before the great Judge of all; let us so spend the remainder of our life, that we may have the well-informed approbation of the little judge in our breasts, and lie down in peace.

Here they are pronounced happy, which condemn not, nor judge themselves; and in another place, they are by Paul commended, which do judge themselves. Use 2.

They are both true, and not meant of the same; he that doth not that for which his conscience may check him, that is Pauls meaning here. Hee that having so done, repenteth of it, that is Pauls meaning to the Corinthians.

It is a happiness not to sin, or to do that whereof wee have need to repent; and it is a happiness when we have sinned, if we can repent.

I write unto you, that you sinne not, that you condemne not your selves in that which you allow; but if any man sin, happy is he if he obtaine pardon, and judge himselfe, repenting of the same.

In the Corinthians hee means judging in the practice of repentance; not so here.

The first care of the Pilot is to keep the ship from shipwrack; but if shipwrack bee suffered, to swim out on some boards end.

He that condemneth not himselfe in his doings, because of the error of his conscience, is not happy, this not condemning must proceed from a sound and right judgment.

Many approve better of drunkenness, whoredome, &c. than of sobriety and chastity, and condemn not themselves, though they daily walke in such beastliness; but they are therefore the more miserable.

O that they did condemne themselves, and that their conscience would awake, and sling and checke them for their evill deeds; for then there might be some hope that they might be saved. Use 3.

Though thou condemnest not thy selfe in thy evill doings, yet God will, unless thou repent.

First try, and when upon sound triall thou allowest, wisely proceed to action, and not before. Use 4.

Thou weighest thy gold before thou receive it, weigh thy opinions and thy actions, before thou entertaine and execute them; but weigh them, not by the false scales of thy conceit, or by the judgement of man; but by the equall, true, and unerring beam of the Sanctuary.

The

Chrysost.  
Cajet.

Sacerdotium.

Cornel. a lapi-  
de refert.

Hier. epist. ad  
Demetr. de  
virginitate ser-  
vanda. Per di-  
scordia quasi si-  
cunda post au-  
fragium misera  
tabula sit.



Curs. Offic. 1.

The heathen Orator could see that the first thing required to true verue, was that we should discern the truth, and not *incognita pro cognit is habere, hisque temere assentiri*; to receive things doubtfull, for things certainly knowne, and rashly to assent unto them. Which vice he that would avoid (as all are so to will) *adhibebit ad res considerandas & tempus, & diligentiam*; must, saith he, take time, and use diligence to consider of things; if hee had added, *the word of God*, hee had spoken like a *Christian Philosopher* and Orator indeed.

In a matter of opinion, be sure it be the truth; when thou art sure of that, sit downe and consider whether it be fit to broach it or no; what profit, what hurt may come by the same.

ὁ δὲ π βολὴς  
μὴν δὲ, δρὸ-  
μα τὶδός.

There is not the same end of counsell, and a course or race.

The hastinesse of many to vent their rash and ill digested opinions, hath been a great trouble to the Church.

It wicked men would take time to consider of their doings, they would not bee so mad upon drunkennesse, theft, murder, uncleannesse, &c.

Consider, thou drunkard, what thou doest thinke of the present turpitude and infamy, and of the shame and torment to come. He that is not finally hardened, must needs bee moved upon such consideration.

Verse 23. And hee that doubteth, is damned if he eat, because he eateth not of faith; For whatsoever is not of faith, is sin.

In this Verse is the other Aphorisme for the direction of the weak; to take heed how they use or refuse things indifferent to the hurt of their souls.

Here are to be considered the Aphorisme, and the Confirmation of it.

The Aphorisme is this, *He that doubteth is damned if he eat.*

The Confirmation is from the procreant cause of our actions, which is faith; because he eateth not of faith. And this further confirmed by a generall rule, *whatsoever is not of faith, is sin.*

In the Aphorisme propounded, are the Subject and the Predicate to be noted.

The Subject, *Hee that doubteth, if he eat*; The Predicate, *is damned.*

In the Subject are the Action, attributed to the weak, and the Manner.

The Action, *eating*; the Manner, *with doubting*. Both which are to bee joynd together, that the Predicate may follow affirmatively; For of it selfe it is neither damnable to eat nor to doubt; but sometimes to make question or put a doubt, deserves praise.

But hee that eateth doubting; and therefore doubting is here restrained with a condition, *if he eat.*

Is damned, of his owne conscience, which he violateth, and of God also, if he repent not.

The Reason from the procreant cause, is faith. For though all actions, as they are actions, proceed from the understanding and the will; yet as they are referred to God, they must spring from faith, which supposeth an understanding well informed as a *beginning imperant*, and a will pliant as a *beginning obsequent* and exquent.

The reason may be thus formed.

He that eateth not of faith, is damned.

But hee that eateth doubting, eateth not of faith.

Therefore, &c.

The Minor is in the Text; the reason whereof is, because contraries expell one another; for as it is between light and darknesse, so it is between faith and doubting; they mutually expell one another.

The proposition Major is proved from the cause of damnation, which is sin. Thus,

Sin is the cause of damnation; or, Whosoever sinneth, is damned.

But he that eateth not of faith, sinneth.

Therefore, &c.

The Major is manifest; *The wages of sin is death.* Rom. 6. 23.

The Minor is in the Text.

All the tearmes are easie; are familiar, saving doubting and Faith.

Doubteth. The word signifieth to discern sometime, and to put a difference, as a weak Christian holding this meate lawfull, and that unlawfull; this is more then to doubt, and so is a minor here included.

But here it is better rendred, *doubteth*; as also it is used, *Acts 10. 20. Iam. 1. 6.* *μὴ δὲ διακρινέσθης*, nothing doubting. And it is expounded by a learned man, *alternantibus sententiis secum disceptare*, when a man is at no certainty with himself, but at variance; sometime being of one mind and sometime of another.

Budans Com.  
Ing. Grae.

M. Calvin, and Aretius, with others, render it *dijudicat*, which is, when the judgement is carried into divers parts.

So *dubius* signifies such doubting, as when a man of two waies knows not which to take; this is *James his disceper*, double minded man, who is now of the minde that he may kneele, now that hee ought to sit; halting between two opinions.

Iam. 1. 8.

Faith; this many take for a justifying faith, whereby our persons are accepted before God; and surely what is not done out of this faith, it shall be accounted as a sin to the doer.

But I refuse this, because Paul speaks not of a prophane man, but of such a one who hath confidence in Christ; but erreth in some particular action.

Therefore it is to bee taken for that knowledge and constant persuasion, of which we have spoken before; whereby, by the word of God, or good reason from the same, a man is persuaded of the lawfulness of indifferent things.

To doe any thing without this persuasion, is a sinne.

In this persuasion we speak of; that which faith understandeth, Conscience applyeth to the worke; It therefore when faith understandeth a thing to be unlawfull, or doubteth of the lawfulness, wee doe the same; we sinne, and are in danger of damnation, because we doe that which we beleeve may be contrary to the word of God.

These two faiths therefore are to be distinguished, neither doe they alwaies concur in one person, but the one may be without the other.

Justifying faith is applied to the person; the faith of indifferent things, only to the work.

By the first we obtaine remission of sinnes, and acceptance of our imperfect obedience.

By the second only we understand that this particular is not a sinne, whether we doe it, or abstaine from doing thereof.

*Doctr.* The faith and knowledge of Christian liberty in things indifferent, is necessary to preserve us from sinne and condemnation; proved before by verſe 5.

14. 22.

*Uſe 1.* Weak Christians that are docible, and not obſtinate, are not ſeverely but gently to be dealt withall, becauſe that which they are urged to do, may be to their damnation, if they repent not.

*Uſe 2.* Labour for this Faith and perſwaſion, of the which there is a continuall and neceſſary uſe through our whole lives.

Without it, not onely things middle, but things commanded and good, become evill to us, and damnable, if wee doe them; for it argues a contempt of God, and a profane minde, when wee dare do a thing (whatſoever it be in it ſelfe) which we are perſwaded tends to the contumely and diſhonour of God.

That we may have and keep this faith :

2 Petr. 1. 19.  
Caſus in  
abſ.

Fiſt, ſtudy the Scriptures, and ſearch them, for they beare true witneſſe of all things; the Word of God is a more ſure word, on which a man may ſafely rely.

When our Saviour bad Peter and his fellowes to launch forth, and let downe their nets for a draught, after a whole nights labour loſt, Nevertheleſſe, ſaith Peter, at thy word I will let downe the net. So if thou have the Word for thy warrant, be confident; thou maiest doe it. Yet it is not neceſſary that wee ſhould have an expreſſe word, it is enough if we have it by collection.

So, baptizing of children is warranted, not by an expreſſe word, but by collection; ſo the publike ſolemnization of matrimony by the Miniſter in Church, &c. So Rahab received the ſpies by faith, not of an expreſſe word, but by collection, as appears, Iſa. 2. 9, 10, 11, 12.

Correſpondence to the generall rules of things, is ſufficient unto faith in the particular actions of things of thoſe kindes. Yea, in matters hidden, and not expreſſed, which are commanded to be done, a probable certainty ſufficeth, if nothing of moment be brought to the contrary, and that wee neglect not to be informed, and are ready to yeeld upon better information.

Saint Auguſtines rule is, that whatſoever is not contrary to faith and good manners, is indifferent and to be obſerved, for their ſociety among whom we live.

Secondly, timely reſiſt doubting, and give not

place to the Devill; hee will inject and throw doubts apace into thy heart, do thou throw them out as faſt.

Thirdly, truſt not too much to thine owne wit, and knowledge; neither be thou partiall; Bring not affections without judgement, but let judgement rule affections.

Fourthly, be carefull not to trouble thy owne peace with every doubt that may be put in. Many deſire to be reſolved, and yet never leave ſeeking objections, and reſuſe all reſolution, till they underſtand an answer to all arguments; which is the way not to be ſetled in any article of the faith, againſt which objections may be framed, (which eſpecially unlearned men) cannot answer,

Fifthly, pray to be illightned, and ſo to be ſetled, and of ſuch ſtayed judgement, that thou maiest not be carried about with every wind of doctrine.

Here are divers to be reprov'd :

1 Thoſe who reſuſe to kneele at the Sacrament, *Uſe 3.*

and will ſit, or elſe they will renounce the Sacrament : this cannot be of faith; for this is reſiſt authority; and the word preſcribes not any particular geſture. And whereas ſome have alledged that Chriſt ſate, it is frivolous; for ſuppoſe it ſhould be granted, which I verily thinke hee did not at that time; how weakly doth it follow; Chriſt ſate when he delivered the Bread, therefore wee muſt ſit when wee receive it; But many have thought that Chriſt did receive the Supper with his Apoſtles, which is abſurd to imagine.

2 The Papiſts, who teach doubting;

3 All our prophane people among us; for what faith can there be in committing drunkenneſſe, &c. Nay, ſuch things are contrary to faith and good manners.

They doubt not but they know that theſe things are unlawfull, and yet they doe them.

To doe a thing indifferent doubting, is damnable; but not to doubt of evill, and yet to do it, is a thouſand times more damnable.

Let us beleve, and live according to the Word.

The three laſt verſes of the ſixteenth Chapter are here placed in ſome copies, and here added and expounded by Chryſoſtome, but we leave them to their more due place.

Quod neque  
contra fidem  
nec contra bo-  
nos mores in-  
iungitur, iſtuc  
Aug. Ian. aris.  
ep. 218. c. 2.

AN



# AN EXPOSITION UPON THE FIFTEENTH CHAPTER OF THE EPISTLE OF St. PAUL TO THE ROMANS.



**I**N the thirteen first verses of this Chapter, is the third part of the Explication of the Admonition delivered in the first verse of the fourteenth Chapter.

This third part is a repetition of the said Admonition, whetted on with new Arguments, and so tempered with Apostolicall sweetnesse accustomed, that it might bee the more effectuell, as no doubt it was, to reconcile the minds of the strong and weak among them, and to reduce them to concord and unity, which is the sum.

The Method is this; In the first verse there is a generall Admonition; in the rest, a confirmation by divers reasons.

Ver. 1. *We then that are strong, ought to beare the infirmities of the weak, and not to please our selves.*

**T**HIS Admonition I call *Generall*, because it not only concerneth the strong and weak in the Particular of Christian liberty, but comprehendeth the duty of all strong to all weak ones.

In it we may consider the Sum of the Admonition; and the Amplification.

The sum is, that *the strong must bear the infirmities of the weak, and not please themselves.*

In this, are the Duty, and the Persons.

The duty set downe Affirmatively, *To beare the infirmities of the weak*; and Negatively, *not to please themselves.*

The Persons are two: First, which ought to performe this duty, and bear: secondly, which must be borne withall; The *strong* must bear with the *weak*.

*Strong*; There are some strong in their owne opinions, strong in errors; but this is *weaknesse*; *Esay* reporteth of some who have great strength to *pour in wine, and strong drink*; but this is wickednesse: But here *strong* is taken in a good sense; *strong* in faith, in knowledge, in grace, who have received a greater measure of any good gifts, *naturall* or *spirituall*, than others.

*Weak*; These are opposed to the *strong*; and are such which have but a little faith, knowledge, understanding to judge of matters in question,

which *medling* with controversies are easily drawn away, which *overshoot* themselves in rash judgement; such of whom *Paul* speaketh, 1 Cor. 3. 2. and Heb. 5. 13. *Babes* that had need of *milk*; such as have small power to withstand temptations, and to subdue rebellious affections, generally such are weak in body or minde.

*To beare with the infirmities of the weak*; That is, to beare at their hands, their rash censures, their inconsiderate carriage, till they may be better instructed, and grow stronger, as a father with his child, or a man with his sick friend, not to disdain him, and laugh him to scorn for his weaknesse.

*Not to please themselves*; That is, not to give themselves on'y satisfaction, but to endure something, though displeasing, that wee may doe our brethren good.

The Amplification is from divers circumstances.

1 From the person of *Paul*; we, not only Apostles or Ministers, as some would put off this duty only to them, but in generall, *we that are strong*, whosoever; nor doth hee speak *ambitiously*; hee might truly put himselfe in the number of the strong; for who so strong as *Paul*? But he saith, *we*, putting himselfe among the rest as an example.

2 From a Debt or Duty, *we ought*; We use to say, that *Must* is for God and the King; God requireth it as a debt to be paid, *wee ought*; hee saith not, *It were good*, or convenient that ye did bear, &c. But, *wee ought*, not leaving it at our choice, but imposing a necessity of performance.

3 From the cause of this duty; because *strong*; God giveth to some more strength than to other, for this cause, that they may bear with the weaker; as riches to some, that they may relieve the poorer, &c. so the bones in the body beare up the *weak* flesh, and the principall pillars in a building, the weaker parts thereof, and the *Nurse* her little childe.

4 From a figurative setting downe of the Affirmative part of the Duty, *must beare*; a Metaphor taken from *Porters*, which carry other mens burthens; and as by the Porters strength and paines, the owner of such burthen is eased, so must the *strong* so beare the infirmities of the weak, that they may ridde them of them; they must *sollere*, take them up, and take them away,



the end of the action being here implied.

5 From a figurative deſcription, of the *ignorance, raſh judgement, &c.* of the *weake*; they are called *infirmities*, ſickneſſes, diſeaſes; as we bear with the waywardneſſe of a ſick man, ſo we ought with weak Chriſtians.

6 From an Oppoſition of the cauſe of the contrary; *Not to pleaſe our ſelves*: for the cauſe why we bear not with infirmities of our brethren, is, becauſe we are loath to be troubled, wee love our own eaſe, more than *their good*; wee only ſeek to pleaſe and content *our ſelves*.

*Doctr.* The ſtronger muſt beare with, and tolerate them which are weak. Gal. 6. 2. Beare ye one anothers burthens, as ignorance, haſtineſſe, &c. 1 Theſ. 5. 14. Support the weak.

*Uſe 1.* The ſtrong are to bee admoniſhed to uſe indulgence toward the weak; not preſently to caſt them out for their weakneſſe; they may be ſtrong; thou alſo thy ſelfe wert weak. Burthens are troubleſome, I confeſſe, but charity will make it eaſie. God is propitiouſ, did ſuffer, and beare with the manners of the Iſraelites forty yeeres in the Wilderneſſe. How did Chriſt, many times, beare the rudeneſſe of his Apoſtles! nay, he hath in our roome borne that inſupportable burden of our ſins, and wholly eaſed us of them; wee then at his commandement ought to bear the infirmities of our brethren.

Ag. 23. 18.

Let the husband beare with the wife, who is the weaker veſſell; let the wife beare with the unwiſe, &c.

Doth thy brother erre in opinion? Beare with him a while, if hee be not obſtinate, and inſtruct him; the learnedſt have had their errors; in this life we know but in part.

1 Cor. 13. 9.

Doth he erre in life and manners? Beare with him, and ſeek his amendment; the holieſt man that ever was, Chriſt only excepted, had his faults, wherewith he was blemiſhed.

We have all our infirmities; Though we may be ſtrong in one thing, yet we may bee weak in another: ſome are haſtie, ſome are worldly, ſome are ſuſpicious, every one hath ſome fault or other; we muſt of neceſſity bear one with another.

Let the young man beare with the forwardneſſe of age; let old men beare with the indifcretion of green youth.

Beare thou with my haſtineſſe, that I may beare with thy pride, &c. this is the way of concord and love.

We are all travelling to heaven, if any ſaint or ſall ſick by the way, let us which are ſtrong and in health, bear, and helpe, that he may keep company with the reſt.

He that is bound to ſuccour his enemies fainting beaſt, is much more bound to relieve his brothers weak and ſinfull ſoul.

Uſe 2.

What muſt I beare? my brothers infirmities; not the blaſphemy, whoredome, drunkenneſſe, &c. of filthy beaſts; let the impudence and insolence of ſuch abominable wretches bee reſſed by juſt ſeverity.

Uſe 3.

Art thou ignorant? doeſt thou erre in opinion? art thou raſh in judgement? rude in ſpeech? then art thou ſick and weak.

Art thou weak? then art thou burthenſome to thy Teacher, to thy brethren, to the Church which beareth thy infirmities, and thou haſt cauſe to love them therefore.

Art thou weak? then carry thy ſelfe according

to thy condition; It is the fault of the weak, and a great ſickneſſe of their minde, to take upon them the parts of the ſtrong, viz. to determine things doubtfull; to read the bookes of adverſaries; to ſenſure their brethren, &c. Ah, how unſufficient are they unto ſuch things! So ſometimes a ſicke man longs for that which the ſtomake of a ſtrong man can hardly digeſt. Are blind men fit to judge of colours? or ſick men to fight with enemies?

Let every man weigh and examine himſelfe,

— Quid vultis humeri, quid ferre recuſent;

what hee is able to doe, and what is fit for his ſtrength; as wee ſeek to recover out of bodily ſickneſſe, ſo out of our infirmities of the mind; Let us amend our ignorance and errour, that we may bee in malice children, but in underſtanding 1 Cor. 14. 20. men.

Ver. 2. Let every one of us pleaſe his neighbour for his good to edification.

IN this Verſe is a Reaſon of the Admonition, ſpecially applied to the Negative part of it, *Not to pleaſe our ſelves*; and ſet downe by way of Antitheſis; Let every one of us pleaſe his neighbours

The Reaſon is taken from the end; thus,

That which makes to the good and edification our neighbour, is to be done;

But to pleaſe our neighbour, and not our ſelves, makes to his good and edification.

Therefore we ought not to pleaſe our ſelves, but our neighbour.

This being to be underſtood in ſuch caſes, where both could not bee pleaſed, as in the point of difference about meats and daies at Rome.

This is ſet downe by way of precept; where is the duty, To pleaſe our neighbour; and the Amplification,

Pleaſe; that is, to conſcend unto, to accommodate our ſelves unto, to gratifie, to behave our ſelves ſo that we may be accepted, and if it be an indifferent thing, out of a Chriſtian indulgence, to abſtaine.

The Amplification is double.

Fiſt, from the perſons, which muſt pleaſe, which much be pleaſed.

Every one muſt pleaſe; and it is ſignificantly expreſſed; Every one of us, which are ſtrong. Poor men pleaſe rich men, and mean men the mighty, &c. this is eaſie to be obtained; but here the rich muſt pleaſe the poore, the learned ſuch as are unlearned, &c. this is hard, becauſe we thinke that it is a falling from our ſelves to yeeld to our inferiours, and to give them content, and to pleaſe them. Here the perfeſteſt and ſtrongeſt not exempted.

Hee that muſt be pleaſed, is our neighbour; though the meaneſt.

The ſecond Amplification is from a limitation; for his good to edification.

For his good to edification, ſome ſay, becauſe there is an evil edification, edificatio ad delictum, of Comments. Hier. ad criſp. Gal. 10.

But ſeverally they more effectually teach; and then apponit duo grana ſalis, two graines of ſalt to Cajetan. ſeaſon the duty of pleaſing our neighbour; the fiſt on the part of the matter, that it muſt bee good, or at the leaſt, not evil, and referred to that which is good; the ſecond in regard of the utility, that it may profit to edification. For all things which

which are good and lawfull, edifie not, 1 Corin. 10. 23.

Or, for good, that is, our neighbours good, as is well expressed in his Majesties translation: and this good expounded, to edification of our neighbour; of the Church, laith one, and the stablishing of the peace thereof, and to the conservation of the weak.

Every man must seek the good of his neighbour. 1 Cor. 10. 24. Let no man seek his owne, but every man anothers wealth: of the which Paul is an example, in the same Chapter, verse 33. Even as I please all men in all things, not seeking mine owne profit, but the profit of many, that they may be saved. 1 Cor. 13. 5. Love seeketh not her owne.

To edifie our neighbours, is, and ought to be one of the chief ends of our actions: carry thy selfe so, that thy weak brother may the more esteeme thee, that thou maist have advantage to do him good, and that hee may admire of thy counsell.

Hee that is weak, will speake and doe many things absurd, and offensive; thou must as a Physician, handle him gently, as thou wouldst a sick man, that he may receive thy admonition.

Thou must so please him that he may be saved; we gently stroke our horses, that they may be the more handsome and usefull, much more are wee to please our neighbours, that wee may live the more comfortably and peaceably with them, and that they may become more obedient to God.

This is hard, unlesse wee deny our selves; hee will never please his Ruler, his Minister, his weak brother, his neighbour, who trusteth in his own wit, and hunteth after glory.

If thou be weak, learn wherein thou shouldest desire to be pleased; namely, for thy good, and edification; not that thy weaknesse should so farre be tendered, till thou grow obstinate and stubborn; this were to destroy, not to edifie.

A loving Father yeelds to please his child in many things, but not to give him a knife, or that which may hurt him.

It were a vaine thing to please the Jewes, Papists, Brownists, in their desires, for this were not for their good.

The Civill Supreme Magistrate, and the Church, may yeeld to many among us, and please them, in giving them liberty to sit at the receiving of the holy Sacrament; but this were a way to make them more troublesome; and if they held a necessity of sitting, not at all is it to be granted unto them.

The Prince may please his people, but not in suffering them to violate the laws; The Pastor must please his flocke, but not to suffer them to arrogate power to themselves, to make innovations in the house of God.

Please not thy neighbour in that which is evil; Some man would be pleased if thou wilt drinke with him, as a beast; or forswear thy selfe for him, like a Devill, &c. but if thou shalt please men in such things, thou wert not the servant of Christ. If men will be pleased with that which is good, please them on Gods name; but if they will not be pleased, unlesse thou do evill, displease them, and please God.

Some would be pleased exceedingly, if their Minister would not preach, and so sharply reprove sinne; but we must reprove sin, though we displease.

It is a signe of a very ill minde, not to be pleased with good, but with evill; as it is a signe of a very ill affected stomacke, to prefer the eating of coales before wholesome meate.

If thou beest humble, sober, godly, thou shalt please God and man.

Ver. 3. For even Christ pleased not himselfe, but, as it is written, The reproches of them which reproached thee, fell on me.

In this verse is another Argument, proving that we should not please our selves, and it is richly amplified in the verses following.

It is taken from example; Longum iter per praecepta, brevis & efficax per exempla, said a Philosopher; A compendious way to vertue, is to observe and follow good examples; and therefore Paul urgeth the precept with example, yea, with the best example of all others, even of Christ; Christ pleased not himselfe; therefore nor we must.

Or thus:

Whatsoever is written of Christ (in regard of his morall obedience) we must follow.

But it is written that he pleased not himselfe.

Therefore.

The Major is proved in the fourth verse. The Minor is in this.

The Conclusion in the seventh verse.

In this verse we have two things; The Proposition of the Example, and the Proove of it.

The Proposition in these words; Christ pleased not himselfe, but.

The Proove, from a written testimony, in the rest.

In the Proposition, are, the person from whom the Example is drawn, which is Christ, and the Illustration of the person; first, from a particle of speciall note, whereby he is accented; even Christ. Secondly, from dissentany effects; Hee pleased not himselfe, but us, or others.

Even Christ; The lively and onely absolute pattern of all vertue, in whom we never want matter of imitation. All others are to be followed, with this restraint, si rectè præcesserint, if they have gone aright. And therefore Paul propoundeth his example to the Corinthians, with this clause, as I am of Christ; and to the Philippians, he propoundeth himselfe and others, as Types and Copies, not as Prototypes and Principals, for so onely is Christ.

Pleased not himselfe; not that hee was displeased in taking upon him, and working our redemption; for hee most willingly undertook it, and was straightened and grieved till it was finished. But hee sought not his owne ease, or the content and satisfaction of the inclination of Nature, which abhorreth paine, and the destruction of it selfe. He took such a course which demonstrated, that he sought therein our good, more than his own ease or pleasure.

But; here is an Elleipsis of something, which is supplied thus; but us, or but others; and it is an elegant bringing in of the proove, where in stead of the other Dissentany, the probation is inferred.

It is written, The reproches of them which reproached thee, fell on me.

This testimony is taken out of Psal. 69. 9. the first part of the verse, The zeale of thy house hath eaten me up, is applied to our Saviour by his Disciples,

Sacerdus.

Doftr.

Use 1.

Use 2.

Use 3.

Gal. 1. 10.

1 Cor. 11. 2.  
Phil. 3. 17.

Luk. 11. 50.

ciples, *Iohn 2.17.* the other part here by *Paul*; in the first, he sheweth his zeale to God; in the second, his love to us; for hee grievously tooke the finnes of men against his Father; and translated the sins of the Elect upon himselfe, and expiated them; *His own selfe bare our sins in his body on the tree.*

By reproches hee meaneth the sins of the Elect, by a Synchdoche, one outrageous kinde being put for all; and indeed all sin is a kind of reproach and despite to God.

Here also is another figure, the cause being put for the effect, sin for the punishment of it.

Fell on me, as a most heavy burden, unto which no strength was sufficient but Christs.

*Christ was not in all his life and death indulgent to himselfe, pleasing himselfe, but he pleased us. 1 Cor. 11.1. Be ye followers of me, even as I also am of Christ;* which words depend upon the last verse of the tenth Chapter, where *Paul* declared, that he pleased not himselfe; as *Christ sought not his own glory, Job. 8.50.* so nor to please himselfe.

Hence we are to be admonished, to beare with the infirmities of our neighbours; *Christ was without sinne or any defect, and needed nor that any should beare with him; wee need our selves to be borne withall: Christ bore the abominable finnes of his enemies, we the infirmities of our neighbours; Christ was not obliged by precept to have done it, but we are; therefore if hee did so much for us, freely of his owne accord, wee are to doe so small a thing for our brethren at his commandment; otherwise the reproofe of the unmercifull servant will lye upon us: I forgave thee ten thousand Talents, shouldst not thou have had compassion on thy fellow servant, and have forgiven him an hundred pence?*

He that will live godly must follow the example of our blessed Saviour; as *Gideon* bade his souldiers, *looke on him, and doe likewise;* so *Christ* provoketh us to his example, and also the Apostles; as *Peter, 1 Pet. 2.21.* and *Paul* in many places, for many particular duties; For *Forgiveness, Eph. 4.32.* for *Love, Eph. 5.2.* for *Humility, Phil. 2.5.* for *Beneficence, 2 Cor. 8.9.* for the *Profession of faith, 1 Tim. 6.13.* for *Fidelity, Heb. 3.2.&c.*

Examine thy selfe whether thou be conformable to his example; if not, then art thou so far wicked, as thou followest not his steps.

He was peaceable, obedient to Magistrates, frequent in prayer; if thou beest contrary, neither art thou holy, nor belonging to his discipline.

*Christ* was a pattern of temperance, sobriety, &c. The drunkard, then, of all other, is one, who liveth most contrary to our Saviour *Christ*.

No marvell if the Heathen were most notoriously guilty of whoredome, drunkenness, &c. for such things are spoken of their gods; but our God, he is holy; our Master most innocent, a Lamb without spot, wholly pure, and without all sin; like whom we must live here, if we would live like him hereafter.

When then thou shalt be tempted to drunkenness, or any other sinne, say as *Uriah* did, *My Lord, and the people of my Lord, live soberly, chastly, &c. and shall I commit such things? As the Lord liveth I will not do this thing.*

Let the Love of *Christ* to us, constrain us to love and obey him.

*Christ* took upon him our sins, and dyed un-

der the burthen for us. Hee sought not his owne pleasure, but our good; let us not seeke to please our selves, but him.

What should have become of *Manasses, David, Mary Magdalen, Peter?* Yea, what should have become of us all, if hee had sought to ease and please himselfe? Yea, if he should not beare with us every day.

Let nothing draw thee from his obedience, whom nothing could draw from effecting thy good.

If most unspeakable torments, most bitter death, most shametull reproaches, could have done it, he had never redeemed thee.

If counsell, even *Peters* counsell could have prevailed, he had pleased himselfe, to our eternall displeasure; but he overcame all impediments, to please and profit thee, though to his infinite pain; so doe thou, to please and obey him, though it should cost thee ten thousand lives.

Sins are reproaches against God, to commit drunkenness, whoredome, to blasphemie, lie, flander, is to revile the most High.

He that curseth and revileth his Parents, is worthy of death; much more if the creature shall reproach his Creator.

God accounteth himselfe honoured, when we obey him, and dishonoured by our rebellions; remember what is written, and reproach him not. The Lord saith, *Them that honour me, I will honour, and they that despise me, shall be lightly esteemed.*

Ver. 4. For whatsoever things were written aforetime, were written for our learning; that we through patience, and comfort of the Scriptures, might have hope.

The first Proposition of the Argument, verse 3. was this; Whatsoever is written of *Christ*, we must follow. This is here proved by an argument taken from the end of the Scriptures, they are written for our learning.

It seemeth to be interred by a Prolepsis; It is written, that *Christ* pleased not himselfe; some might say, what is that to us? Much, saith *Paul*; For, whatsoever is written aforetime, is written for our learning. That of *Christ* is written afore.

Therefore, &c.

Here are two things delivered of the Scriptures, making for commendation of them, Their end, which is Doctrine; their use, which is Hope; which Hope, is set forth by the means whereby it is nourished; Patience and Consolation, which are noted by their Instrument whereby they are wrought, the Scriptures.

Whatsoever things are written aforetime; This notifieth the old Testament which was then only written, and is to be applied to the New also; for there is the same end of both, which is *Christ*.

Learning; that is, heavenly learning; For other matters, as the Art of Navigation, Husbandry, &c. may be learned by other writings; but to know God aright, to understand his providence, the Redemption of man by *Christ*, &c. by no Booke to be attained, but only by the Scriptures.

There is a great booke which sheweth us the Invisible things of God, which is the Book of the Creatures; but the Scripture only able to make us wise in such things to salvation.

That we might have hope, through patience and com-

1 Pet. 2.24.

Doct.

Use 1.

Use 2.  
Judg. 7.17.  
Mat. 11.29.

3 Sam. 11.11.

Use 3.

Mat. 16.22.

Use 4.

1 Sam. 2.30.

Use 2.  
Doct. Ch.  
up 42.

Doct.

Use 1.



comfort of the Scriptures. Hope is the certaine expectation of eternall life to bee given freely for Christ, the daughter of Faith, yet being as ancient as the mother. Faith beleeves, hope expects.

Patience is a voluntary suffering of things grievous, for piety sake.

Comfort is better felt, than by words declared, yet you may say that it is a sweet effect of our Justification, upon the affections, whereby wee rejoyce in the promises of God.

Some read exhortation, because the Greeke signifies both, and M. Beza doth not much disallow it; but it cannot bee so taken here, for the resuming of both these in the next verse, *The God of patience and consolation*; for I remember not that God is anywhere called the God of exhortation.

Patience and comfort; though they beget not hope, yet they are as the two breasts which nourish and confirme it.

Job said, *Though he slay me, I will trust in him*; and againe, *All the daies of my appointed time will I waite, till my change come*. His patience, and the comfort he felt, sustained him in this hope.

Of the Scriptures; Scripture is a Latine word, and signifies writing; now the Bookes of the Old and New Testament are called the Scriptures or writings, in regard of their excellency; as onely worthy to be written; Scriptures, with this addition, Holy.

Some call the Scriptures in one volume, the Booke; which is a Greekish word, as if we should say, *The Bible*, because as David said of Goliaths sword, there is none to that, so we may say of this Booke; a Cedar in Lebanon not more exceeding the lowliest shrub, then this all other bookes. As the gold and silver, and raiment of the Israelites coming out of Egypt was nothing comparable to the riches of Jerusalem in the daies of Solomon; so neither the learning of all prophane writings, with the holy Scriptures, as saith Saint Augustine, For, saith he, *Quicquid homo extra didicrit, &c.* Whatsoever a man learns in other Bookes, it is be ill, it is in the Bible condemned; if it be good, it is there to be found; and over and above, there are things of exceeding profit to be found, which we shall meet with in no other booke.

These holy Scriptures worke patience and consolation; that patience and comfort which is gotten elsewhere, will fail in the time of need.

The Scriptures were written for our edification in learning, and hope, by patience and comfort. *Psal. 19. 7, 8, 9, 10, 11.* where the effects of the Law, or Scriptures of the old Testament are set downe to be most soveraigne and wholesome; much more now in the addition of the New Testament; *Rom. 4. 23. 1 Cor. 10. 11. Job. 20. 21. 2 Tim. 3. 15, 16, 17.*

The Scriptures are most excellent.

1 In regard of their Author, which is God; but this is not in our Text.

2 In regard of their contents, which is the heavenly Doctrine, whereby the wounded and dead conscience is comforted and revived.

3 In regard of their perfection; there is no error in them; there is nothing idle or superfluous; for whatsoever is written, (as Paul here, and elsewhere, all Scripture) is exceeding profitable to learning and hope.

Wee read the ancient Fathers with singular comfort, but in them, as in all moderne writers,

there is something, if not erroneous (a), yet that might be spared; but this Booke, the whole, and every part of it is profitable, usefull, and necessary; and this onely hath this privilege, as S. Augustine twice in one Epistle acknowledgeth (b), and elsewhere (c).

Quævis bractæola (d), every little filing, the least ray is of great value.

Singuli sermones, syllabæ, apices, puncta, in divinis Scripturis plena sunt sensibus; in the Divine Scriptures, every word, syllable, accent, point, is full of sense, said S. Hierome (e).

The Anabaptists are here confuted, who refuse the Old Testament. Also the Papists to be taxed for divers points.

1 For equalling unwritten traditions, to the Use 2. written word in authority.

2 For denying lay people, as they call them, to read the Scriptures, lest they should thereby prove Heretikes, but in very deed left the common people by that light, should discern their impostures; and therefore whereas the Councell of Trent licenced young men to read the Bible, having a certificate from their Curate of their wisdom and sincerity; the Pope, after restrained that liberty.

3 For holding the Scriptures not to be necessary but onely to the well, and more convenient being of the Church. They make them necessary no otherwaies, than riches to our life, or a horse to our travaile; but wee hold them, as necessary as our daily bread for life, and as our legs for travelling on foot.

Though when God spake face to face to the Patriarkes, and by dreames, &c. there was not such necessity of writing, yet now those meanes being ceased, S. Jude said, it was needfull for me to write.

The Scripture is necessary for all, for learned Use 3. and unlearned, for old and young, if they desire knowledge, comfort, and hope.

Quæ nulli animis, nulli non congruit amnis, Lactis rigans parvos, pone cibans validos.

Ep. in Tim.

Saint Augustine saith, *His prava corriguntur, parva nutriuntur, & magna oblectantur ingenia*; Here ill dispositions may finde for them amendment, weak ones for their nourishment, good ones for their delight.

Let the unlearned study them that they may come to knowledge; and the learned that they may be put in minde, and stirred up to doe according to that they know.

If thou beest faint, here are the Flaggons of wine and apples of Paradise to comfort thee; if thou beest strong and healthfull in grace, here is the salt, which will keepe thee from putrifying and corrupting.

If the Devill assault thee, here is the River out of which thou maiest chooseth smooth stones to repell and throw him under thy feet.

If thy lusts rebell, here is the sword to cut them off.

If thou beest sicke, here is the Apothecaries shop of Cordials, Conservatives, and Restoratives.

It were infinite to travel in this commendation.

Let us read all the Scriptures, and learne them; let us teach our children to say Hosanna. Timothy knowing the Scriptures from a child, proved an admirable man.

Get

ambrose.

Job 13. 15.  
Job 14. 14.

Aug. l. 1. de  
Diss. Christ.  
cap. 42.

Doctr.

Use 1.

a Conf. Aug.  
Marcellin.  
Ep. 7.

b Aug. Her.  
Ep. 19.

c Aug. Vin.  
cent. Ep. 48.  
d Christ. Rom.  
1. ad Pop.

e Hier. com in  
3. Ep. ad Eph

Jude ver. 3.

Aug.  
Ep. 3.

Get thee a Bible, at the least a New Testament; it is the best implement of household: As hee is a simple Souldier that wants a sword; so he is a very forry Christian that wants a Bible.

Use 4.

The Booke of the Scriptures given for our learning, also to teach us patience, and consolation, and hope.

They are Gods letters to us to make us not onely more learned, but also more godly.

Apply the Scriptures to thy life, and turne the words into workes, or thou losest thy labour.

Many, the more they know, the nearer they are to hell, because they live not according to their knowledge.

As meat plentifully eaten, and undigested, destroyeth the body; so, much knowledge not digested into workes, damneth the soule.

Therefore, If you know these things, happy are ye if ye doe them, John 13.17.

Verse 5. Now the God of patience and consolation grant you to be like minded one towards another, according to Christ Jesus.

6. That ye may with one minde, and one mouth, glorifie God, the Father of our Lord Jesus Christ.

These two Verses are a Prayer for unity and peace among the now dissenting Romans. It is a singular light and ornament of Pauls discourse.

It is brought in by a Prolepsis; as if some should say to Paul; you have brought many strong reasons, but doe you ever thinke to bring the weak to yeeld to the strong? or the strong to forbear their liberty for the weak, by arguments? no, they are too much heat in the controversie, to bear reason.

To this, Paul may be supposed to answer; that which corruption denyeth, prayer obtaineth: Now the God of patience and consolation unite their mindes; for he is able to make the Lyon and the Lambe so to dwell together, that a little child may leade them.

In this prayer are two things; The thing prayed for, and the Amplification.

The thing prayed for, to be like minded, which implyeth an union of their thoughts, judgements, sentences, affections; this we call Concord, which is a joyning together of hearts, that as they are concorporated into one outward profession, so they may be coanimated, as I may say, into one inward love in Christ.

Eph. 3. 6.

The Amplification is divers.

1 From the Author, God, the Father of the raine, &c. but especially the giver and maintainer of unity and peace.

God is here described by two effects, Patience and consolation; Of Patience before Consolation, because by divine dispensation, the way to mount Tabor, is by mount Calveiy.

Of Patience and Consolation together; because of the abundant sweetnesse and comfort, which hee powreth into the hearts of his children under the Crosse.

But why of Patience and Consolation here, rather than of Faith and Hope?

Because in prayer it is most comely to suit the thing wee pray for, with attributes to God accordingly: The strong were not patient toward the

weak, nor the weak toward the strong; for if they had bin so, they might in time better have understood the Doctrine of Christian liberty.

It but spirits would have patience, they should not so much overshoot themselves, and the Church should have more peace.

2 The persons which should be like minded, one towards another, the strong with the weak, and the weak with the strong, not onely with them of their own party, but also of the other, that so parting and siding may be taken away.

3 According to Christ; which you may call the Kind of unity; an unity in truth and godlinesse. Agreement is a thing indifferent in it selfe, but good or bad, according as the things are, in which the agreement is: The agreement of drunkards and theeves, &c. is against Christ; but this, according to Christ.

Or you may say, according to Christs example and commandment, which seemeth to bee fittest for this place, because of the Argument of Christs example, of which, this prayer is an illustration, and because this implyeth the other.

4 From the end of like-mindednesse, which is the glory of God; and this is amplified two waies.

First, from the instrument of this glory, which is double; the Inward, one minde; the Outward, one mouth, that is, Quando unus & idem sensus & sermo per diversorum ora procedit; When one and the same meaning, and speech proceedeth out of the mouths of divers men.

Secondly, from a description of God, the Father of our Lord Jesus Christ; adding force to his prayer by the mention of Christ, whom the Father gave to death, to unite us to himselfe, and together.

The members of the same Church ought to be like-minded one to another, that God may be glorified, 1 Cor. 1. 10. Paul prayeth that the Corinthians may all speake the same thing, that there be no divisions among them, but that they may perfectly be joyned together in the same minde, and in the same judgment, Phil. 3. 16. and the Apostolicall Church is an example, Act. 4. 32. And the multitude of them that believed were of one heart, and one soule.

In trouble seek patience and consolation from God; and having obtained them, be thankful.

Many thinke by their owne strength and manly stomacke to beare trouble, but if God give nor patience, a little paine or crosse will move us to impatience.

Also to finde comfort in their calamities, from their wives, from their friends, from merry company, seeking to drive away the evill spirit, by musick, as Saul; but it is the Holy Spirit, which is the Comforter.

Restor thou in thy trouble, to God the Author, and to the word of God, the Instrument of Patience and Consolation.

Paul, unto his Preaching, and writing, and use 2: disputing, adds prayer; for disputation and found arguments will not prevaile unto concord, though they doe to conviction, unless God move the heart, as wee have experience with the Papists and Brownists.

Many learned Preachers profit not their hearers, for want of Prayer; Paul may plant, and Apollo may water, but God will be intreated for the encrease.

As in the nourishment of the body, many feed of the daintiest, and yet are leane and sickly; so many

Anselmus.

Doff.

Use 2:

1 Co

2 Co

John 21.

many heare and read the Word, which is the food of the soule, and yet are not nourished, because they pray not.

Be at the *Prayers*, as well as at the *Preaching*, if thou wouldest profit.

*Use 3.* *Unity and Concord* are here specially commended unto us, not in *error* or *evil*, but in *truth* and *goodnesse*.

*Psalm 133.* How good and pleasant it is for brethren to dwell together in unity : It is *precious* as the oymment of *Aaron*, and *profitable* as the dew of *Herman* : The Lord make this dew abundantly to fall about the Tents of the Church of England.

*Herod* and *Pilate* shake hands against *Christ*, *seton*, it may be, by the High Priests, *Annas* and *Caiphas*, and the wicked Jewes : Let us agree and hold together for the defence of *Christ* and his Gospel.

*Psalm 122. 3.* The Papists brag of *Unity*, as of an infallible note of the Church ; and surely *Hierusalem* is a City compact together ; they also face the world downe, that wee cannot have the Truth, because of our *Contentions* ; this is that which they lay in our dish, in all their Pamphlets ; the more guilty are they which broach *new opinions*, which contend for trifles, and so cause the Truth, which we professe, to be *evil spoken of* by the Adversaries.

*Use 4.* God is *not glorified* there, where there is no *unity*, where men agree not in affection, and speech, and gesture.

He cannot endure them which call him *Father*, and will not live quietly and in unity with their brethren.

By strife and contention God is not glorified, but blasphemed.

The Lords Supper is instituted, as a band and nourisher of *Unity* and *Concord*, but it is made a fountain of discord and variance by some, and that for a *gesture* ; there can be no Religion in this, neither is God glorified thereby.

What is the reason that our contentions are not conjured down by that most effectually charm of the Apostle to the Corinthians, in the beginning of his first Epistle to them ; Now I beseech you brethren, by our Lord Jesus Christ, that there bee no divisions among you. &c. And by the end of the last Epistle to them ; Finally, my brethren, farewell, be perfect, be of good comfort, be of one minde, live in peace, and the God of Love and peace shall bee with you.

*John 17. 11.* Whom should not that Patheticall prayer of our Saviour, going to his Crosse, move to unity : Holy Father, keep through thine owne Name, those whom thou hast given mee, that they may bee one, as we are, that the world may believe that thou hast sent me.

Surely if we have not put off Christianity, these speeches must, and will prevaile with us unto peace and unity.

Verse 7. wherefore receive yee one another, as Christ also received us to the glory of God.

IN this Verse is the Conclusion of the Argument taken from the example of Christ, verse 3.

Christ pleased not himselfe :

Therefore wee ought to receive one another : The phrase, *Receiving one another*, being put for, *Not pleasing our selves*, because *pleasing our selves*

is the cause why we receive not one another. Not to please our selves, To beare the infirmities of our brethren, To receive one another, are *Synonyms*, with *Paul* here.

And thus not onely is repeated the Argument of Christs example, but also the maine Admonition, set downe, Chap. 14. 1. and Chap. 15. 1.

The Argument is repeated, *not o modo*, after a new manner, *ut pondus addat*, that he might add weight thereto.

The Admonition is now the third time iterated, here the word *Receiving* being used, that so by a holy kind of Art, hee might end this disputation in the same terme in which hee began it.

This Conclusion is set down by way of Precept, that it may bee stronglier imprinted in us.

In it we have the Duty commanded ; and the Rule of it, wherein is the Argument of the example of Christ.

The Duty hath the Action, *Receive* ; and the object, *one another*.

*Receive* ; as before, Chap. 14. 1. not onely to entertaine our brethren comming to us, but to seek them up ; not to shun their company, but with all love to embrace them, and to admit them to familiar conversation, fellowship, and communication of offices.

*One another* : In the 14. Chapter, verse 1. the admonition was charged upon the strong toward the weak ; but here both are charged, the strong must receive the weak, and the weak the strong.

As Christ also received us to the glory of God : In these words is the Rule ; in which wee have the Note of the Rule ; and the Argument from Christs example.

As : This notes the Rule. Wee must receive one another, as Christ hath received us ; this note signifies *sincerity*, not *equality* ; there being as much difference in the degree of receiving and disproportion, as is between that which is *infinite*, and that which is *finite*.

The Argument is taken from the effect of Christ ; where is the Action, *hath received*, which containeth all his love ; he redeemed us, purchased life for us with his blood, of enemies, made us the children of God, reconciled us to God, bore with our manifold infirmities, and yet doth beare.

The persons received, us : here is a great Emphasis, *miserable sinners, enemies, &c.* that we might be admonished not to make nice to receive our brethren.

The condition, to the which wee are received, *AG. 23. 7. 2. Ephes. 1. 17* Glory, set forth by the owner and author of it, God, called the God of glory, and the Father of glory elsewhere ; that is, to be partakers of the heavenly glory with himselfe.

By Christs example, we are kindly to love one another. *John. 13. 34. 1 Thes. 4. 9. Ephes. 5. 2.*

There ought to be inwardnesse and friendly familiarity upon all occasions, between them of the same Church and faith, though in Countrey farre distant one from another ; much more between them of the Church in the same kingdom, in the same towne, enjoying one and the same Ministry.

A toule thing it were if such should not love, agree, and receive one another.

Tt

Thy



Thy brother hath not offended thee, then doe not reſect him; or, hee hath offended thee, yet receive him, for *Chriſt* received thee when thou haſt ten thouſand times more offended him,

*Receive ye one another.* Paul commands it, the Spirit commands it, *Chriſt Jeſus himſelfe* commands it, and gives us an example. Let us no longer ſtudy for *diſſention*, but for peace and love. Let us not quarrell for *circumſtances*, as if the ſubſtance of Religion were contained in them: we may, peradventure, thinke it zeale, but it can be no good zeale which is contrary to the precept and example of *Chriſt*: For wee ſee by experience, that contentions about ſuch things as have been ſpoken of, draw our affections one from another, that we are more ready to ſeparate, than to receive, or be received.

We many times are together in the ſame place and duty of prayer, but not like minded one to another, which is fearfull.

Verſe 2.

Doeſt thou receive a rich drunkard, &c. and reſecteſt a poor beleever? Beware leſt *Chriſt* reſuſe to receive thee. The foot of a beleever is better, and more honourable than the head of a wicked man; and if *Chriſt* vouchſafe to receive him into *Paradiſe*, diſdain not thou to receive him into thy company.

Verſe 3.

*Chriſt* hath received us to the glory of God. Without *Chriſt*, we are inglorious; baſe, contemptible, as the wormes of the earth, nay, as the very dung of the ſtreets.

Wee were created glorious, but wee abaſed our ſelves by tranſgreſſion, we have all ſinned, and come ſhort, or are deprived of the glory of God.

Rom. 3. 23.

Now our Lord *Jeſus* hath received us; From whence? from ſhame, from ſlavery, from the Kilnes mouth, burning brick, as the *Iſraelites*, from the very bottome of miſery: whither? to the glory of God, to the glory that himſelfe had with the Father before the world was: By what meanes? Even by his Agony and bloody ſweat, by his Croſſe and Paſſion, by his precious Death and buriall, &c.

John 17. 5.  
27, 24.

Tanta molis erat

So much did it coſt to bring us to glory.

Let us not be aſhamed of him in his glory, which was not aſhamed of us in our baſeneſſe; let us receive him in his word and Sacraments, that wee may be fit for that glory.

Verſe 4.

O the happineſſe of ſuch which believe, and live in peace, and unity, and holineſſe! Behold what glory our Maſter hath put upon us, that wee ſhould bee the children of God, and fellow heires with him in that glory.

If thou liveſt wickedly, thou ſhalt never have the glory to enjoy his preſence in that Kingdome.

If thou beſt a drunkard, a filthy uncleane liver, &c. ſhouldeſt thou enter into that glory? Avaunt, wretch, into hell, and ſhame everlaſting, if thou repent'eſt not.

Doeſt thou look that thy very body ſhould bee a veſſell of ſuch glory? deforme it not with ſinne, repent, make thy hands and thy heart cleane; this is the generation of them which enter into their Maſters joy and glory.

Verſe 8. Now I ſay that *Jeſus Chriſt* was a Miniſter of the Circumciſion, for the truth of God, to confirme the promiſes made unto the Fathers,

That *Chriſt* hath received us all, is here proved in this, and in the verſes following.

The Argument is taken from a Diſtribution: thus,

He that receiveth Jewes and Gentiles, receiveth all: for all men may bee ſo diſtributed.

But *Chriſt* hath received Jewes and Gentiles, Therefore, &c.

That he receiveth the Jewes, is proved in this Verſe; and that he receiveth the Gentiles, in thoſe which follow.

The Argument wherby he proveth the aſſumption of the Jewes, is taken from the deſtinate end of his humiliation, which was, to confirme the truth of God, and the promiſes of the Fathers; thus,

He who became the Miniſter of Circumciſion to confirme the truth of God, and the promiſes of the Fathers, aſſumeth the Jewes.

But for ſuch end was *Chriſt* the miniſter of the Circumciſion.

Therefore, &c.

In this Verſe are two parts; A Deſcription of the humiliation of *Chriſt*, and the end thereof.

The humiliation of *Chriſt* in theſe words; *Jeſus Chriſt* was a miniſter of Circumciſion: not that he adminiſtered the Sacrament of Circumciſion as neither did he baptize; but becauſe by his coming he ſanctified Circumciſion, and all other Shadowes and Ceremonies, and made them effectually, as a learned man expounds; which ſenſe if *Faith*, it be admitted, it affords this Obſervation.

If the Sacraments be effectually unto us, to confirme us in grace, and to worke us unto a power againſt ſinne unto godlineſſe; it is a ſigne that we are received: but if we being baptized, and coming to the Lords Table, are not ſo inabled, it is a ſigne we are not received.

Obſer.

But there is another more apt interpretation, which the moſt doe follow, and that is, to take Circumciſion for the Circumciſed, the Abſtraſt for the Concrete; meaning the Jewes, to whom that Sacrament and Ceremony was commanded. So often with Paul, as Rom. 4. 12. Gal. 2. 7, 8.

The Miniſter of Circumciſion; implying a mean and laborious ſervice, as our Saviour ſpeaks of himſelfe; The Son of man came not to be adminiſtered unto, but to miniſter, and give his life a ranſome for many.

Mat. 20. 28.

For the truth of God, to confirme, &c. In theſe words is the end of his humiliation; which is double; the utmoſt end, for the truth of God; the next, to confirme the promiſes made unto the Fathers.

For the truth of God, That God might be juſtified in his ſayings and promiſes.

To confirme the promiſes made to the Fathers; of his coming, and of the effect thereof; to make good unto them eternall life. And ſo the New Teſtament is a fulfilling of the Old.

Theſe Promiſes were made to Adam, Noah, Abraham, and to the Jewes, that *Chriſt* ſhould be the ſalvation of the world: and he came in the fulneſſe of time to make them good. Not but that the promiſes were of vertue and force to Adam; but the Action or Paſſion from whence ſuch vertue came, was performed at the coming of *Chriſt*.

All

All this is amplified by Pauls asseveration ; Now I say.

*Distr.* Christ came in the flesh to make good the truth of God, and to confirme his promise to the Jewes, for their salvation. Luk. 1. 68. & seq. The first part of the Song of Zachary, is to blisse God for visiting and redeeming his people by the coming of Christ, As he spake by the mouth of his bo'y Prophets, &c. To performe the mevey promised to our Fathers, &c. Matth. 15. 24. I am not sent but to the lost sheepe of the house of Israel, Acts 13. 46.

*Obfer.* The tenure whereby Abraham and the Jewes held eternall life, was by the free promise of God, Read Deut. 7. 7, 8. None are saved by merit.

*Vse 1.* Christ was a Minister, not in name and title only, but most painefully hee discharged his calling, by praying, preaching, watching, fasting, doing good, and adorning his ministry with a most holy life.

Let no man therefore contemne the Calling of the Ministry; though we bee unworthy, yet it must be also acknowledged, that there is no person on earth worthy enough to beare that office:

*Col. 4. 17.* Let Archippus take heed to the Ministry that he hath received in the Lord, that he fulfill it. For if our Lord Christ did all the daies after his inauguration most painefully labour, and to much and often wearineffe in fulfilling his office; let all Ministers be ashamed, especially to take the honour and maintenance of their places and callings, and to neglect the work.

Let hearers see they profit by our labours; If we labour, and they profit not, the losse is theirs; yea, the more wee labour, the more and greater their losse.

Many account it a great blessing, and so it is, to have a learned, faithfull, and painfull Teacher; But they must know, that if Christ himself were their Minister, it would be no advantage to them, unlesse they beleve and obey his doctrine. Christ was the Minister of the Jewes, but hee converted but few of them, and yet never man spake as he did. It may bee some comfort to Ministers, who by all their paines, cannot turne the hearts of drunkards and other wicked livers; but it shall be the greater condemnation to such hearers, that have received the word in vaine.

*Iohn 5. 45.* Even Moses that famous Prophet, of whom the Jewes boasted, shall accuse them to God, because they beleevd him not: So shall thy famous Teacher accuse thee, because thou amendest not by his teaching.

*Vse 2* It is our happinesse to be received, which we are not, if the promises be not confirmed unto us. Let us then preciously account of the Word and Sacraments, which are the seales to assure us of the love of God. What shall become of our consciences without these? It will bee hard to stand in the day of affliction; attend unto these, that the promises may be confirmed unto thee.

*Vse 3.* The Truth of God is of great weight; for that Christ was faine to come in the flesh.

If thou beest a drunkard, a blasphemers, &c. thou knowest what the Word of truth saith of thee, and the Scripture cannot be broken.

*Iohn 10. 35.* Consider, Gods truth is deare unto him; If God be true, in what estate art thou? Hee spared not his owne Sonne our Lord Jesus, that the Scripture might be fulfilled, that his truth might appear; and shall he be untrue, and the Scripture unfulfilled to spare thee? The promise of life shall bee made good to the comfort of his Children, though

it cost the abasing of the Sonne of God; and so the sentence of damnation shall be executed upon hypocrites and unrepentant sinners, cost what it shall.

Christ came in the flesh, and suffered in the flesh, for the truth of God; and for the truth of God he shall come to judge the quicke and the dead; that God may bee true in saving the godly, and in damning the ungodly which repent not.

Ver. 9. And that the Gentiles might glorifie God for his mercy, as it is written, For this cause I will confesse to thee among the Gentiles, and sing unto thy name.

10. And againe he saith, Rejoyce ye Gentiles with his people.

11. And againe, Praise the Lord all ye Gentiles, and laud him all ye people.

12. And againe Esayas saith, There shall bee a roote of Jesse, and hee that shall rise to reigne over the Gentiles, in him shall the Gentiles trust.

IN these Verses hee shewes that the Gentiles are received.

Here are two things; a Proposition, that the Gentiles are received; and a Confirmation by divers testimonies, which was needfull, because the Jewes would hardly be perlwaded of the mercy of God unto the Gentiles.

The Proposition is set downe by the effect; The Gentiles glorifie God for his mercy, for this is the effect of their receiving; they had no cause to glorifie God for his mercy, if they had not bin received to mercy.

The first testimony brought for prooffe is, *Psal. 118. 44.* David or Christ will praise God among the Nations: therefore they are received to mercy.

The second, *Deut. 32. 43.* Rejoyce ye Gentiles with his people; therefore the Gentiles are ingrat- ed into the people of God; and the partition wall being taken away, there is become one shee- fold under one shepheard.

The third, *Psal. 117. 1.* Praise the Lord all ye Gen- tiles, and laud him all ye people; But in vain should they be exhorted to praise him with them, if they had not obtained like mercy.

The fourth, *Esay 11. 10.* where there is a dis- cription of our Saviour Christ; from his humane nature, A roote of Jesse; and from his office, which is, To reigne over the Gentiles, as their Emperour, Capraine, and King. In the Hebrew it is, that Christ shall stand as an Ensigne to the peo- ple, that is, he shall gather them together by the preaching of the Crosse, as by an Ensigne.

This is amplified by the effect; The Gentiles shall trust in him, or seeke to him, as in the He- brew, which is all one; for they would not seeke, if they did not trust to finde him, and in him a glo- rious rest.

The Gentiles are received to the glory of God by his Doctr.

mercy in Christ, *Esay 49. 22, 23.* I will lift up my hand to the Gentiles, &c. *Iohn 10. 16.* Other sheepe I have, which are not of this fold, them also I must bring, and they shall heare my voice, and there shall be one fold, and one shepheard. This was figured by the going of the cleane and uncleane beasts into the Arke, and shewed to Peter in a vision in the tenth of the Acts.

The Jewes and Gentiles are become one peo- ple

*Ambr. l. 7. com in Lucam c. 10 in vso mssio.*

ple of the New Testament; therefore they are not to separate one from another for such small matters as meats and daies.

Let not the Gentile despise the Jew, because Christ was the Minister of the Circumcision to performe it, &c. Let not the Jew condemne the Gentile, because they are received, and do glorifie God for his mercy.

So we are one people, of one Church; small matters should not dis-unite our mindes and affections.

Use 2.

The Jewes were received for the truth of God; the Gentiles, for his mercy. Christ was promised to them; there was no promise made to us. There were Oracles and Prophecies of the grace which should be shewed us, but no promise, and yet we are not saved without truth, for the Oracles are fulfilled; nor the Jewes without mercy, for the promise was of mercy.

Esay 65. 1.

It is mercy that the Jew is saved by Christ; but greater that thou art which art a Gentile. The Jew might expect salvation because of the promise; but he is found of us which sought him not, nor called upon his name.

Use 3.

The Gentiles praise God for his mercy, and rejoyce, True joy is, because of our Calling and receiving to grace. This allayeth the force of the fiery trials, making us not onely to rejoyce in hope of glory, but even in afflictions and tribulations. Dost thou laugh and rejoyce? Thou hast more cause to weepe, if Christ have not received thee.

Rom 5. 3, 3.

Use.

Christ is our Empeyour and Generall, hee hath set up his Standard among us, which is the word and Sacraments: The Devill, the world, and the flesh, are our enemies; Let us fight manfully under Christs Banner; let us neither play the Cowards, nor the Traytors; for having such a Captaine, if we follow him, and obey him, we cannot but conquer and be saved.

Ver. 13. Now the God of Hope, fill you with all joy and peace in believing, that ye may abound in hope through the power of the holy Ghost.

THIS Verse containeth a Prayer, with which Paul sweetly concludeth whatsoever hath beene before written of faith and obedience, but especially the last Discourse of Things indifferent, about which they were exceedingly troubled and distracted, to the diminution of their hope.

Now he prayeth, that being united in charity, they may seele abundantly the joy and peace of Faith and Hope.

Herein are two things; The thing prayed for, which is double; Joy and Peace: and the Amplification.

Joy and Peace, two most excellent things, of which, chap. 14. ver. 17.

Peace; that is, of Conscience, within us; of Charity, with our neighbours.

Joy; that which issueth from this double peace. For the want of either peace, breedeth griefe and sadness; and without doubt for the distractions of the Christians at Rome, there were great thoughts of heart.

These are amplified diversly.

1 From the Author of them, which is God; who is here described to be the God of Hope, so called, either because hee giveth Hope, as well as Joy and Peace, or because hee is the Object of our hope, in

whom we trust, as in the latter end of the verse last before.

And this is a most magnificent title; for Hee who is the God of Hope, must be a Saviour, Good, Faithfull, and Omnipotent; for which cause we cannot say, Angels of Hope, nor Kings of Hope: For Angels are not omnipotent, nor Princes; and besides, men are not faithfull, and therefore it were in vain to trust in them.

2 From the measure; Fill you with joy and peace. He wisheth these things unto them, not in a sparing manner, but that they may be filled, and well filled, for we are empty by nature, and worldly joy filleth not, but with wine; but this is a full joy, and it is the will of Christ that we should have life more abundantly, so also joy.

John 10. 28

3 From the kinde of Joy and Peace; All joy, not filthy joy, nor wicked peace, but perfect; by all noting, not an universall comprehension of the species of joy, but the perfection of that one species, which is spiritual joy and holy peace: so all faith, 1 Cor. 13. 2. for a perfect faith of miracles. All joy then, is true, perfect, and constant, which passeth not, but remaineth, and shall not bee taken away, and by which we rejoyce, and again I say rejoyce.

John 16. 21

Phil. 4. 4

4 From the root of these sweet fruits, which is Faith; for from the fensse of our Reconciliation these things proceed.

5 From the end, that they may abound in hope, amplified from the Worker of such hope, the Holy Ghost, to whom is attributed power in the working of these, which worketh them not as an outward instrument, but as the third Person in the Trinity; from whence may bee observed, a distinction of the Persons.

We must wish unto our brethren joy and peace in believing. Paul in the beginning of his Epistles, wisheth peace to the Churches, and S. Iohn, joy, 1 Ioh. 1. 4. These things write we unto you, that your joy may be full.

Dost.

Pauls often praying, and concluding his matters with prayer, teacheth us to bee frequent in this duty, and that prayer is as sweet a close to a businesse, as marmalade is for the stomacke to a plentiful dinner.

Use 1.

Prayer sanctifieth all things, and maketh them profitable; therefore doe Preachers begin and end their Sermons with Prayer; from hence is it that in the holy Service, prayers are so often mingled with reading of the Scriptures, which Peter Martyr calleth an Healthfull custome; and hence Augustine oftentimes confuted the Pelagians, who attributed a power to our selves to perform holy duties, by our free-will.

Pet. Mart. in loc.

And of this I willingly write, the rather, to admonish all good Christians, that they should not so lightly esteeme of the Publike prayers in the Church, as many doe; who will come to the Church, if there bee a Sermon onely; but so they will not doe if there be prayers onely; whereby it cometh to passe, that there is some knowledge in divers, in whom there is not a jot of true piety and godlinesse.

Use 2.

Joy and Peace are more to be desired than gold; miserable is the conscience which is without them, and so is the Church which wanteth them, they come from Faith, Rom. 5. 1. 1 Pet. 1. 8. and the want of them, either in the Conscience, or in the Church, is a signe of the want of faith.

Fill you with all joy and peace; labour to be rich in these; as thou desirest not a little corne, but

to



so much as may serve for thy expence all the year, so labour to have *so much* of these, that thou mayest abound in *hope*, which is a *sure Anchor* of the soule, and *Seale* of Salvation.

The sick mans heart is even as dead, who is without *hope* of recovery; and if the Husbandman sow his corne without *hope*, he is full of heaviness.

Since taketh away joy and peace, and destroyeth hope; Alas, what peace, joy, or hope can a wicked man have? But they which abound in the fruits of righteousness, abound also in the *sure hope* of eternall life.

The whole strength of men and Angels, cannot make the conscience of a sinner to rejoyce, and to bee in peace, nor to have hope in the houre of death; It requirerh the very Almighty power of the Holy Ghost; So contrary is Satan, our selves also to our owne good.

The Lord shew his power on our hearts, in working Faith, Hope, loy and Peace in us, by his Holy Spirit; Amen.

Verse 14. And I my selfe also am perswaded of you my brethren, that yee also are full of goodness, filled with all knowledge, able also to admonish one another.

The Conclusion of this Divine Epistle, beginneth at this Verse; which though it be spent in complements, yet in its kinde excelleth, as the precedent parts in points Dogmatical and Moral; And, in as much as *All Scripture is given by divine inspiration*; this, with as high reverence to bee received as the other.

Of this Conclusion there are divers parts; the first is the residue of this Chapter, which is an Excuse.

Now two things are excused; 1. The manner of his writing; 2. His not comming to them all this while. The first to the 22. verse, the second from thence to the end of this Chapter.

The first is brought in by a *Prolepsis*, wherein we may conceive, how they might object, and how Paul doth answer.

The Romans, whom the Poet calleth

—*verum Dominos*, might out of the height of their spirit, some of them, say thus to Paul; You take, Paul, too much upon you, what need such length? such sharpness? We are neither babes in knowledge, nor base in manners. Besides, who called you? To this Paul answereth: Of which there are two parts. First, a Concession. Secondly, a Correction.

The Concession is this fourteenth verse, the Correction in the verses following, in which hee rendereth a reason of this his writing.

In the Concession wee have, first, the thing granted; secondly, the Amplification.

The thing granted is threefold: 1. *Goodness*, 2. *Knowledge*. 3. *Ability to admonish one another*; This, as the effect of the two first.

Knowledge in particular set forth by the kinde of it; *All knowledge*, not the knowledge of Navigation, Mathematicks, &c. but the best knowledge, namely of things belonging to Faith and Salvation.

Goodness, not onely as it may be opposed to rigor, and so to be restrained to their mutuall failings about things indifferent; but extending it selfe to the whole probity of a Christian conversation.

Able to admonish one another; therefore not needing Pauls monitions.

They were able; but they did not accordingly: and so he makes that which hee writes the more acceptable, saith *Musculus*; for wee more easily endure to be noted of Negligence, than of Ignorance and Malice.

The Amplification is threefold.

First, from a friendly compellation; *My brethren*.

Secondly, from his owne person; *I my selfe am perswaded of you*.

*I my selfe*; though I thus write, which am an Apostle, which am able to judge, which use not to flatter: others; *I my selfe also. Am perswaded*. The word signifies of our owne an infallible, of others goodness a probable conjecture.

Thirdly, from the quantity; *filled and full*; and yet some understood not the Doctrine of Christian liberty, and had unbrotherly contentions about things indifferent; but hee either writes to the learned amongst them, from whom they all receive denomination; or such speeches are not too punctually to be examined, but to be understood, in comparison of others, and in respect of that which might bee expected from them.

We ought to acknowledge and praise the graces of God in others; of this our Lord Christ himselfe is an ensample in the Parable, *Matth. 25. 21. Well done thou good and faithfull servant*; and St Paul in all his Epistles.

An ingenuous minde willingly beleeveth the good report of his neighbour, as Paul of the Romans; but not soon the ill report: He were very malignant, who should think ill of them, who of all hands beare well.

Be not sparing in commending the vertuous. As it is injustice to adde undue praises to any, so to detract that which is due. Yet *Qualum com- mendes etiam atq; etiam aspicie*; As thou art wary to what thou settest thy hand and seale, so upon whom thou fastest praise with thy tongue. Paul went upon good ground, so doe thou.

It was a credit to the Romans to bee commended by Saint Paul; every mans word is not a commendation. *Vulgus ex veritate pauca, ex opinione multa judicat*, said Tully; The common sort use not to speak as the truth is, but as they fancy. And a lewd mans praise, is rather a dispraise. *Ea est enim professio jucunda laus que ab his profiscitur, qui ipsi in laude vixerunt*; No praise can truly delight, but that which comes from praise-worthy men. If Paul commend the Romans, if Iohn praise Demetrius, and the Brethren report well of Gaius; this is a blessing, this may bee esteemed as a rich Jewell.

Ministers must take knowledge of the forwardness of their people in piety and all goodnesse and commend them for it, as well as reprove them for their faults. So Paul in this Epistle. So in the eleventh Chapter of his first Epistle to the Corinthians, hee doth as well commend them for observing his constitutions, as reprove them for some abuse about the Lords Supper. So our blessed Saviour in his Epistle to the Churches, commendeth their vertues, reproveth their vices.

The Minister must lift up his voyce like a Trumpet to denounce against their sinnes, so to proclaim their praises. Both, in wisdom performed, profit unto godlinesse.

--LAW

— *Laudatq; virtus— Crescit.*

*Hier. Ep. ad  
Lec. de infir.  
pl.*

Little Children are brought to ply their books as fast for praise as for feare. It was one of the directions of Saint Hierome to *Leta*, for the bringing up of her daughter; *Laudibus excitandum est ingenium*; her wit and conceit must be raised and sharpened by commendation. Look what the Trumpet is to great horses in the warres, and the horn and hallooing to hounds in the chase, such is praise to us in the way of vertue.

Blessed be God, that we can praise our people; But let our people see that such things bee in them in truth, for which they are praised; For as our reprehensions are of no validity where they are not deserved, so nor our praises. Let us so preach, and the people so obey, that wee may be allowed and praised, not of men onely, but even of God.

*Vse 5.*

The Romans are filled with spirituall abilities; Their example reproves many amongst us, who ever learne, but never profit; like the women of whom Paul speaks, *2 Tim. 3. 7.* He that learneth not a manuell trade in seven years, is accounted a block; what is he who after twenty years hearing, is grossely ignorant? The blessing of the Creation, *Increase and multiply*, be upon us in our Recreation.

*Vse 6.*

*1 Kings 1.*

Admonition (though a thanklesse, yet) a necessary duty. It must be mutuall. It is grievously neglected. We see men ready to fall into a pit, and admonish them; into snare, and let them alone; we deale with our brethren, as David with *Adoniah*, wee see them and suffer them to runne into hell it selfe, and never will say why doe you so? for displeasing of them. Admonish one another; but wisely.

Unto this, two things are necessary, *goodnesse and knowledge*; the first, that we may be willing; the second, that we may bee able to doe it. Hee which admonisheth without *goodnesse*, is malicious and ambitious; he that without *knowledge*, is inconsiderate and foolish.

Verse 15. *Neuertheles, Brethren, I have written the more boldly unto you, in some sort, as putting you in minde, because of the grace which is given to me of God.*

IN this Verse begins the second part of Pauls Answer, which is a Correction; in which hee shewes, how that by a kinde of necessity hee was enforced so to write unto them; and herein Paul sets us a copy of a most loving, modest, courteous, and civill manner of writing.

In it there are two parts; 1. an affirmation; 2. a confirmation.

The affirmation in these words, *I have written the more boldly unto you, in some sort*; where we have, first, the Fact; secondly, the Manner of it.

The Fact, *I have written*; The Manner, *the more boldly in some sort.*

In *some sort, ex parte, non minus*, not on the part of some; nor I have written in part; that is, imperfectly, as Stapleton would have it; nor in part of the Epistle; nor referring it to the words following, in part putting you in minde, as *Faius*; though this be very good, yet it is sufficiently there implied with a *quasi*; but more boldly in part, in some sort; or as we use, somewhat boldly.

More boldly; this boldnesse is to bee referred both to the severity and to the proximity of his Epistle. The nice and dainty stomach'd Romans could abide neither; not the first, because they were great ones; not the last, because they were learned. Neither can great ones endure plaine and sharpe reprooves; nor learned ones, long and tedious discourses. *Verbum sapienti.* Our Apostle is sharpe and severe to the Gentiles in the first Chapter; to the Jews in the second; to Jews and Gentiles in the eleventh and fourteenth Chapters. And if wee measure his Epistle by the due proportion of a Letter, it seems rather a book, than a Letter.

The confirmation is in the rest of the words; wherein Paul excuseth not himselfe, as *Siracides* in the beginning, or the Author of the *Machabees* in the end of his worke; but justifies and avowes his boldnesse, yet with such sweetness as becomes his Apostolicall breast, and is for our imitation. Boldnesse is confessed, not culpable, but commendable.

There are two Arguments of justification; The first taken from the persons writing, and written unto; the second from the causes of writing.

The persons appeare in this word, *Brethren*; a terme much used by Paul, but scarce in any place more forcibly, and to purpose, than in this. I am, saith Paul, your brother; the force of my love hath exhorted this both severity and proximity. When friends meet, they draw out the time in discoursing, a day seems but an houre, and in the end they are loath to part; and he is no true friend, who when hee sees there is need, will not admonish his friend.

The causes are two; Finall, Efficient.

The Finall; *as putting you in minde*; He saith not, to teach you being ignorant; nor to correct you being disordered, but to put you in minde, being a wife and very good people. The word signifies in the double composition, a light and secret putting in minde, as by a beck or holding up of the finger, by which, even the diligent are admonished; which is farther allayed by a *quasi*; as it were, that the curstest among them might have no occasion to be offended.

The Efficient is his calling and duty thereby enjoyed; which Calling, is in the last words of this Verse more generally set downe, according to the grace given to me of God; and more particularly in the next Verse.

In the generall, wee have the quality, it is a Grace; the Author, given of God.

Grace, that is, speciall favour, with the gifts issuing therefrom, fit for the Apostolicall function. This, and these are from God; and it is as if Paul should say; By Divine Grace I am appointed a Preacher, an Apostle, and a Teacher of the Gentiles; and you are the top of the Gentiles; therefore I could not omit to write unto you; more boldly it may bee you thinke; but nor than is warrantable and fit, it being from God. *2 Tim. 1. 11.*

Ministers must faithfully and diligently performe their office, *1 Cor. 4. 2.* It is required in Stewards that a man bee sound faithfull, *1 Cor. 9. 16.* — Necessity is laid upon mee, yea, woe is me if I preach not the Gospell. Read also the fourth Chapter of *2 Tim. ver. 1, 2.*

A modest and civill writing and speaking, exceedingly becomes Religion; Saint Paul excelled all

*Doff.*

*Vse 1.*





ligent and forgetfull; and it is your duty meekly to hear, and readily to reforme, that you may be blessed. *Amen.*

Ver. 16. *That I should bee the minister of Iesus Christ to the Gentiles, ministring the Gospel of God, that the offerings of the Gentiles might be acceptable, being sanctified by the holy Ghost.*

**S**aint Paul doth in these words more particularly set downe his calling, of which he made a generall mention in the latter end of the 15. verse.

His Apostleship is here described by the *Genus*, and the difference. The *Genus*,

*He is a Minister of Iesus Christ to the Gentiles*; where we have, first, the office, a *Minister*; second, the persons: First, whose Minister, *Iesus Christ*; second, to whom, *to the Gentiles*.

AGS 13.2.

In the forme or difference, wee have the principal and essentiall function, distinguishing it from all other ministeries, *Ministring the Gospel of God*; amplified by the end, *That the offering up of the Gentiles might bee acceptable to God*: This acceptance set forth by a condition requisite thereunto, *sanctification*; illustrated by the Author thereof, the *Holy Ghost*.

Rom. 13.6.  
Heb. 1. ult.  
Heb. 8.2.  
Luke 1.33.

A *Minister*, the Greek word signifies a publike officer, which though here and elsewhere used of the Ministry of the Word, yet it is given also to civill Magistrates, to Angels, to our Lord Christ, to the Priests of the Law; alwaies a title of great honour and publike performance.

Of *Iesus Christ*, the King of his Church, the owner of his house, *Heb. 3.6.*

To the *Gentiles*. Paul preached upon occasion to all; but especially by his calling. *Acts 9.* and by a constitution agreed upon, betweene him and Peter, James and John, he was a *Minister of the uncircumcision*, as they were over the *Circumcision*, *Gal. 2.7,8,9.*

To *Minister the Gospel of God*; to sanctifie, to consecrate, to sacrifice. The word is Leviticall, and in it an allusion to the sacrifices of the Law, and by a Metaphor here used, for preaching or ministring.

*That the offering up of the Gentiles might be acceptable*; either *Actively*, that the Gentiles might offer themselves, as *Rom. 12.1.* or rather *Passively*, that Paul by his Ministry might offer them up to God through faith of the Gospel.

*Sanctified by the Holy Ghost*; not a spirituall conversation, but noting the third Person in the Trinity, the Author of Sanctification.

As *S. Pauls* Apostleship is here described; so proportionably the ministry of the Word to be continued to the end.

Paul is a *Priest*, the Gentiles the *sacrifice*, the preaching of the Gospel, the *sacrificing knife*.

Doftr.

*Ministers must by preaching offer up the people an acceptable sacrifice to God. Esay 66.20. They shall bring your brethren as an offering to the Lord out of all Nations. Acts 26.18, Rom. 1.16.*

Eph. 4.2.

Ministers, by their office, are *sacred persons*; they must therefore *adorne* their function with a holy life; and their calling should so farre bee from being a disgrace unto them, that even in this regard they should be had in singular estimation.

Vse 2.

If the *Ministry of the Law* were glorious, more the ministry of the Gospel.

The office of the Ministry is *sacred*; by themselves therefore to be reverently performed, and carefully; by the people reverently to be attended unto.

Ministers are *Priests*; not properly, but by allusion; not *Masse-priests* of the order of Rome, to offer up their Maker as a propitiatory sacrifice for the quicke and dead; we abhor such blasphemy. Nor *Leviticall Priests*, of the order of *Aaron*; they offered beasts, we men in sacrifice, killing their lusts, that they may be an offering sanctified and acceptable.

Vse 3.

As wee are *Priests*, so all *Christians* are priests; or else wee have no part in the blood of Christ, *Rev. 1.5,6.* and we are a *holy*, and a *Royall priesthood*, saith Saint Peter, alluding to *Exod. 19.6.* where God saith, that the *Israelites* shall bee to him a *Kingdome of Priests*; for though the *Rituall priesthood* were conferred upon the Tribe of *Levi*, and appropriated to it; yet the *Royall Priesthood* belonged to the whole Kingdome. You are all *Priests*; your sacrifices are your selves; your faith, your repentance; your prayers and prayes, your workes of mercy; offer then the sacrifice of righteousness, and put your trust in the Lord.

1 Pet. 2.5,6  
Rom. 12.1.  
Phil. 2.17.  
Pla. 51.17.  
Pla. 50.14.  
Heb. 13.16.

As Ministers are *Priests*, so the people are *sacrifices*; which terme puts them in minde of their sinfulness deserving death; for sacrifices must be killed; under the Law there was confession of sinne by the parties bringing the sacrifice; it was they which deserved to die, not the guiltlesse beast.

Vse 4.

Also they must learne, that they must be pure; the sacrifices were washed, and they must be sanctified, or not acceptable. There might bee no blemish or imperfection in them, *Lev. 22.* If wee be wicked and profane, we are fit for the Devill, but no sacrifices for God.

And if we our selves be sacrifices, then, our bodies, soules, with all the members and faculties of both, must be dedicated to God.

Wee must deny our selves, and live onely to God.

The end of preaching and hearing is, that wee may be sacrificed; when then thou comest to the Word, suffer the sacrificing knife to cut the throat of thy lusts.

Vse 5.

It is painefull to be lanced, but if thou part not with them, thou must be damned with them, and canst be no sacrifice acceptable to God.

When thou comest therefore to a Sermon, remember thou comest to bee sacrificed; struggle not, yeeld thy selfe, bee not angry when thy sinnes are toucht, lye as still as *Isaak* did when he should bee made a sacrifice, if thou desirest to be saved.

As *Isaak* said to his Father; Here is the knife and the wood, but where is the Lambe? so I fear me, a man may aske at our Sermons; Here is the Priest, and the knife, but where is the sacrifice? many come to the Altar, but they break away, and will not bee sacrificed, going from the Sermon with more sinfulness and condemnation then they brought with them.

Great is the happinesse of such which are sacrificed to God; for they are *acceptables*.

Vse 6.

They which are not, are *rejected*, and a very abomination, reserved for the shambles, but if thou be converted, thou art for the holy Altar in heaven.

Hee seems to bee deprived of the sense of piety which

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which hearing that the conversion of a sinner is an acceptable sacrifice, rejoiceth not for it.

If thou hast once beene sacrificed to God, thou art for ever to bee separated and set apart from common use; see then that thou take not thy body and soule being dedicated to God, to prostitute before the Devils altar by abominable sinning.

Ver. 17. *I have therefore whercof I may glory through Iesus Christ, in those things which pertain to God.*

18. *For I will not dare to speake of any of those things which Christ hath not wrought by me, to make the Gentiles obedient.*

IN these words, and so to the end of the 21. verse, hee commendeth his Apostleship, from the efficacy of it, which was such, that hee might justly glory in it.

There are two parts; First, an assertion, *I have whercof I may glory.* Secondly, a declaration of certain bounds, whereby his boasting is limited, which bounds are set downe in the 17. verse, and expounded in the 18.

Those bounds are either in regard of the efficient, or of the matter of his boasting.

The efficient; *Iesus Christ.* The matter; *Things pertaining to God.*

Not in my selfe, but in and through *Iesus Christ.*

*In things pertaining to God.* All things pertaine to God. Good things as to the Author and Rewarder of them. Evill things, as the Judge and avenger of them.

But here *Paul* hath another meaning; In the 16. verse he described his Apostleship in termes borrowed from the Leviticall Priest-hood, calling it a *Leyturye*, and *Hierowgye*; and here continuing the same Metaphor, he calleth the execution of his function, a performing of *things pertaining to God.* So in the Hebrewes: *A high Priest is ordained in things pertaining to God*, that is, to declare the will of God to the people, and to offer the sacrifices of the people to God.

These two are expounded in the 18. verse. The first; *I dare not speake of those things which Christ hath not wrought by me*, that is, I acknowledge that what good soever hath come to men by my labours, it is wrought by Christ, whose instrument I have onely beene. It is not effected by my *virtue*, but by his *goodnesse*. Let the glory be to him. I have planted and watered, but the encrease is of him. *Paul* and *Apollos* are but underworking causes, Ministers by whom the Gentiles believed, even as the Lord gave to every man, not according to their will and appointing.

This is amplified by *Pauls* modesty: *I dare not; Melior est in malis factis humilis confessio, quam in bonis superba gloriatio*: A humble confession of the evill wee have done, is better than a proud bragging of the good wee have done; therefore *Paul* dareth not glory in himselfe; this had been *Thrafonicall* and vaine boasting, but he glorieth in Christ.

The second is expounded thus, *To make the Gentiles obedient*, that is, by the preaching of the Gospel to bring them to the obedience of faith; and of this there are divers things declared, as shall appear in the due place.

*It is lawfull for a Minister, when God bleisseth his*

*labours, to glory in it, but through Iesus Christ.* Exod. 6. 26, 27. *These are that Aaron and Moses, &c. These are they which speake to Pharaoh, &c.* This *Moses* wrote not without some touch of glory; but in the whole story, hee attributeth all the wonders to God. 1 Cor. 15. 10. *Gods grace was not bestowed upon me in vaine; But I laboured more abundantly than they all; yet not I, but the grace of God which was with me.*

The matter of Law, and *Phisicke*, is, things *Use 1.* pertaining to the body and State, but of Divinity, and the Ministry, *τὰς ἐκείνης*; the Ministry ought to be the more commendable; thus:

That of *Jeremy*, twice repeated by *Paul*, is *Use 2.* here to be remembered; Let him that glorieth, glory in the Lord. *Jer 9 24. 1 Cor. 1. 31. 1 Cor. 10. 17.*

Hast thou done any good, in thy calling, to Church or Common-wealth? or to any particular place or person? give God the glory; for from him hast thou had wisdom, counsell ability, opportunity so to doe: that thy endeavours succeed, is from him; when thou givest a poore man a penny, it is God who gave thee ability, it is hee who brought the poor man to thee; and who moved thy heart, who art by nature cruell and covetous to commiserate him.

Wee are but instruments; and are greatly honoured, if God will vouchsafe to make us (which are evill) meanes and instruments of good to any; so the carke and ribs of that ship is honoured as a monument, in which some skillfull Navigator hath surrounded the Globe of sea and land: and yet the glory not given to the ship, but to the Navigator.

We are not worthy to be instruments; let us not rob God of his due glory: if so, then will the Lord curse us, and take away our gifts, or the opportunity, or the good success.

When the proud King of Assyria will not attribute the glory of his victories to God, he shall be punished; and when *Nebuchadnezzar* remembereth the honour of his owne Majesty, and forgetteth Gods, hee shall become a beast: and when *Herod* swalloweth up the glory due to God, hee shall bee eaten of worms. For this are many great ones unplaced, and meane ones ungifted, because they proudly glory in themselves, and not in God.

Let us imitate *Paul*, also *John Baptist*, and *Peter*, who when the people gazed upon him and *John*, for healing the cripple lame from his mothers wombe, said; *Why looke you so earnestly upon us, as though by our owne power and holinesse wee had made this man to walke? The God of Abraham, &c. hath glorified his Sonne Iesus, &c. and his Name, through faith in his name, hath given him this perfect soundnesse.* *Ioh. 1. 20. 39. Acts 3. 12. 16.*

As the chiefeest glory of a servant, is his faithfull and profitable service; so of a Minister, in winning mens soules, plucking them out of the fire, and making them obedient to God. *Use 3.*

*Paul* glorieth not in that hee was rapt into the third heaven, &c. but in the blessing of his labours: It is not great learning, nor great living, &c. which is a good Ministers chiefe glory; for these a wicked man may have, but by his labours to bring men to heaven.

So, art thou a Magistrate? glory not in the money thou hast heaped up, and in the land thou hast purchased by thy office; for these may bee wittneses of thy corruption; but if thou hast done good,

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good, in justice and equity thou maist glory, but in the Lord.

Damned wretches they are, who glory in their shame, as that they have drunke downe to many men, that they have defiled so many women, that they have so revenged themselves of their enemies: Their end is damnation.

Phil. 3. 19.  
Use 4.

To make them obedient. True conversion is accomplished in our obedience, and then are wee acceptable Sacrifices to God; Not bearing, but doing of the Law, justifieth, saith Saint James; Not saying Lord, Lord, saveth, but doing Gods will, saith our blessed Saviour. A good Christian, as the good Huswife, is praised in the gates by his workes.

It is not boasting and bragging speech which is required in a Souldier, but stout fighting; so not speaking, but doing, is the praise.

It is commendable to heare, and to repeat, but to doe, is the principall Ornament of a Christian. Gods Children shall be equall to the Angels; to have the face of an Angell, worketh not this, nor to speak like an Angell; but to doe as Angels doe. Let thy will be done in earth as it is in heaven.

Use 5.

I dare not glory in my selfe, saith Paul, why? for feare of the vengeance of God.

This ought to be the voice of a Christian; I dare not lye, steale, be drunke, &c. O the audaciousnesse and madnesse of our times, wherein men dare provoke God to his face, by their lewd conversation. How darest thou live so prophanely? Dost thou not know that, That God whom thou offendeest, is a consuming fire? and that the end of thy wicked life, is, to dwell with perpetuall burnings? Though wicked men dare sinne, yet we dare not.

A godly man is not afraid of banishment, imprisonment, the Rack, the Strappado; he feareth not a Tyrant, a Tormentor, a Sword, a Gibbet, but he is afraid to offend God; he dareth dye for Christ, he dareth even be burned at a stake, but he dareth not sinne; This is true Fortitude, and Heroicall Magnanimity.

Verse 18. — By word and deed.

19. Through mighty signes and wonders, by the power of the Spirit of God.

**T**He matter of Pauls glory, was, to make the Gentiles obedient; concerning which, hee delivereth three things; First, the meanes thereof; Secondly, his Travell; Thirdly, his Desire to doe Christ service therein.

The meanes of making the Gentiles obedient, is in these words; the other two in the rest, to the end of the one and twentieth Verse.

The meanes are twofold; Outward; Inward.

The Outward, Audible, or Visible.

The Audible; The word, that is, the preaching of it, to which may bee referred his Conferences, Disputations, Letters.

The Visible, two; First, His holy life; Secondly, His Miracles.

His holy life, in this word, Deed; as Chrysostome, Aretius, Sacerius, and others expound. Not a General; expounded or divided in the words following, Signes and wonders; nor his labours, cares, and troubles undergone in preaching, for his labours are spoken of in the latter part of the

nineteenth verse; and his cares and troubles, were rather Sufferings than Deeds.

The holy life of a Preacher is a great attractive to winne unto the Gospell the good liking of the men; and Saint Paul often maketh mention of it in his Epistles.

His Miracles; Through mighty signes and wonders.

Signes; not Sacraments, though they be visible signes of invisible grace; but lesser miracles, as Thomas; which are things which might in time have been done by naturall meanes, as healing of some diseases.

Wonders; Greater miracles, which altogether exceed the power of Nature, as to convert the substances of things, to raise the dead, &c.

Or, Signes and wonders, that is, Miracles, called Signes for their use, wonders for their forme. Miracles are True or False.

True Miracles, are things done by the power of God, beyond the course and strength of Nature, to manifest the omnipotency of God, and to confirme the truth of the Doctrine revealed in the Word. Such were the wonders wrought by our Saviour, and by his Apostles, and by Apostolicall men, for the first three hundred years of the Church of the New Testament, which about that time ceased; and they were either in the things themselves, or in the manner of them; as in putting life into a dead carcase, or in healing a disease (otherwise curable by naturall means) by a word, and in an instant.

False Miracles are wrought by the power of Satan, for the conformation of lies, & to deceive; being either truly beyond the strength of nature, or onely in shew, as delusions of sense, or which have hidden causes in nature.

Mighty signes and wonders; or through the might of signes, &c. Being meant either of Pauls might to worke them, or of their might in the hearts of such as saw them.

By the power of the Spirit of God. Which blessed the words, deeds, miracles of the Apostles, and effectually wrought by them in the people.

Christ furnished his Apostles with the gifts of utterance, holy life, and miracles, to make the world obedient to the Gospell, Mark 16. 20. And they preached every where, the Lord working with them, and confirming the word with signes following. Amen. 2 Cor. 12. 12. The signes of an Apostle were wrought among you, in all patience, with signes and wonders, and mighty deeds, Heb. 2. 4.

The preaching of the Word, is the power of God to salvation to all that believe. By this word, Paul converted the Gentiles; and this word we have. Let us bee thankfull, and suffer the power of it to convert us. This is the Word which was confirmed with mighty signes and wonders; if thou beleevest it not, thou shalt bee damned.

The word and life of Preachers must edifie. They must have a Trumpet at their mouth, and a light in their hand, as Gideons souldiers. The Scribes and Pharisees are taxed because they lay heavy burdens upon other mens shoulders, but themselves would not move them with one of their fingers.

Alexander would brag that he was a good Leader, and a stout Souldier. Preachers must not onely require of others, but doe themselves.

Miracles

2 Cor. 1. 12.  
Phil. 3. 17, 10.  
1 Thes. 2. 1, &c.  
2 Tim 3. 10.

Again. in loc.

Doct.

Use 1.

Rom. 1. 16

Use 2.

Iudg. 7. 20.  
Mat. 23. 4

Βασιλεὺς καὶ πολεμικὸς ἄνθρωπος.



Use 3.  
John 2.  
Damas.  
sub fid. 1.  
i. 3. paulo  
post mortem  
Luce 6. 17  
18, 19, 20.  
Chrys.  
Leo Mag.  
serm. in fest.  
an. Sancti.  
Bellarm. tom.  
2. l. 4. de ec.  
c. 14.

Miracles were a time in use, to persuade men of the truth of the Gospel; *Nicodemus* argued that Christ was a teacher sent from God, because of his miracles. *Apostoli miraculorum sagna homines expriscantes, ex ignorantie profundorepirave fecerunt*; The Apostles fishing with the net of miracles, drew men out of the bottome of the Sea of ignorance, that they might breathe in the comfortable ayre of the Gospel, saith *Damascent*.

Such miracles were either to prepare the mindes of men to receive the truth, or to confirme it, being received. So before the Sermon in the Mount, our Saviour did many miracles; *Ut cujus potentiam experiebantur tam benignam, non ambigerent salutarem esse doctrinam*; That having experience of the goodnesse of his doings, they need not doubt of the soundnesse of his doctrine, saith *Leo*. Also *Signes* followed the preaching of the Word, *Mark. 6. 20.*

*Bellarmino* endeavoureth to shew the Church of Rome to be the true Church, because of the power it alwaies had, and hath (saith he) to worke miracles; and for want of this power upbraideth the Protestants; among fiftene notes of the Church, making the glory of miracles to be the eleventh.

But many \*, and those not the meanest of his side, disclaime their Legends, and are ashamed of their miracle-workers, affirming that there is no stabbie more full of dung, then such stories are of lyes.

There is now no necessity of miracles; so affirmeth *S. Chrysostome* \*. And *Saint Augustine* saith, that he which now requireth a miracle to believe, makes himselfe prodigious \*. *Signes* are for unbelievers, *1 Cor. 14. 22.*

What glory *Bellarmino* getteth to his Church by miracles, may be discerned by these Scriptures, *Mat. 7. 22.* and *24. 24.* *2 Thes. 2. 9.* *Revel. 13. 13, 14.* Where miracles in these dayes, are the note of wicked men, false prophets, and of Antichrist; especially if they be to admiration onely, and not to profit, as to flye in the ayre, to make images walke, speake &c. such as are the miracles of the Romanists for the most part.

It is necessary that a new doctrine be confirmed with miracles, saith *Bellarmino*; but the doctrine we teach, is as old as the Bible; and therefore we willingly leave to them the glory of their monkish wonders.

And yet we are not without miracles. We cannot cast out Devils by exorcismes, as their Fryers doe, till they make themselves ridiculous to all the world; but we through preaching of the Gospel cast out sinne. We cannot raise the bodily dead, as every petty Saint in the Church of Rome; but we, through the blessing of God, raise them which are spiritually dead in trespasses and finnes. I desire no other miracle to prove the truth of the Religion I professe, but the worke of Faith and Repentance in my heart, manifested in my life.

By the power of the Spirit of God. Miracles prevaile not to persuade without the Spirit of God. So *Moses* tells the Israelites. *Yee have seene the great tentations, the signes, and those great miracles which God did to Pharaoh, and unto all his servants, and unto all his Land; But the Lord hath not given you an heart to perceive, eyes to see, and eares to heare, unto this day.*

Neither doth the word, nor the judgements, and exemplary punishments which God inflicteth, in our eyes, upon lewd persons, as drunkards, &c. availe to bring us to repentance without the effectual operation of the holy Ghost. O the unutterable corruption of our hearts, and our reprobatenesse unto that which is good.

Pray, that thou maist profit unto godlinesse by the Word, Sacraments, Judgements of God, which is a signe thou hast the Spirit dwelling in thee: Pray for that Spirit; For thy heavenly Father will give the holy Spirit to them which ask him, *Luke 11. 13.*

Vers 19. — So that from Hierusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ.

20. Yea, so have I striven to preach the Gospel, not where Christ was named, lest I should build upon another mans foundation.

21. But as it is written, To whom he was not spoken of, they shall see, and they that have not heard, shall understand.

IN these words are the two other things set downe concerning Pauls bringing the Gentiles to obedience, namely, his travell about it, and his earnest desire to doe Christ service therein. The first in the 19. verse, the other in the 20. and 21. verses.

In the first, we have the Execution of his office, and the Place. The execution of his office, Preaching the Gospel of Christ; set forth by the manner, fully.

Fully preached. The word in the Greeke signifies to fulfill.

Some thinke that Paul useth a Metaphor, in *Tob.* which he should compare the Gospel to a net, which Paul hath filled with the Gentiles.

Some expound, I have filled all places with the Gospel.

Some, I have supplied that which was lacking, *Luther*. carrying the Gospel of Christ farre off; which *Calvin*. was neere hand preached by others.

But the best is that is here translated, fully preached, that is, fully discharged the duty of an Apostle, as *Archippus* is wished to fulfill his ministry: which Paul by another word somewhere \* calleth finishing his ministry, and declaring the whole counsel of God.

The place is set downe by the two termini, or uttermost bounds of his travell, Hierusalem and Illyricum: and the medium or middle places between, round about, not by a right line, but circlewise.

Hierusalem a City of Iudea in the East; Illyricum a countrey Westward from Hierusalem, having on the North, Hungary; on the West, Istria a part of Italy; on the South, the Adriatique sea; it is now called Sclavonia. Danubius, the greatest river in Europe entring into Illyricum, receiveth into it 60 Rivers, and is thenceforth called Ister. Saint Hierome was borne in this countrey, in a towne called Strido, though the Italians contend this towne to be in Istria.

From Hierusalem to Illyricum by a right line, is about 1000. miles; but Paul travelled not so, for it had not beene difficult so to have done in a short time, both Iury and Illyricum being situated upon the Sea; he began at Hierusalem, though his first Sermon were preached as *Damasus*,

Vu 2 from

Col. 4. 18.  
\* Τελειδ-  
σαι τὴν  
διακονίαν.  
Act. 20. 3.  
\* Αρραγεί-  
λαι πᾶ-  
σαν τὴν  
ἐκκλησίαν  
Θεοῦ.  
Act. 20. 27.

\* Causus loc.  
1. 11. c. 6.  
Cajet. opus.  
tom. 2. tract.  
3. c. 5.  
Eling. loc.  
com. 1. 4.  
c. 42.  
Elphen. in  
2 Tim. 4.  
Ding. 2. 1.  
\* Chrys. loc.  
sup. casus.

Vse 4.

Deut. 29. 2  
34.

from whence he went into Arabia, and so to Damascus againe, and then to Hierusalem, then to Syria, Phoenicia, Cicilia, Pamphylia, Licia, to Phrygia, Pisidia, to Galatia, Bithynia, Cappadocia, and many other Countries Northward from Hierusalem many hundred miles: thence Westward into Greece, and so through Macedonia and Achaia to Illyricum: and this not once onely, but divers times returning to the same places: So that that was fulfilled which Christ spake unto him being in a trance at Hierusalem, *I will send thee farre hence unto the Gentiles.*

AGs 29. 31.  
Hab. 3. 15.  
Psal. 45. 4.

The horses which Habakkuk speaketh of, *Thou diddest walke through the sea with thy horses.* Hierome there expounds of the Apostles which carried Christ, riding prosperously to the Gentiles, and among all the Apostles, he saith, that Paul is that white horse in the 19. of the Revelation; I thinke he might rather have said, Rev. 6. 2.

Hieron. tom.  
3. in expos.  
Psal 45. ad  
Principium  
virs.

Hierome also calls Paul, the Arrow of God, applying to him that of Psal. 127. 4. *As arrowes in the hand of a mighty man.*

S. Chrysostome compares him to the Sunne, so speedily and powerfully did he illustrate the whole world almost with the Gospell of Christ.

Moses and Aaron converted not one country, namely, Egypt with their signes and wonders: but Paul many Cities and Countries, saving innumerable foules.

Φιλοτι-  
μωδω.

The second, which is Pauls earnest desire, is in the 20. and 21. verses, where we may consider two things: 1. The intention of his desire: 2. The object of it.

The intention is notably expressed in the Greeke word, which signifies a high ambition to preach the Gospell: that which he hid, he was ambitious to doe.

The object, to preach the Gospell, set forth by the condition of the place where: which is set downe negatively and affirmatively.

The negative, not where Christ was named and preached before: declared by a reason: lest he should build on another mans foundation: not that it was unlawfull for him so to doe, but because it was proper to Apostles to lay foundations of Churches, he would not enter upon other mens labours, and so derive the glory due to them, to himselfe. Where Christ was already knowne there was not so much need of him; and therefore he applied him to such places where he was not knowne, that he might enlarge his kingdom, and save the more: not unlike our Master, who left the nintie nine sheepe in the wilderness, and seeketh the lost one.

Esa. 52. 25.

The affirmative; but where Christ is not named, which he delivered in the words of Esay the Prophet: *To whom he was not spoken of, they shall see, &c.*

Paul greatly and with earnest desire laboureth in preaching the Gospell, as appeareth in the booke of the Acts.

Doctr.

Ministers of the Word must earnestly labour in discharging their office, Mat. 9. 38. Ministers are called *Harvest labourers*, 1 Tim. 4. 5. They must watch, they must suffer, they must worke, that they may make their ministry fully knowne.

Use 1.

For prevention, Pauls travell from place to place is not to be followed of ordinary Ministers. In a Church planted a roving and vagrant Ministry is uncomely.

It was said to the Apostles, *ye shall be witnesses to me, both in Hierusalem, and in all Iudea, and in Samaria, and to the uttermost part of the earth:* but Titus must ordaine Elders in every City: and to us it is said, *Feed the flocke which is among you.* Pastor, is a word of relation to a flocke, so that no flocke, no Pastor properly.

AGs 1. 8.  
Tit. 1. 5.  
1 Pet. 5. 2.

Minister is a terme of action, and requires a place for lawfull employment. Therefore it is well provided in our Church, against making Deacons or Priests, which have not first some certaine place where to use their function: though there be Titular Bishops at Rome, yet we are not to reckon of the Ministry as of a title onely.

Booke of  
Constit.  
Can. 33.

Those therefore which have no station, are to be accused; for we are to be as *starrs fixed in our severall orbs*: those also which having a station, delight to roade abroad, and to intrude into other mens Cures, without a just and orderly calling.

Chrysostome justly accuseth Epiphanius Bishop of Cyprus, to have done contrary to the Canons, in making ministers in his Diocese, and administering the Communion without his licence.

Sacr. Schol.  
1. 6. c. 11, 13

The Elders of Ephesus must feed (not the Corinthians, but) the flocke committed to them, over which God had made them overseers, which was the Church at Ephesus.

Act. 20. 18

Paul would not build on another mans foundation, but as a wise matter-builder layes the foundation, and we build thereupon.

Use 2.  
1 Cor. 3. 10

It is our happinesse, that we have a foundation already layd, for it requires more skill to lay the foundation of a Church, than any Minister in Christendome in their ordinary calling may challenge to themselves.

The Apostles and apostolicall men planted, and we must water: some such founded this Church of England: it is our part not to suffer the Churches we have received, to be dilapidated, and fall to decay: neither is this without glory; For, *non minor est virtus quam quavere parla curi*: As it is a vertue to get, so to keepe that which is gotten. Though we convert not men from Gentilisme to Christianity, yet we convert men from sin to righteousness, without which none can be saved.

Idle and ignavous Ministers are to be reprov'd. Paul laboureth, and our blessed Saviour himselfe even toyleth in preaching, and shall we be negligent and slothfull?

Use 3.

One of the greatest commendations of a good Minister, is to be painefull, and therefore Paul, when he would commend himselfe, speaks of his labours: I have laboured more abundantly then they all: and in labours more abundant.

1 Cor. 15. 10  
2 Cor. 12. 13

The Husbandman cannot plow his ground, and get in his harvest without much sweat: nor a Carpenter hew his timber, and frame and raise his house without fore labour: Now Ministers are Gods Husbandmen, and Christs builders, and therefore they must labour in studying, in preaching, &c. that Christ may be glorified, and their people saved.

A fore travell is appointed for us, but it is in the power of our people much to ease us, though not by discharging us from labouring, yet by making our labour pleasant and delightfull to us: namely, when they receive the word with meeknesse, being tractable, and becoming obedient thereto. A rich and plentiful crop, makes the Husbandman to rise early in harvest time, not as to labour, but as to play and pastime. If

If our people be stubborne and froward, it takes away our heart and courage; but if we may see good fruit of our labours, it rejoiceth us, it encourageth us, yea, our healths, our lives are not deare unto us, but we cheerefully sacrifice them to Christ and his Church.

The top of every mans ambition, must be to honour Christ, and to promote the Gospell, that they which see not, nor understand, may savingly acknowledge the Lord Jesus.

The Magistrate must, the Minister must, yea, every private man must be carefull hereof: which is, when we live so, as that by our godly conversation, others are wonne to the love of Christ and the Gospell. If thou beeest a profane and wicked liver, thou hinderest the enlarging of Christs kingdome, not onely in thy selfe, but in others also, who are scandalized, and speake evill of the way of godlinesse through thy naughtinesse.

It is fearefull to heare how the hearing of the Word, and the study of godlinesse is blasphemed by the niggardise, dissembling, and falshood of such who would seeme the forwardest in professing the Gospell.

Let us all pray and endeavour, that the word of the Lord may have free course and be glorified, which shall be, not when we onely speake, but when we live like Christians, professing the Gospell of our Lord Jesus.

To whom he was not spoken they shall see, and they that have not heard shall understand. Here we may note the state of an unregenerate man; he sees not, nor understands: and the meanes to come out of that estate, to be the hearing of the Word preached.

It is miserable to be deprived of our bodily eyes: but to be without the eye of the soule, which is the understanding of Christ, exceeds in misery: and in this case is every one unconvered, though he have never so politicke a pate, and great *Acumen*.

*Not to see and understand*: that is, to be a blind beast: For understanding and reason is the specificall difference between a man and a beast; and the Psalmist saith, that man in honour, if he understand not, is like the beasts.

So is *Nabuchadnezzar* said to be turned into a beast, when his understanding was taken from him.

*Diogenes* his seeking for men in the populous City of Athens, may be hither applied: for indeed, though many in shape resemble reasonable men; yet in their lives are unreasonable beasts. So are wicked men called Lyons, Foxes, Dogs, Swine, &c. in the Scriptures: because either they know not, and so speake evill, or what they know naturally, in those things they corrupt themselves as bruit beasts, as *S. Iude* speaketh.

Every man is a beast by his own knowledge, or brutish in his knowledge: and *David*, for uttering some erroneous speeches in a temptation, saith, that he was foolish and ignorant, a very beast before God. If *David* for that be a beast, much more are our drunkards, and other lewd livers, beasts. And that they are so, may be shewed thus.

A beast lives onely by sense; so are the lives of lewd people meerely sensuall. Againe, a beast foresees not future things; As a horse that hath good pasture to day, thinks not of any pasture for to morrow, for he hath no reason; so a carnall man dotes upon the things of this present

life, forethinks not, nor foreprovides of the life which is to come.

Farther, speake to a beast, it understands not: it is not wonne by entreaties, nor terrified by threatnings, nor perswaded by arguments: So, when we preach the promises, or the threatnings, and use all arguments to perswade blasphemers, drunkards, &c. yet they reforme not their conversation; what are they then other then very bruit beasts? would not a bruit beast profit as much as some doe? Ah, it were well for them in regard of themselves, that they were dogs or toads and not men and women, that they might not be sensible of everlasting burnings.

If God by his word, hath given thee an understanding and obedient heart, praise him, and glorifie him in thy life.

*Vers. 22. For which cause also I have bene much hindred from comming to you.*

*23. But now having no more place in these parts, and having a great desire these many yeeres to come unto you.*

*24. Whensoever I take my journey into Spain, I will come unto you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.*

**H**itherto he hath excused his manner of writing; now in these words, and so to the end of this Chapter he excuseth his not comming to the Romans.

And this he excuseth two wayes: first, that he hath not come yet: secondly, that he doth not come now.

The first of these in these verses, the other in the rest.

This is brought in by a *Prolepsis*: for from the 19. verse some might object: *Paul*, you have travelled into many Countries for the space of these 20. yeeres, in all this while could you find no time to see us? must we of all other be the most neglected?

To this *Paul* answers: of which his answer there are two parts: first, the rendring of the reason, why he came not to them as yet. The other a promise to come unto them.

The reason: he was hindred: as if he should say; It was not, my brethren, any want of good will, but I have bin hindred.

This is amplified first by the greatnesse of the impediments; I have been much hindred: if it had been but a sleight matter, *Paul* would have stept over it, and have come, but it was very waighy.

Secondly, by setting downe the thing it selfe which hindred him; in these words, for which cause; namely, preaching Christ where he had not bene named; mentioned in the 20. and 21. verses. The Romans were converted already, and if *Paul* had gone to them, he had lost so much time for the converting of many people which never heard of Christ; and so had preferred a matter not so necessary, before the necessary and most waighy duty of his Apostleship, which was to plant Churches where there were none. In some other place he mentioneth Satans hindring him, who is most busie to oppose the preaching of the Gospell, as that which brings ruine to his kingdome, but here he mentioneth the other which is the let he speaks of, Chap. 1. 13.

His



His promise is in the 23. and 24. verses, where we have the promise; I will come to you, and the amplification.

First, by two reasons: the first, a kind of necessity; seeing I have no more place in these parts, being now come to the borders of Italy, and to the sea coast; planting the Gospell every where.

The second, from his desire to come unto them, set forth by the antiquity of it; these many years: that which we truly desire, we endeavour to enjoy, but I have had a long desire to come unto you, therefore I will come.

Secondly, from the time: whensoever I take my journey into Spaine: It is probable that Paul never was in Spaine, though some, and those ancients too, be of another minde: Howsoever, Pauls project was, to have by Rome travelled into Spaine, and there to have preached Christ.

Thirdly, from an exposition; for I trust, &c. where is first a correction; I trust to see you: he doth not absolutely promise, but he trusteth; which word here importeth fallibility, and uncertainty, though when it is used of the Supernatural grace of hope, grounded upon faith, it notes certainty infallible; but here Paul had no word of faith, though afterward he came to Rome, as in the Story of the Acts. He was not ignorant that many things fall between the Chalice and the chin, according to the proverbe, and therefore he adde this correction.

Secondly, here is mentioned the benefit coming to Paul, by his journey to Rome, which maketh up a most Christian complement. The benefit is double. First, to be brought on his way toward Spaine by them: not that Paul affected any state, but to be furthered by their advice and intelligence; that, being one of their famous Provinces. The other, contentation, and much satisfaction in their company: that I may be filled somewhat with your company; He saith filled, lest they should thinke he meant to make no stay with them: & somewhat filled; so let them understand, that in his opinion he could never be weary of their company, nor satisfie himselfe with it.

The sum is, that Paul desires to come to Rome, but is yet hindered; and he will come, if God permit.

*Doctr.*

*The purposes and desires of men, are ruled and over-ruled by the providence and will of God. Prov. 16.9. A mans heart deviseth his way, but the Lord directeth his steps.* We have a quotidian experience hereof, as witnesseth our ordinary speech: Man purposeth, but God disposeth.

*Vse 1.*

*Moses Ab. bas apud Cassian. col. lxx. i. c. ult.*

The Gospell commeth to a Country not by chance, nor by the will of man, but by the will of God: and the journeyes of Ministers are specially directed, yea their words, as a godly man having to admiration spoken, confessed, saying, That though at that time he was so enabled, yet he had observed, that at some other time, being entreated, and having a desire, he could not utter one sentence profitably.

Augustine also saith, That at a Sermon he converted an Hereticke, by a passage which was given him at that instant, of which he had no way meditated before.

In the Revelation, Christ is said to have Stars in his right hand, which are the Preachers of the Word, enlightning the world with the Gospell: and said to be in the right hand of Christ, not on-

ly for protection, but because they rise and set at his appointment, now shining in one Country, now in another.

By the mercifull and good providence of God, the Gospell hath thined many hundred yeares agoe to this Land; Let us take heed unto it, and walke in the light while we have it, that it never may be said to us, as sometime to Corazin, Bethsaida and Capernaum. If the preaching that hath bene in England had bene in the East or West Indies, they would long since have converted, at least, not to have sleighted and abased it, as England doth.

From Pauls practice observe a point of wisdom: Paul preferreth planting of Churches, before seeing either Rome or the Romans. So prefer thou things necessary before unnecessary, the maine duties of godlinesse and thy calling, before things of meaner consequence.

Martha is reproved by our Saviour Christ, for want of this wisdom; and they are not to be excused in the Parable, who prefer the trying of Oxen, &c. before coming to the great Supper.

Esteeme not by matters, as maine; nor the maine, as those of the by. It is the great fault of many, that pursue matters of pleasure, profit, and unnecessary and unprofitable travaile, leaving the principall and necessary duties of their calling, and graver and more weighty employments, *propter vitam viventes*, living to any end rather, then that to which they should live.

Here also note a secret: A man may will that which is contrary to Gods will, without sinne. This Riddle is alloyed, by distinguishing Gods will: which is either of the signe, and revealed, or of his good pleasure and secret.

Whatsoever thought or desire is contrary to the first, is a sin: but not so in the second if it be subordinate thereunto.

Paul desireth and plotteth to come to Rome, and commeth not, to goe into Spaine, and goeth not: to preach the Word in Asia, and is not suffered, for God willeth otherwise, and yet Paul sinneth not.

Augustine giveth a notable instance: A man lyeth very sicke. God willeth that he shall dye of that sicknesse: he hath two sonnes; one prayeth hartily for his fathers life, the other hartily witheth his death: The piety of the one pleaseeth God, though willing another thing then he willeth; and the impiety of the other displeaseth him, though willing the same thing that he willeth.

David also is an ensample; He purposeth to build a sumptuous house for the Arke; 1. saith he to Nathan, dwell in an house of Cedars, and the Arke of the Covenant remaineth under curtains; I will therefore build an house for it.

Nay, saith God thou shalt not build me an house, yet thou shalt be no loser by it, for I will build thee an house, and raise up thy seed after thee, and shall build thy kingdom.

Though God willeth otherwise then David, yet Davids will was accepted, as may appeare by the blessing, for which David feelingly gave thanks

Let us study and desire to glorifie God, to doe good in our callings, and in the places where we dwell, in repressing and reforming sinne, and in countenancing and furthering godlinesse, we have a sweet encouragement, though our purposes want effect, yet they shall not want a reward.

In

*Obser.*

*Luke 10. 41.*

*Luke 14. 16.*

*17. & seq.*

*Phraſi Ex. m. a. apud.*

*Gell. Noſt. Att. l. 19. c.*

*10.*

*Obſer. 2.*

*Ad. 16. 7.*

*Aug. 10. 8.*

*Encour. 10. 1. c.*

*1. c.*

*1. c.*

*1. c.*

*1. c.*

*1. c.*

*1. c.*

*1. c.*

*1. c.*

*1. c.*

*1. c.*

*1. c.*

*1. c.*

*1. c.*

Use 2.

Acts 18. 21.  
Rom. 1. 10.  
1 Cor. 4. 19.  
Phil. 2. 19.

In all thy promises and purposes, have this reservation; *If God will*: So Paul divers times; so also the Heathen, as Tully, *Si Dii velint*; as Taurus a Philosopher in Gellius, *Dii benevolentes*; as Homer, *Αἰεὶ θεῶν ἐξουσίᾳ πάντα κτανέται*: So that it is a kinde of *Atheisme*, not to acknowledge the events of all things to bee in the hands of God.

Though the Lawyers have a Rule, that that is idly exprest, which is necessarily understood, because the expression thereof worketh nothing; yet, let us often expresse *this*, which is alwaies to be understood, both to preserve our selves in the faith and remembrance of Gods providence, and also to instruct others therein who heare us.

Lam. 4. 13, 14.  
J.

Say not thou, *I will goe into such a city and continue there a yeer, and buy and sell; whereas thou knowest not what shall bee on the morrow, and thy life is like a vanishing vapour*: But say, *If the Lord will, I shall live and doe this or that*.

1 King. 19. 2.  
1 King. 20. 10

Nor say, thou wilt be revenged on thy contrary; for not *thy will*, but Gods shall stand; *Iscabel* threatneth *Eliab*, and *Benhadad* threatneth *Ahab*, but it is not in their power to bring to passe.

Promise not to thy selfe prosperity for a long time, especially living wickedly; for the life of all men is *uncertaine*: and the destruction of wicked men *sodaine*, so that they shall not escape.

1 Cor. 15. 2.  
1 Cor. 15. 2.

The rich foole in the Gospell will build his Barnes bigger, and promisseth to his soule many merry yeeres, when he had not one night to live: Thou foole, *this night shall thy soule be taken from thee*.

Mat. 13. 18.  
13.

Boast not thy selfe of to morrow, for thou knowest not what a day may bring forth, *Prov. 27. 1*. To boast of to morrow, is to sell the Lyons skinnie while it is on his backe, and he in the Forrest.

1 Cor. 15. 2.  
1 Cor. 15. 2.

To day hear Gods voice, thou canst not promise thy selfe a morrow; *David* prayeth, *O my God, take me not away in the midst of my daies*; which some expound, Take me not away then when I think to live longer; For it cannot be but exceeding dangerous, then to bee called to judgement, when a man thinketh of longer life, a thousand to one that mans account is not ready.

Filled with your company. Most sweet and full of content is the communion of Saints, a kind of Paradise to converse with such as feare God; as to sojourne in Mesch and Kedar, or in Sodom, with them that hate peace and godlinesse must needs be a vexation to a righteous soul.

It is a great corruption not to delight in the society of the godly; and as great, so to speake, live, and behave our selves, that the godly can take no delight in our society. What pleasure can it be, nay it is rather a kind of Hell, to live in the company of blasphemers, drunkards and prophane wretches.

Ver. 25. But now I go unto Hierusalem to minister unto the Saints.

26. For it hath pleased them of Macedonia and Achaia, to make a certaine contribution for the poor Saints which are in Hierusalem.

27. It hath pleased them verily, and their debtors they are; For if the Gentiles have been made partakers of their spirituall things, their duty is also to minister unto them in carnall things.

IN these verses, and so to the end of this Chapter, he excuseth his not comming to the Romans Now.

Here are the Excuse, and the Amplification to be considered.

The excuse is the 25. verse. The Amplification in the rest, which hath three parts; First, an Exposition, vers. 26, 27. Secondly, a promise, verse 28, 29. Thirdly, a Petition to the Romans, verse 30. to the end.

The excuse is brought in by a Prolepsis: In the 23. verse he spake of a great and long desire he had to come to Rome. Hence they might say; If, Paul, you had so great a desire, why then doe you not instantly come unto us. For answer hereunto, he shewes, that he is upon weighty affaires, and not to be dispensed with, bound for Hierusalem, ver. 25. where we have his journey, and the end of it, to minister to the Saints.

I goe to Hierusalem; He is now taking his journey, which admitteth of no delay.

To minister to the Saints; That is, to the Christian Jewes there; and because there are diversities of ministrations; he declareth it by exposition in the 26. and 27. verses, as namely, that it is about a contribution or almes, which hee is to convey and deliver to them from the Greeke Churches. For though his office was principally to preach, and not to serve tables, yet at this time there was a necessity of mercy above sacrifice; and it was enjoyned Paul specially by a decree of the Church, Gal. 2. 10. and therefore hee could not neglect it without much imputation.

Contribution; See the exposition of this word, chap. 12. ver. 13.

Concerning this contribution, there are two things: First, the Persons; Secondly, the manner of it.

The Persons are two-fold, Giving, Receiving.

The Persons giving, Those of Macedonia and Achaia, two famous countries in Greece. The Macedonians a poorer people; the Achaians of whom were the Corinthians, very rich as may appeare, 2 Cor. 8. and 9. Chap.

The persons receiving, the poor Christian Jewes, described by their condition, and by the place of their habitation.

Their Condition, outward and inward. The outward, they are *poore*: The inward, they are *Saints*. The place of their habitation, Hierusalem.

Poore; For through a hatred unto Christ, the Jewes unbelieving, grievously persecuted all them which turned Christians, spoyling them of their goods, as may appeare, Heb. 10. 34. 1 Thes. 2. 14. And indeed, the Apostles, and Christians, in no place, met with more grievous adversaries than the Jewes,

The manner of giving to them; It pleased the Macedonians, by which word is noted, that such contribution was not extorted from them, but proceeded from a willing and ready mind, taking delight in the same.

This manner is repeated in the seven and twentieth verse, with a correction; It pleased them, and their debtors they are. Though the almes was voluntary, yet a debt also, though almes and debt seem to be opposite.

But a debt, by a double law, the law of Charity, Rom.

Rom. 13. 8. and the law of *Gratitude*; and this is proved from a rule of Equity:

For that which a man receiveth, hee oweth requitall,

But the Gentiles have received the Spirituall things of the Jewes.

Therefore their duty is to minister unto them in their carnall things.

Salvation is of the Jewes, said our Saviour, and theirs were the Promises, and the Covenant, &c. and wee are enriched with the Gospell, and the blessing of it, by them; and whereas before wee were as dogges, not admitted to the crummes under the table, yet now we sit downe with Abraham, Isaac, and Jacob in the Kingdome of heaven.

From hence it was, that all the Churches of the Gentiles, untill the time of Theodosius, sent collection to the Church of the Jewes at Hierusalem, as to their Mother Church, ut totius orbis foveretur ministeris, as said Hierom, reproving Vigilantius for finding fault therewith.

Now it is to be observed, that S. Paul hath set a double accent upon the Macedonians and Achaians, the one of commendation, the other of obligation, that he might closely admonish, or prepare the Romans thereunto.

We must contribute to the reliefe of the poor Saints, Rom. 12. 13. Distributing to the necessity of Saints, Gal. 6. 10. 1 Th. 3. 17.

The office to over-see for the poore, is honorable; The chiefest Apostles, yea, the Angels have borne it, ministering to Eliab, 1 King. 19. let no man despise it, but willingly undergoe it, and faithfully discharge it, having a principall regard to the religious poore, of which see more upon the twelfth chapter, and thirtieth verse.

Distance of place dischargeth not from contribution, if there bee an unity of faith. If occasion be offered, releve the poore Saints beyond the Seas, and among all, a Christian Jew in his want.

Be ready to distribute, and willing to communicate; 1 Tim. 6. 18. Remember the Macedonians, whose deepe poverty abounded in liberality; and who, beyond their power, were willing of themselves, intreating that they might be admitted into the fellowship of the ministracion to the poor Saints at Hierusalem.

They intreated as if they had been to receive, not to bestow an almes.

Beware thou withdraw not thy selfe when thou shouldest be called to give almes; and account him to have done thee a great good turne, who calleth thee to releve a poor Saint: Make much of such opportunities, to shew thy Charity, thy Faith, to adorn thy profession, and to allure to the liking of the Gospell: Thus many in ancient time were won to the faith; and with such sacrifices God is pleased, and at the day of judgement, Christ will reward for this, Mat. 25.

He that turnes his face away from a poor Saint, may justly fear that God will turn away his face from him; of the which an ancient Father excellently.

Πάντα προσέλαβον; εἰς τὴν ἀποδοὺν μετὰ τῶν:

ἀλλὰ καὶ Χριστὸν, μὴ καὶ τὸν τοῦ οὐκοῦν Χριστοῦ

Χριστοῦ, ἀποδοῦναι ἑαυτὸν, ὡς οὐκ ἔστιν

ὁ γὰρ τοῦ οὐκοῦν Χριστοῦ, μὴδ' ἀποδοῦναι.

Greg. Nazian.  
in 12. epist.

A poore man comes, saith he; if hee goe away and not obtaine: O Christ, I feare lest needing thy hand, I depart succourlesse by my owne law. For he which giveth not, let him not hope.

How prodigall are wee in vanity, how niggardly in charity! spending wastfully upon our lusts, but not vouchsafing a halfe penny to the poore Saints. Shillings and pounds on harlotry and drunkenness, &c. and a few pence grudged to the poore members of Jesus Christ, what hope can such have?

Here is a Rule. It is our duty to minister unto them in our carnall things, from whom wee receive spirituall.

Hence Paul proves the maintenance of Ministers. 1 Cor. 9. 10. Gal. 6. 6.

By this rule we ought to beare a pious affection to that Church, in which, and by whose Ministry wee are regenerated; whereby the unnatural practice of the Brownists in reviling their mother, the Church of England, is to be reproved.

By this rule wee discern that spirituall things are more excellent than carnall. If wee sow unto you spirituall things, it is a great matter if wee reape your carnall things, saith Paul? as it gold and silver were too base to enter into comparison with the Gospell, and the blessing thereof.

By this rule wee are bound to our benefactors; most to God, from whom wee receive all good things, carnall and spirituall; let us no waies offend him, but performe all true and thankfull obedience. Amen.

Ver. 28. when therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29. And I am sure, that when I come unto you, I shall come in the fulnesse of the blessing of the Gospell of Christ.

In these verses Paul promiseth his coming unto them; where wee have the Promise, I will come by you into Spaine; and the Amplification from two circumstances: Of the time, and of the manner of his coming.

The Time, in the 28. verse; The manner in the 29.

The Time: when I have performed this; that is, safely dispatched the matter of the almes of the Greeke Church, and faithfully discharged my selfe thereof, as hee expounded himselfe with a note of his care in that affaire, And have sealed to them this fruit.

Sealed. Paul sheweth his care by a Metaphor; as men seale up their letters and tokens, that they may come with the more safety to their friends; so Paul will deliver the Almes, ob signatis tabulis, under seale, without any violation or impeachment.

Here are the persons to whom, and the thing sealed.

The persons; to them; that is, to the Jewes, to the Christian beleiving Jewes.

Though some have expounded it of the Gentiles, because all almes and good fruits, doe ratifie faith, as a seal doth a writing.

This fruit; Almes is a fruit; here a fruit of the faith of the Grecians; some have said, the fruit of the faith of the Jewes; for God hath promised the blessing of his Providence to beleivers; and

Corn. Cor.  
a Lepide

Gen. 4.  
10. 31.  
1. 4. 7.

1 King



and therefore outward things and transitory, are in the Word propounded to such as feare God, that they shall not want that which is good for them.

1 Tim 4.8.

Though the principall end and fruit of faith and godlinesse, be eternall life, yet *Godlinesse hath the promises of this life also.*

Faith is wonderfull usefull; as wheat being sowne, not onely bringeth forth the kernels of wheat for mans sustenance, but straw and chaffe also for fodder for cattell; so faith furnisheth both body and soule with necessaries.

But the best and most naturall, is to understand the fruit of the faith of the Gentiles.

The manner of his coming; in the fulnesse of the blessing of the Gospell.

The blessing of the Gospell: what this blessing is, Authors diversly expound, but wee may from Paul himselfe fetch the meaning, in the first Chap. verse 11, 12, he saith; *I long to see you, that I may impart unto you some spirituall gift, to strengthen and comfort you.* The blessing of the Gospell is nothing else but the comfort and strength of Grace conveyed into our hearts by the preaching of the Gospell.

With this Paul promises to come, wherein, me thinks, he deales like unto fathers, who when they goe abroad, promise to bring their little ones something, whereby they both fill them for their absence, and make them long for their returne; so by this promise of his coming with blessing, hee maketh them the more contented with his absence, and inflameth them with a great desire of his presence.

This manner is amplified by the certainty, *I know*, by secret revelation; This confidence of Paul is not so much to his commendation, as to the Romans. For not onely good seed, and a good Tilth man, but good ground is also necessary to a good crop; Herein Paul implyeth the confidence hee had that the Romans were a very Godly people, in whom hee should have much comfort.

Every man is faithfully to performe that which he undertakes; Luke 12. 42, 43. *who is that faithful and wise steward, &c.* Blessed is that servant, &c. So is the faithful servant commended, Mat. 25. 21. and one of Moses his principall praises, was, that hee was faithful, Numbers 12. 7. Hebr. 3. 2.

Use 1.

Here Paul is an example unto all men, faithfully to discharge the trust committed unto them.

Let servants apply it to themselves, that they be no pickers, or stealers, or wasters of their Masters goods committed to them, but let them shew all good faithfulness.

Also Executors, that they enrich not themselves by the trust committed to them by the Dead, to the damage of Orphanes, Widowes, and such who are to receive Lands or Legacies. Let them remember Joseph, who faithfully dealt with his Father Jacob according to his will.

Gen. 47. 29, 30, 31, &amp; 50. 1. 6, 7, &amp; 59.

Also all Feoffees, that they take no advantage to them and their heires, but conscionably discharge the trust imposed in them.

Also all such to whom is committed any stock of the Church or Common-wealth to be employed to the necessary, civill or pious uses, to bee faithfull like these good men in Josiabhs time, spoken of in the second of the Kings.

1 Kings 22. 7

And specially all Overseers for the poore, to remember Pauls example, and neither by any cunning to enrich themselves by the money collected, nor by any negligence to dissipate it; but in their states, and every other way to husband every thing for the best advantage of the poore, for whom they are put in trust.

Not to give of a mans owne is a sinne, but to defraud the poore of that which others give, is a thing abominable, and such unfaithfulness most unworthy of pardon. Neither can any good be expected from such, as faith our Saviour, Luke 16. 10, 11, 12.

To deceive a trust committed unto us, argues a lewd minde, and among the Pisidians such were to bee put to death. Also the Imperiall Lawes adjudged him who converted things committed to his trust, to his owne use, to bee guilty of theft.

By proportion also Ministers hereby are to be careful to keep that good thing which is committed to them; as Paul twice chargeth Timothy.

1 Tim. 6. 20.

2 Tim. 1. 14.

And if wee are faithfull to satisfie the trust committed by men, much more to deale faithfully in that which God committeth to our trust; as our bodies and soules, that wee returne them unpolluted, and the gifts and talents wee receive, that wee employ them faithfully to our Masters use.

The Grecians are an example to all Christians, that they bring forth fruit of their profession.

Use 2.

A godly man is compared to a tree which is fruitful, Psalme 1. and herein faith Christ, *is my Father glorified, if you beare much fruit.*

John 15. 8.

To speak well, and make faire shewes without fruit, is to bring forth leaves onely, like the cursed Fig-tree, and is the note of an Hypocrite; and to bring forth ill fruit, is the note of a profane beast.

To be planted in Paradise, and to bee barren, or to beare ill fruit, as drunkenness, whoredome, &c. is as contrary to nature, as it is agreeable to nature for the Sunne to shine, or the Fire to burne.

Let us then have our fruit unto holiness, and the end everlasting life. Rom. 6. 22.

An admonition to Ministers, what their principall endeavour should bee, when they receive any place, namely, to come with the fulnesse of the blessing of the Gospell; they must live, and yet to make their people partakers of the blessing of the Gospell, must be as, or more deare unto them than their lives.

Use 3.

Also to the people, to know what use they are to make of their Teachers; not to make a gaine of them in outward things, but to receive, by them, the blessing of the Gospell.

Wee bring a blessing, and treasure in earthen Vessels, more precious than Gold; Faith, Repentance, Remission of sinnes, peace of Conscience, Life Eternall. *Qui capere potest, capiat*, Hee that is able to receive them, let him receive them, and woe to them which despise these things.

Verse 30. Now I beseech you, brethren, for the Lord Iesus Christ his sake, and for the love of the Spirit; that you strive together with me, in your prayers to God for me.

31. That I may be delivered from them which doe

X x

not

not believe in Judea, and that my service which I have for Hierusalem, may be accepted of the Saints.

32. That I may come to you with joy by the will of God, and may with you be refreshed.

33. Now the God of peace be with you all. Amen.

**T**Hese words containe the third amplification of Pauls excuse, that hee comes not now to the Romans, which is a request hee makes to them.

We may consider here two things; First, Pauls manner of requesting; secondly, the request it selfe.

In the manner, there is first a compellation, Brethren. Secondly, an obtestation, *I beseech you for the Lord Jesus Christs sake, and for the love of the Spirit.*

Brethren. This title comes in season, for it becomes brethren, whether by Nature or Grace, to helpe and further one another.

*I beseech you, &c.* In this obtestation are the forme, and the matter of it to be considered.

The forme, *I beseech you*, exhort you, call you to my helpe.

The matter contains two Arguments, whereby he adjuereth them to helpe him by their prayers; By our Lord Jesus Christ, and by the love of the Spirit.

To beseech one for a thing, is so to beseech, as if you obtaine, hee may have comfort by it, if not, the contrary.

For our Lord Jesus Christs sake, is as if he should have said; as you desire to have any benefit by our Saviour, if his love may prevaile any thing with you, see you pray for me.

For the love of the Spirit; either by a figure, as some, the Spirit of love; or as you desire the Holy Spirit should love you, or for that love which he hath shed abroad in your hearts, or as you desire the holy Spirit should worke in you a love to God, and your brethren.

This manner of speaking is, after a sort, proper to Paul; and indeed nothing can be devised to be spoken, more grave, more excellent, more powerfull, more divine.

Some great matter it must needs be which Paul craves under these termes, even this, that the Romans would pray for him, and yet Paul far excelled the best of the Romans in all grace.

The prayers of the meaneſt may be profitable, and Paul shewes very great modesty and humility, in requiring them.

In this request that the Romans should pray for him, are two things; 1. That which they should pray for in his behalfe; 2. The amplification.

That which they should pray for, is two fold; First, that he might be delivered from them which doe not believe in Judea. Secondly, That his present service may be accepted of the Saints.

The first was necessary, because in all places they chiefly withstood Paul. These are called unreasonable and wicked men.

The second also, because even the believing Jewes were not so well affected to Paul, and to the Gentiles among whom Paul preached, as they ought to have been, as may appear in that uprore by them occasioned, Acts 21. 20. and so forward, which was the beginning of Pauls greatest and last troubles.

Paul knew the Almes hee should bring might well be accepted, because of their necessity, but desires they might receive it with as much love as he and the Greek Church offered it to them. For this he desires them to pray; For he doubted that either they would not receive it at all, or not so kindly as he wished; For much is detracted from a gift, which comes either from one, or by one, of whom we thinke not well, and a trifle from a friend, and by a messenger whom wee affect, is welcome.

The Amplification is three-fold; First, from the manner in which they should pray for him, that is, they must strive, *strive, strive, strive*, a military word, noting such intency, as if for life and death. He prays for himselfe, and desires them to help him, as Aaron and Hur helped Moses. He desires not the Emperours Letters to be procured for him, nor their sharp swords, but their earnest prayers.

The second, is from the fruit of such deliverance, and acceptance; which is double, in the 32. verse; 1. That hee may come to them with joy, set forth by a correction, by the will of God. That he might be delivered, that hee might come to them, that his service might be acceptable, that he might come with joy. By the will of God, well put in, because the event of all things is in the hands of God; and he was not delivered, and that was (by the will of God) an helping cause of his coming.

The third, from an Apostolicall benediction, verse 33. The God of peace be with you. Now three times in this Chapter doth Saint Paul pray for them; and this compriseth all; It God be with us, then have wee the inexhaust fountaine of all goodnesse, whether we understand the collation of things good, or a protection from things ill.

The God of peace; that he may be appeased and peaceable towards them, that they may have peace of conscience: And that they may be peaceable among themselves, that they jar not about things indifferent.

The Scale of this benediction; Amen. Of which see, Rom. 11. 36. 26.

Believers stand in need of the prayers of their Brethren, and ought one to pray for another. Almost in every Epistle, Paul requires the prayers of the Churches, and alwayes prays for them. And we read, 1am. 5. 16. Pray one for another; that yee may be healed; and our blessed Saviour taught every one to say, Our Father, &c. Give us, forgive us, lead us not, but deliver us, &c.

It is the lot of good men, many times, to be ill intreated by them, of whom they deserve well. This was the lot of Miltiades and Themistocles, among the Athenians; of Camillus, and Scipio Africanus, among the Romans; of Moses and Samuel among the Prophets in the Old Testament; in the New Testament of our blessed Saviour, who came unto his own, and his owne received him not, but preferred a murderer before him, and delivered him to be crucified. Also of our holy Apostle, who gathered no small summe of money to relieve his Nation, and yet they persecute him; Thus is many a good Magistrate, Minister, Citizen, unkindly rewarded by them who ought to have honoured them.

If it so fall out to thee, Thou art not better than Saint Paul, than Christ himselfe; Be not discouraged, neither let the unworthiness of others, make

Hypocrite  
Martyr,

See more  
hereof  
Rom. 12. 1.

Obfer.

2. Theſſ. 3. 2.

Doctr.

Obfer. 1.

Terri-  
AS  
6/6

Ench  
Hist.

Sanct.  
Ecl.  
5. 22.

make thee to be any whit the more negligent, or to deale the lesse worthily in thy place, by the example of Saint Paul, who omitted no opportunity or care to doe the Saints at Hierusalem good, though hee knew not whether they would accept it or no.

Obfer. 2.

The singular courage and constancy of Paul, is to be observed; who though he had some intelligence of troubles that should certainly befall him at Hierusalem, yet he shrinks not, but with great resolution goes thither. In every City as he passed, the holy Ghost witnessed that bonds and afflictions abode him; But saith he, None of these things move me, neither count I my life deare unto my selfe, that I may finish my course and ministratiō with joy. And being at Casarea, he was warned, by a Prophet, of his bonds, and that hee should by the Jewes bee delivered into the hands of the Gentiles; whereupon the brethren with tears besought him not to goe up to Hierusalem; But he answered, *what mean you to weep, and to break mine heart? For I am ready not to be bound onely, but to dye at Hierusalem for the Name of the Lord Jesus;* O worthy speech of an Apostle! O Divine Paul!

Acts 20. 23. 24.

Acts 21. 11, 12, 13.

Let us labour to be prepared with such resolution; wee know not what hangs over our heads: We have cause to feare the worst, for our barren and fruitlesse profession; and

— *Jani proximus ardet Ucalegon* —  
our neighbours and brethren in Germany and France, are under the fiery triall; Prepare thy selfe; Happy are they which endure: See that there remaine no sinne unrepented of; for, if any thing, this will make us cowards and shame us.

Obfer. 3.

The prayers of the Church are most excellent and necessary, or else Paul would not in such termes have begged them.

Think thou reverently of them; as of means which God hath appointed and blessed for the great good of such as are in distresse.

The prayer of one righteous man availeth; much more of a whole Congregation, City, Kingdome. If many, *quasi manu facta Deum ambiunt orantes*, as Tertullian speaketh, banding themselves together, sue unto God, praying for things agreeable to his will, they must needs obtaine.

Tertul. Apol. Acts 12. 5. &amp; seq.

When the Church prays for Peter, he is miraculously delivered.

When a legion of Christian souldiers upon their bare knees, make supplication to God, when the Army of *Aurelius* the Emperour was ready to joyne battell with the Germans and Sarmatians; These their enemies were discomfited by thunder and lightning, and the whole Army ready to perith for thirst, is refreshed with water:

Euseb. Eccl. Hist. l. 5. c. 5.

In the time of the holy emperor *Theodosius* the Younger, at the prayers of the whole City, being come together upon another occasion, a grievous tempest was suddenly turned into calmnesse, and the former dearth and scarcity, into abundance and plenty of all things.

Socr. Schol. Eccl. Hist. l. 7. c. 22.

Absent not thy selfe from the Common prayers of the Church in the times appointed. Beware thou disparage them not, nor thinke basely of them in comparison of preaching, or when they are alone; wife and conscionable Christians, and such as are truly religious, will even for prayer alone resort to the house of prayer; and if all would so doe reverently, how might we prevaile with God?

By Pauls example begin all thy lawfull affaires with prayer; hee that doth not begins without Gods good speed.

Use 1.

But strive in prayer, for God delights to have his blessings and the kingdome of heaven, to bee wrung out of his hands by the violence of our prayers.

Cold and drowfie praying getteth nothing at the hands of God; thou must wrastle with the Lord, as Jacob did, when he obtained to be called *Israel*: He will not let goe his hold, till the Lord blesse him, though hee receive a blow which lameth him; he will strive for a blessing, though it cost him a limbe.

Ignatius precibus persequere. Gen. 32. 24, 25, 26.

Such an Orator was *Moses*, in the behalfe of the Israelites; when the Israelites had sinned in the golden Calfe, God is ready to destroy them, and *Moses* is ready to pray for them, which when the Lord seeth, he saith to *Moses*, *Let me alone Moses*; as if *Moses* prayers so bound his hands that hee could not strike. O infinite goodnesse of the invincible God, to suffer himselfe to be as conquered by the fervent prayers of his servants.

Exod. 32. 10.

In this manner also prayed the Syrophenistian, and obtained to her great commendation.

Three things amongst others should move us thus to pray:

Mar. 7. 25. &amp; seq.

1. The excellency of blessings we stand in need of; as Remission of sinnes, Faith, Repentance, &c. in which is our happinesse.

2. The strength of corrupt nature, and of our lusts, as Covetousnesse, Pride, &c. which are to be subdued by prayer.

3. The subtilty, malice, and unwearied violence of the Devill, seeking to destroy us, who is not made to flye without faithfull and fervent prayer.

Paul not onely dischargeth his conscience in gathering and bringing the Almshouses of the Greek Church, but desireth it may bee accepted of the Saints: So Ministers and others, must endeavour so to performe their duties, that their service may not onely be done *quali, quali modo*, but acceptably to the Church.

Use 2.

To be popular, may be a just imputation, neither may wee seek to please and fawne curious humours, or wicked men; and yet wee must not bee carelesse how our labours are accepted, but account it a blessing, if sober and wise Christians esteeme of our pains:

The God of peace be with you. Paul requesteth the prayers of the Romans for him, and he will not be in their debt, but thus he prayeth for them.

Use 3.

It is a comely thing when Ministers and people mutually pray one for another.

Art thou a Minister? Say with *Samuel*, that it should be thy sinne, to cease to pray for thy people.

1 Sam. 12. 23.

Art thou a Hearer? pray for thy Teacher, and great reason; *Ad commens lucrum pertinet*, saith one, *quia vestra impenditur edificatiō, quicquid nostra tribuitur facultati*: It is the common gain, for if by thy prayers, thy Teacher bee the more endued with devotion, gifts of utterance, and holy life, he is the better able to edifie thee thereby.

Leo Mag. scri. 2. de Pass. Dom. in initio.

If thou wilt say, *Endue, O Lord, our Minister with righteousness*; Thy Minister will say, *And make my people joyfull with thy salvation*; If thou wilt say, *Blessed be he that commeth and speaketh to us in the name of the Lord*; We will say with Paul, *The God of peace be with you all. Amen.*





# AN EXPOSITION UPON THE SIXTEENTH CHAPTER OF THE EPISTLE OF St. PAUL TO THE ROMANS.

Verse 1. I commend unto you, Phæbe our sister, which is a servant of the Church which is at Cenchrea.

2. That you receive her in the Lord, as becommeth Saints; and that you assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of my selfe also.



He Conclusion of this Epistle began at the fourteenth verse of the fifteenth Chapter, and is absolved in this.

The first part of the Conclusion, was an Excuse: the rest of the parts follow now to be considered, which are in number, five.

1. A commendation of a certain woman unto the Romans.
2. Salutations.
3. An Admonition inserted, but handled after all the Salutations.
4. A Comprecation, or the Apostolicall Seale or Benediction.
5. A Doxology, or acknowledgment of praise and glory to God.

The first of these parts, which is the second of the Conclusion, is in these two Verses, which are two parts:

1. A description of the party commended, by three Arguments: First, by her name, *Phæbe*; Secondly, by her profession, a Christian, in this Title, *Our Sister*; Thirdly, the fruit of her profession, *A servant of the Church which is at Cenchrea*.

2. The end why she is commended, set forth by a Reason.

The End is double; 1. That they should receive her; amplified by the manner, expressed in two phrases; First, *In the Lord*; Secondly, *As becommeth Saints*. 2. That they should assist her; amplified by the extent of such assistance, viz. *In whatsoever business she hath need of them*.

The Reason from common Equity; For she hath been a succourer of others; of many, and also of me; Therefore to be received and assisted.

I commend unto you; not *παριστάω*, I commit; but *προστίμημι*, I commend, that is, as the Interlineary Glosse expounds, *Commendabilem ostendo*, I shew to be commendable, as if he should say, I desire you to take knowledge of this woman, the bearer hereof, as of a vertuous and very devout Christian, or I desire to conciliate your mindes so to this woman, you may admit her into your Christian fellowship, as one that is most worthy; so we desire, in our ordinary language, to be commended to our friends, that is, that such mention should be made of us, as whereby both our love may be testified to them, and theirs confirmed to us.

*Phæbe*; *Phæbus*, the Sunne; *Phæbe*, the Moon; sometimes taken for *Diana*, the Goddesse of Hunting and Chastity; a name likely to have been imposed by her parents, being Gentiles; but whatsoever her name were, her selfe was most vertuous.

*Our sister*; Not his wife, as some, nor his naturall Germane sister, as others; but their sister in Christ, and by the profession of faith; For all believers are the sonnes and daughters of God by Adoption, and therefore brothers and sisters between themselves.

*A servant of the Church which is at Cenchrea*; *Cenchrea*, A Navall station, or Port, belonging to Corinth, on the East side of the *Isthmus* there, toward Asia; another Haven they had on the West toward the other parts of Europe, called *Lechaum*, for which double Haven the Poets called Corinth *Bimareum*. Here Paul preached and converted many, among whom, *Phæbe* shined as the Moon, in the night of persecutions, doing much service to poore distressed Christians; and therefore here called *A servant of the Church*; Not a Deaconesse, or one of the College of Widows, of whom Paul speaketh, 1 Tim. 5. for she was not poore, but *Nobilissima & divitissima femina*, a very noble and rich woman. Shee served the Church, *favoribus & facultatibus*, saith one, by her countenance and purse, succouring many, as in the next verse.

That ye receive her; that is, entertaine and acknowledge her with all respect.

In the Lord; In the name of the Lord, because she

Conful. Plin.  
bist. l. 4. c. 4.  
Her. Cam.  
l. 1. Od. 9.  
Ovid. 4. Ek.  
flor.  
Gloss. Ordian.  
Anselm.  
Cajetanum in  
loc.

Ind. 6. 3.  
Chr. 19.

Pto. 24. 24.

the belongeth to the Lord; as *Mat.* 18. 5. and 10. 41, 42.

*As becometh Saints*; to receive, or to be received; not in any fashion; but after a singular and extraordinary manner, as most dear and worthy friends.

*That ye assist her*; stand by her; a military word, and further her in any her business; whether she had any suit at the Emperours Court, or any traffique with the Merchants, or whatsoever it was, it is not expressed, but we may be sure it was just and warrantable, or else *Paul* would not have written to have it had furthered.

*For she hath been a Succourer of many, and of me also.*

*A Succourer*; A Patroness, standing between poor Christians, and their dangers; standing before them to defend them, that they might be in safety. It is equall that the Romans should be *gracious* to her, for she hath been *gracious* of many: she relieved the Saints, received them to her house, countenanced them, and protected them.

*Of many, and of me also*; There is an Emphasis on both sides; of *Paul*; who would not help *Paul*? of others also.

*Of many*; of such as were more obscure, and of inferior note, which were not much regarded or fought after; yea, of *Paul* himself, against whom, Satan most of all raged, so that it could not be but much more dangerous for them who should receive him.

*We must if occasion require, commend good Christians to others.* So doth *Paul*, *Phæbe* here, and many others in his Epistles. So did the brethren, at *Lystra* and *Iconium*, commend *Timothy* to *Paul*, *Acts* 16. 2. So did the Brethren commend *Gaius* to *John*, 3 *John* v. 3. and *John*, *Demetrius*, 3 *John* 12. And in the Primitive Church, it was so ordinary to give Christians Letters of commendations, that he which acknowledged them not, was taxed as if he had denied the faith.

And there is great reason for it; for first it concerns them which are requested to commend, that they may shew their charity; Secondly, the Commended, that they may be helped. Thirdly, them to whom, that they may do good to the worthy, and not be deceived by the unworthy.

Though we must commend, yet we must be wary whom we commend. It were rashness and indiscretion to speak or write in the commendation of every one that desires it. Commend not before tryall.

Hence are to be reprov'd such, who reserve their worst language for the best affected persons, alwaies railing, and mocking such as fear God.

Also such, who for a fair word, or at the intreaty of a friend, or for a present, will write or speak for them which are lewd and wicked, and in matters most unjust; commending them for honest, good and orderly persons; which is to bear false witness.

Remember the reproof of *Isaiah*, wilt thou plead for *Baal*? and the correction of *Iehoshaphat* by the Prophet, wilt thou help the wicked, and love them which hate the Lord? Before *Paul* would have written or spoken in the commendation of a drunkard, a blasphemor, or prophane person, he would have had his right hand chopt off, and his tongue pluckt out of his head; For, him that saith to the wicked, thou art righteous, shall the people curse and abhor.

This indiscretion (though it deserve to be called by a harder name) confirms evil men in their lewdness, who being admonished, brag they can have hands and seals for their behaviour.

*A servant of the Church.* This is a title of honour. Kings and Princes are servants to the Church, and the Angels themselves, and he is no waies honourable before God, that doth not service to the Church.

*Christ is our Lord*, and the Church his Spouse, and therefore our Lady, as I may say: and it is the will of the Father, that he which serveth and honoureth his Son, should honour his Spouse also; for the honour of the husband is derived to the wife.

What service dost thou to the Church? whether thou beest in or out of office, if neither by thy purse, prayers, countenance, counsell, example, &c. thou do service, thou shalt have no reward.

What reward then shall drunkards, uncleane persons, &c. have? even the reward of evil servants, who for their injuring, and dishonouring their Lady and Mistress, the Spouse of the Lord Jesus, shall be cut off, have their portion with hypocrites, and be cast into utter darkness, where shall be weeping and gnashing of teeth.

It is the duty of Christians to receive strangers; so did *Abraham*, and *Lot*, and others. The Israelites must love strangers, *Deut.* 10. 19. and Christians may not forget it, *Hib.* 13. 2.

But Christian strangers, which profess true Religion, must be received in the Lord, and as it becometh Saints. Do good unto all men, but specially to the household of Faith, saith *S. Paul* elsewhere. So of true Protestant Christians there must be a special and honourable regard.

The Saints are consecrated to God, look what difference we make between the Lords day, and the other days of the week, so much ought we between the Saints and other men: as there is another manner of use of things holy, and of things common.

O happy *England*, which knowest not what it is to be a stranger; but there may a storme arise, and for thy fruitless profession, drive of thy Children into torraine parts, as in the daies of *Queen Mary*: therefore receive thou strangers, especially the persecuted members of Jesus Christ; In the midst of the Noon day make thy shadow as the night, to hide the outcasts of the Lord; Let them dwell with thee, and be a covert to them from the face of the Spoyler; as the Prophet *Isay* admonisheth *Moab*.

Whatsoever is done to such strangers, Christ accounteth done to himself, either by way of offence, or defence.

It is a gainfull office to receive such; as witnesseth the example of *Abraham*, *Lot*, the Widow of *Sarepta*, and others. And I am perswaded that *England* takes the better for kindness shewed, in dangerous times, to French and Dutch strangers; long may *England* be a Sanctuary, refuge, and harbour for the persecuted Saints. For he that receiveth a righteous man in the name of a righteous man, shall have a righteous mans reward, *Mat.* 10. 41.

Let us therefore remember the monition of *St Peter*, Use hospitality one towards another without grudging; and in these times of domesticall peace, and forraine troubles, let us cheerfully and

Use 1.

Mat. 22. 51.  
& 23. 30.  
Use 2.

Isa. 16. 3, 4.

Mat. 18. 5, 6.  
& 23. 34.  
& 59.

1 Pet. 4. 9.

Doct.

Thesis.

Obser.

Isa. 6. 31.

1 Chr. 19. 2.

Pro. 24. 24.

and with a liberall minde, and not *Nabal-like*, receive ſuch a ſly unto us.

Luk. 14. 3.

Account it no ſmall bleſſing, if God, by his providence, ſend one of his poore *Saints*, a ſtranger to thee, to bee received; and ſay after the words of *Elizabeth*, Whence is it that a brother of my Lords comes unto me? God honours thee, if he gives thee ſuch occaſion, and commits to thy truſt ſuch a Jewell.

Make ſuch thy friends, that when thou ſaiſeſt, they may receive thee into everlaſting habitations. Vouchſafe them a roome in thy houſe, whom Chriſt diſdaines not a place in Paradife, and if it were needfull, even waſh their feet, knowing that the foot of a true beleever, is more honourable than the head of the proudeſt wicked man on earth.

Vſe 3.

The Romans muſt aſſiſt *Phæbe* in all her affaires; Such love ought to be betwixt beleivers, that they ought to ſupport, uphold, and by all kinde offices further one another.

As one hand waſheth another, ſo wee being members of the ſame body, ought mutually to be helpful.

Wicked men will take part with wicked men, and ride and goe in the behalfe one of another; yea, even the *Devils* backe, and ſecond one another; much more ought *Chriſtians* to countenance and further one another; but alwaies in that which is good onely, and among good things in ſpiritual chieflie.

Vſe 4.

It is juſt, that ſuch as have by their place, birth, authority, goods, countenance, prayers, counſels, example, labours, or otherwaies done good, whether of ſuperiour or inferiour ranke, ſhould be ſingularly reſpected upon all occaſions; The Church is a debtor unto ſuch; But ſuch as have been no way ſerviceable, of due can expect no ſuch regard; much leſſe may they, who have wronged and diſgraced the Church and members thereof, by their cruel and evil life.

Verſe 3. Greet *Prifcilla* and *Aquila*, my helpers in Chriſt Jeſus.

4. (Who have for my life laid down their owne neckes; unto whom, not onely I give thanks, but alſo all the Churches of the Gentiles.)

THE ſecond part of this Chapter begins in theſe verſes, and is continued to the end of the 16. Verſe, and againe in the 21. Verſe and ſo to the end of the 23. In the Verſes betweene the 16. and 21. is the third part of this Chapter.

This part is nothing but ſalutations; which are either from *Paul*, or from ſundry others.

A Salutation is a ſignification of our love, whereby we wiſh all temporall and ſpiritual welfare to our brethren.

The Hebrew word, as alſo a Greek word, are uſed to this purpoſe, both at meeting and parting of friends.

The Greek word in this place implieſs the performance of ſuch courteſie and well-wiſhing. The Latine word comes of a term which ſignifies health.

The reaſon of *Pauls* ſaluting ſo many here; is threefold.

1 That we might win them by ſuch courteſie, the readilier to entertain and follow the good admonitions given them, about indifferent, & other

things, in this Epiſtle; and for a preparation againſt his coming.

2 That the Romans might take ſpeciall knowledge of theſe above the reſt, that they might imitate their grave and peaceable courſes, and follow their counſell.

3 That theſe perſons ſaluted, by the praifes which *S. Paul* giveth them, might be provoked to perſevere in ſuch praiſe-worthy virtues; for every commendation in plyeth a ſecret admonition of perſeverance.

Theſe things permitted, our order in handling of this part, ſhall be firſt to note the generall doctrine of ſalutations; and then briefly to paſſe it over, making ſome few obſervations out of ſome of the verſes.

To ſalute our friends, preſent or abſent, is a courteſie not to be neglected; This is to be proved by the practice of holy men of all times, of *Iethro* and *Moses*, *Exo. 18. 7.* of the Angel to *Gideon*, *Judg. 6. 12.* of the Angel to *Mary*, *Luke 1. 28.* So Chriſt commanded, *Mat. 10. 12.* and praſiſed, *Ioh. 20. 19.* ſo *Saint Paul*, here, and in other of his Epiſtles. *S. Peter*, *1 Pet. 5. 13, 14.*

Doct.

Chriſtians are not to omit this duty, it being a ſingular meanes to adorn our profeſſion, and to nourish love; and whom ſhould bleſſing better become, than the heirs of bleſſing? But ſee it bee from the heart.

There are, notwithstanding, two exceptions hereunto.

1 The firſt, *Luk. 10. 4.* Our Saviour chargeth the ſeventy diſciples, ſent forth to preach, to ſalute no man by the way. By which prohibition hee doth not utterly take away ſuch complements, as the Anabaptiſts, from that place; but ſheweth that they were to uſe no delay, but to ſet all other occaſions aſide, and ſpeedily to attend the preaching of the Goſpel.

When friends meet, they are loath to part, and therefore ſuch courteſies to bee omitted, when weightier matters are to be performed.

When we ſhould preach, or heare, or reſort to the Congregation to publike prayer, &c. it is then no time of viſiting friends, entertaining them with diſcourſe, or ſuch complements which may take up that time, which ought otherwiſe to be beſtowed.

2 The other, 2 *Iohn ver. 10, 11.* If any come to you, and bring not the doctrine of Chriſt, receive him not into your houſe, nor bid him, God ſpeed; For he that biddeth him God ſpeed, is partaker of his evil deeds.

An Heretike and ſtubborne maintainer of falſe doctrine againſt the foundation, is not to bee ſaluted. *Polycarpus* meeting with *Marcion* the heretike, reſuſed to ſalute him; and when *Marcion* ſaid, *Cognoſce nos*, I pray you take knowledge of us; *Polycarpus* answered, *Cognoſco te primogenitum Satanae*, I know thee for an Impe of the Devill. We may pray for ſuch; but we may not familiarly ſalute them.

Irenaeus adv. Haeſ. l. 3. c. 3.

Thus much of the generall doctrine of Salutations; now of the particular perſons ſaluted.

The firſt whom *Paul* ſaluteth, are a married couple; *Aquila* and his wife *Prifcilla*; who are diſcribed in the third and fourth verſes; which diſcription, as the reſt following, containeth a commendation of them.

Theſe are here deſcribed three waies.

1 By their Names; which doubtleſſe are from the

Heb.  
Imperativum.  
2. *ἰδοὺ ὁ κύριος*  
ἔρχεται.  
Salus.

As  
Obſer

Obſer.

asam.

Phil.



the Roman tongue; the woman being here, and elsewhere called *Prisca* in some copies; but the Romans very usually called women by Diminutives, *Drusilla*, *Petronilla*, *Domitilla*, *Tulliola*; so *Priscilla*, either noting their love to them, or the softness of their sex, or their lesser stature.

There were other of these names, but after them, as one *Aquila*, who of a Heathen became a Christian, and of a Christian, at length a Jew; who translated the old Testament into Greeke, and thereby much perverted the Scriptures. Also there were divers of the name of *Priscilla*, some virtuous, but one infamous, namely, one of the impure Prophetesses of *Montanus*.

But these are that *Aquila* and *Priscilla* of whom we read, *Act. 18. 2, 3*, by nation a Jew, born in Pontus; by occupation, a Tent-maker.

2 By their *Help* which they afforded *Paul*, not onely in making of Tents, for *Paul* was of that Trade; but in *Christ Jesus*, that is, in preaching the Gospel of Christ; not that they preached, but furthered the preaching many waies privately, as occasion was offered; as by *Catechizing* of *Apollos*, and by protecting of *Paul*, as it followeth in the next verse.

No man is so meane, but hee may be, and ought to be a furtherance to the preaching of the Gospel. If Parents and Masters would bring up their children and servants in the fear of God, and under discipline, it would be a great furtherance to a Minister; Also private men, by their prayers, good life, and liberality, may much set forward the Ministry of the Word.

3 By their love to *Paul*, set downe by an infallible token of it, which was, that for his life they laid downe their owne neckes: Greater love can no man shew, than to venture his life for his friend.

This is amplified by *Pauls* thankfulness, and the Churches, to them for it.

When or where, or in what manner this was done, is no where set downe that ever I read: It is supposed to have been either at Corinth, or at Ephesus; in both which places, *Paul* was in danger, and they in his company, *Act. 18*, and 19.

There are three persons for whom wee are to venture our lives,

1 For our *Naturall Parents*, for we receive our lives from them.

2 And most principally, for the *Father* of the Countrey, for the *King* or Supreme Magistrate; as *Abisbai* for *David*; for the *King* is more worth than ten thousand others, *2 Sam. 18. 3*.

3 For our *faithfull Preachers*, being publike persons, and such as may by their labours save many soules.

Hearers owe themselves to their Pastors, as *Paul* telleth *Philemon*, and their lives, as in the example of *Aquila* and *Priscilla*.

They ought not then to raile on, and slander their Teachers, neither ought they to defraud them of their due maintenance: but they ought to submit to their godly admonitions. Thou owest thy life to thy Teacher, much more the reformation of thy wicked life at his admonition.

*Paul* gives thanks to them; so doe all the Churches of the Gentiles also; for *Paul* was the Apostle of the Gentiles, and by his death they had an unspeakable losse.

We must give thanks to God for all his blessings; also to the instruments, by whose means God bestoweth them upon us.

Singular examples of thankfulness, are *David* and *Elisba*; the one enquiring for some of the house of *Saul*, that hee might shew kindness to them for his friend *Jonathans* sake; the other in studying how to requite the woman of *Shunem*: On the other side, *Pharaohs* Butler is an example of unthankfulness, though afterwards he acknowledged his fault. So is *Ioash* King of *Judah*, who unjustly caused to bee put to death the sonne of *Jehoiada* the high Priest, which *Jehoiada* had saved his life, and advanced him to the kingdom. For thus it is written, *Thou Ioash the King remembered not the kindness which Jehoiada had done unto him, but slew his son.*

A people are bound to them who shew kindness to their Teacher.

Verse 5. Likewise greet the Church which is in their house.

*Saint Paul* salutes the household of *Aquila*, which he calls a Church, for the private duties of Gods worship, as prayer, catechizing, reading the Scriptures, &c. performed therein; and also for the good and orderly life of the family. It is not like, that *S. Paul* meaneth the Saints which met there for the publike service of God, by reason of the particular salutations of divers of them following.

Wee ought so to governe our families, that they may be worthy to be called Churches. *Adams* house was called *The face of God*, *Gen. 4. 14*. And so did *Abraham*, and *Jacob*, and *Ioanna*, and *David* order their families; Also *Cornelius*, though a military man, A house where there are no excommunicates of Religion, but where idleness, lying, slander, common swearing, cursing, are rife; and where drunkenness, uncleanness, and riotous living, are ordinarily practised, may be called an assembly of Atheists, a den of thieves and lewd beasts, and the Devils chappel, rather than Church of God.

As our bodies and soules, so our families are to be consecrated to God to his holy Temples.

Ver. 5. ——— Salute my beloved *Epenetus*, who is the first fruits of *Achaia* unto Christ.

*Epenetus* is here saluted, and described three waies.

1 By his name, *Epenetus*, that is, as the Greeke soundeth, praise-worthy or laudable; and doubtlesse his life was answerable to his name.

2 By *Pauls* love to him, his well-beloved, without doubt for his virtues.

3 By his forwardness in Religion; *The first fruits of Achaia* unto Christ; that is, one of the first that in that countrey received the Gospel, and gave his name unto Christ.

This is expressed by a speech alluding to the Leviticall Law; The people were commanded from God by *Moses*, to offer the first fruits of their Corn, &c. to God; and this was a pledge of the blessing of God upon the rest.

As God accepted of the first fruits, and such as are most acceptable, as the first Cherries, &c. so was *Epenetus* before God and men.

And as the first fruits drew after them the rest *Christians* too of

*Acts 18. 18.*  
*Obfer.*

*Obfer.*

*2 Sam. 31. 17.*

*Phil. 19.*

*Obfer. 1.*

*2 Sam. 9. 1.*

*2 Kin. 4. 8. 13.*

*Gen. 40. 23.*

*Gen. 41. 9.*

*2 Chr. 24. 22.*

*Obfer. 2.*

*Obfer.*

*Gen. 18. 19.*

*Gen. 35. 3.*

*Ioah. 24. 15.*

*Psalm 10. 1.*

*Act. 10. 2.*

*Obser. 1.* of the Crop, so was *Epenetus*, *Porta & introitus aliorum*, a means to draw others unto Christ.

*Obser. 2.* *Paul* speaketh of none of these, but with some addition of praise; so ought we when we have occasion to mention their names, who give good testimony of a godly life, to speak to their praise; both that *virtue* may have the due honour, and that we may manifest our selves to be admirers and lovers of *virtue* and godliness.

*Obser. 3.* He that would be commended (it is every mans desire,) must live commendably. Of this see my Exposition upon *Rom. 12. 10.* upon these words, *In honour preferring one another. Use 3.*

It is a great praise to be the first in good things. It is to the perpetuall commendation of the Church of Antioch, that their forwardness was such, that the Disciples were there first called Christians.

He that first invented the profitable Science of *Priming*, shall be famous to the worlds end.

To be the first Professor in a town, is a great credit; or the first that stepped forth to reforme disorders.

To beleeve at any time is our happiness, but to be the first in town or City, deserves praise. As he that is first knighted, hath precedence before those which are knighted after him; so seniority in profession, is not without some glory; which is part of the commendation of *Andronicus* and *Iunia*, vers. 7.

But to be the first drunkard in a Town, or the first inventer of a new disguised fashion, or of any evill, or the first bringer up of any wicked custome or order, deserves to be branded with perpetuall infamy and reproach.

Let us strive to be *formost* in that which is good, but let us persevere in goodness; for as it profited not *Iudas* to be one of the first, no more will it profit us, if we after fall away.

To have our latter end worse than our beginning, is a foule disgrace.

Vers 6. Greet *Mary*, who bestowed much labour on us.

*Mary* here saluted, is described two waies; first, by her name, *Mary*; secondly, by her love to the Preachers of the Gospell, *She bestowed much labour on them.*

*Labour*, in entertainment, maintenance, &c.

On us; Not (it may be yet) on *Paul* himself; but them who preached the Gospell as *Paul* did.

There was one *Mary* whom *Ignatius* highly commended, calling her *παιδοφορος*, and *πολομαδευστις*, that is, skilfull in all things pertaining to true wisdom, and full of all good learning, but whether this was she or no, there is no certainty.

*Obser.* From hence it were frivolous to collect, that we ought to salute the *Virgin Mary* with the Angels salutation; because *Mary*, whom *Paul* saluted, was then living, and *Paul* had means to send to her: But the *Virgin Mary* is departed in the Lord, neither can we send to the dead to salute them; and to pray to the *Virgin Mary* for help, is far from the manner of *Pauls* saluting this woman.

Vers. 7. Salute *Andronicus* and *Iunia* my kinsmen, and my fellow-prisoners, who are of note

among the Apostles, who also were in Christ before me.

Here are two saluted, who are described; First by their names, *Andronicus* and *Iunia*; whether *Iunia* be the name of a man or woman, is to me uncertain. Secondly, by their kindred, they were a kin to *Paul*. Thirdly, by their captivity with *Paul*; his fellow-prisoners; Where, I find not whether at *Philippi*, or in some other place, for *Paul* was frequent in prison; the cause, doubtless, for the Gospell. Fourthly, by their fame, they were of note, and speciall mark, not only with, but among the Apostles; not that they were of the twelve, but in a large sense, as the terme Apostle may be given to any Preacher. Fifthly, by their seniority or priority in the faith, they were in Christ before *Paul*.

A part of the commendation of these two, is *Obser.* that they were *Pauls* kinsmen; so of *Herodian*, vers. 11. A good man is an honour and credit to all his blood, as a wicked man is a shame and discredit. Let us credit the houses we come of.

But let no man think it shall availe him to have a godly man, though *Paul*, nay, though Christ himself of his kin, if he beleeve not.

If thou hast a godly man of thy kindred, imitate him in godliness, and then thou shalt partake with him in honour and estimation.

They were *Pauls* fellow-prisoners. Though a prison be a place of shame and disgrace, yet to be imprisoned with *Paul*, and for *Pauls* cause, is a great glory.

To be a fellow-prisoner with murderers, thieves, drunkards, &c. of this we have just cause to be ashamed. Let none of you suffer, as a murderer, or as a thief, or as an evill doer, &c. Yet if any suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalf. *1 Pet. 4. 15, 16.*

The Saints before us, have suffered imprisonment, death it self: Let us prepare for such things; whatsoever hath befallen them, may also befall us. Examine thy self, what courage thou hast, and resolution, if such things should come to pass.

These were of note among the Apostles; To be of note for *virtue* or goodness, is commendable; beware thou beest not marked for lewdness or villany; *Abraham* was famous for faith, *Iob* for patience, *Andronicus* and *Iunia* for preaching and furthering the Gospell: But *Iudas* was infamous and branded for a Traytor; and *Barabas* was *μαρτυρος* *σηματος*, a notorious prisoner, so some are marked, and branded drunkards, harlots, &c. better for a man to live in perpetuall obscurity and darkness, than to be so noted. *Obser.*

Vers 8. Greet *Amplias* my beloved in the Lord.

*Amplias* his commendation is, that he is beloved of *Paul* for his grace and holy profession; so is *Stachius*, vers 9. so *Persis*, vers 12.

It is more to be beloved of *Paul*, than of a King: for *Pauls* love presupposeth *virtue* and desert, but he is ready to anathematize such as are wicked and ungodly. *Chrys. in loc. Obser.*

Will thou love them that hate the Lord? so was *Iehobababai* reproved. Let all thy delight be in the Saints, and in the excellent, with *David*. *3 Chro. 19. 3. Psal. 16. 3.*

Vers 8

Ver. 9. Salute Urban our helper in Chriſt, and  
Stachys my beloved.

**O**ur helper in Chriſt, that is in preaching the  
Goſpel.

Pauls modeſty and humility may be here noted,  
who ſuperexcelling in gifts, yet acknowledgeth  
Urban, a mean preacher in compariſon, to be his  
fellow helper.

Alſo Urbans zeale to helpe in enlarging the  
bounds of Chriſts Kingdom; Help thou according  
to thy place, but hinder not the preaching and  
paſſage of the Goſpel.

Ver. 10. Salute Apelles approved in Chriſt. Sa-  
lute them which are of Ariſtobulus houſhold.

**T**here was one Apelles of the Ile Coos, a fa-  
mous Painter, but this Apelles was famous  
for the Image of Chriſt drawn in his heart, and  
upon all occaſions appearing in his life.

To be in Chriſt is a great honour; but to bee  
approved in Chriſt, exceedeth in commendati-  
on. Tryed gold is precious, a tryed Souldier is  
of great account; ſo upon triall in temptation to  
ſtand faſt, and hold our owne, is a Chriſtians  
greateſt praife.

Peter was a valiant Champion, yet upon tryall  
he failed, denying his Maſter, though afterward  
he was an approved ſouldier.

When Paul would commend Timothy to the  
Philippians, You know, ſaith he, the proof of him.

Many ſpeak well, and make faire ſhewes, who,  
upon proſe and triall, are altogether other men.  
They are patient, till provok'd; chaſt, till temp-  
ted, and there be opportunity; true men, till a  
boory lye in their way, which they thinke they  
may take up and never bee eſpied; reſolute, till  
perſecution come, &c.

But Abraham, upon triall, proved his love to  
God; Susanna her chaſtity; Job his patience;  
Apelles his grace. Labour thou alſo to bee a  
Chriſtian of proſe, and pray to ſtand in temptation.

The effect of the next ſalutation wee will han-  
dle in the next verſe.

Ver. 11. Salute Herodian my kinsman. Greet  
them which be of the houſe of Narciffus, which  
are in the Lord.

**O**f Herodians deſcription and commendation,  
ſee before verſ. 7.

Paul ſaluted, in the tenth verſe, thoſe of Ari-  
ſtobulus houſhold; here, them of Narciffus his hou-  
ſhold.

What Ariſtobulus was, is not certaine, likely  
not converted.

The moſt hold Narciffus to bee Claudius the  
Emperours great favourite, of whom histories  
make mention. Tacitus deſcribes him as a very  
ſubtle Politician, in his plot upon Meſſalina the  
Empreſſe, whom he accuſed to the Emperour, and  
alſo put her to death.

He was a man of infamous life, he was not con-  
verted, nor all his houſhold, and therefore Paul  
diftinguiſheth them; he ſalutes them only which  
are in the Lord.

Chriſt ruleth in the miſt of his enemies; In the  
houſe of Narciffus hee gathereth his Church.  
There is a Moſes in Pharaohs Court, an Obadiab

in Abahs, a Ioanna in Herods, the wife of Chuſa, Luke 8 2.  
Herods ſteward; good Chriſtians in the family of  
Narciffus; and after, ſome in Neros Court. Yea, Chryſoſtome reports, that S. Paul converted one  
of Neros concubines, which was one of the cauſes  
of his death, becauſe her affection and love was  
alienated from him.

If the power of the Word perſwade ſuch to  
turne from their uncleane and wicked life, it  
were a foule ſhame for us, who live in Gods houſe,  
not to be brought by it from our evill converſa-  
tion.

No body would have looked for zealous Chri-  
ſtians in Neros Court, in Narciffus his family,  
yet there were ſuch there: And no man (one  
would thinke) ſhould look for drunkards, theeves,  
whoremasters, ſtrumpets, &c. in Gods houſe, in  
the houſhold of faith; yet there are ſuch to bee  
found.

Ver. 12. Salute Tryphena, and Tryphoſa, who la-  
bour in the Lord: Salute the beloved Perſis,  
which laboured much in the Lord.

**A**s there are many famous men commended  
in the Scriptures, ſo alſo many women;  
Sarah, Rebekah, Miriam, Hannab, Deborah, The  
blessed Virgin, &c. and many in this Chapter.

These are commended, not for their beauty,  
birth, gay cloaths, &c. but for their labour of love  
to the Goſpel, and the Saints profeſſing the  
preaching of the ſame: and for this ſhall they be  
commended till the ſecond coming of Chriſt.

Let all women hence learne, not to ſet their  
minde upon outward adorning of the body, as  
in plaiting the haire, wearing of gold, and put-  
ting on of apparrell; but upon the inward or-  
naments of the minde; upon chaſtity, modeſty,  
meekeneſſe of ſpirit, which in the ſight of God, are  
of great price.

Ver. 13. Salute Rufus, choſen in the Lord, and his  
mother and mine.

**C**hoſen in the Lord; that is, a choice Chriſtian  
and Profeſſor: not ſpeaking here of his e-  
ternall election. So Iohn writeth to the elect La-  
dy, that is, who was a choice Lady for godlineſſe  
and vertue, as choſen men of Iſraell note the wor-  
thieſt of that kinde.

His mother and mine. Our Countrey is our mo-  
ther; So is Abel a City, called a mother in Iſra-  
el. Old women are mothers; ſo are Benefactors;  
thus was Pharaohs Daughter a mother to Moſes;  
thus was Rufus his mother, a mother to Paul; and  
Mothers, are parents which beare children in  
their wombe, and bring them forth, and thus was  
Pauls mother, a mother to Rufus.

A toward ſon is a credit to his mother, and a  
vertuous mother to a toward ſonne; Bleſſed are  
the families where there are ſuch roots, and  
ſuch branches.

Ver. 14. Salute Aſyncritus, Phlegon, Hermas,  
Pattobas, Hermes, and the bretheren which are  
with them.

15. Salute Philologus, and Iulia, Nereus and his  
ſiſter, and Olympas, and all the Saints which  
are with them.

**I**n theſe two verſes are ſome ſaluted by name in  
particular; and ſome in generall, under theſe  
titles, Bretheren, Saints.

Y y

OF

Obſer.

Phil. 2. 23.

Tacit. Annal.  
lib. 11.Obſer.  
Ph. 110. 3.



Of the men and women here by name saluted, there is little, and no certaine mention made in history, for ought that I have read; and therefore I passe them over; onely this wee are to remember, that they were worthy and famous for godlinesse in the Church of Rome at that time.

And because it were too long to reckon every particular man and woman beleeving; therefore, in generall termes hee comprehendeth all the rest.

In my exposition of the 12. Ch. v. 10.

Obfer.

Brethren; So are the elect professing the Gospel, by reason of their Adoption: They have all one Father, which is, God; and one Mother, which is the Church; therefore they are Brethren; and, in ancient time, the meetings of the Saints were called *Fraternities*, as I have somewhere observed.

This title notes *Union* with God, and *communion* among our selves, and so urgeth *Unity*.

Saints, Beleevers are usually so called by Paul; and these are either such which are outward onely; or such which are outward and inward also.

Obfer.

The first have onely the outward profession of the Gospel, and these are *Hypocrites*: The other, beside their outward profession, have true inward sanctification. These are either *perfect*, such as are to be found onely in that part of the Church which is triumphant; or *Imperfect*, such as are in the Church militant, who daily fight and strive against sin.

Obfer.

This title admonisheth us to live holily according to our name: to be called a Saint, and to live like a Beast, or a devill, as many doe, is to dishonour the holy name after which wee are called, and to dama our selves.

Psa. 5. 11.

God is called Mercifull, and True, and therefore, when David prayeth for forgiveness, hee saith: *For thy Names sake, O Lord, pardon mine iniquities*, desiring that his dealings towards him, may be according to his Name; So wee may say to a man: Be answerable to thy name: Thou art called a Saint, live not like a wretch, but even *For thy names sake* live holy.

Ver. 16. Salute one another with an holy kisse.—

Paul concludeth his owne salutations with this precept, that they should mutually salute one another; adding the sign of true love and friendship: *A holy kisse*.

Pro. 7. 13.  
1 Kin. 19. 18.  
Hoc. 13. 2.  
2 Sam. 15. 5.

There are *unholy kissets*; The *unchaste* kisse of the Harlot; the *Idolatrious* kisse of the *Israelites* to Baal, and the Calves; and of the Papists to their Images, and Reliques: The *flattering* kisse of *Abolon*; The *traiterous* kisse of *Joab*, and of *Indas*.

A *holy kisse*, is, when the love is unfeigned which is testified thereby.

As it is the fashion, among us, for men meeting with their friends, to shake hands, so was it among the Jewes, as appeares by many places in both Testaments, for men to kisse men, at meeting and partings.

Now because the Romans were troubled with dissensions about meats and daies, as wee have scene Chap. 14. therefore Paul wisheth them, that they should salute one another with a *holy kisse*, that is, in a true conjunction of minds and affections, forgetting all former offence.

This Peter calleth the *kissets of charity*; 1 Pet. 5. 14.

and S. Augustine: *Osculum Columbinum*, the Dove-like kisse.

From whence it came to passe in the Primitive times, that Christians before the receiving of the Communion, *kissed* each other, which fashion, for some abuse, was prudently laid downe; In the stead whereof is the *superstitious* kissing of the Pax in the Church of Rome.

Christians ought to love one another truly *Obfer.* without dissimulation; of which, see Rom. 12. ver. 9.

Ver. 16.—The Churches of Christ salute you.

21. *Timotheus* my worke-fellow, and *Lucius*, and *Iason*, and *Sosipater* my Kinsmen, salute you.

22. *Tertius*, which wrote this Epistle, salute you in the Lord.

23. *Gaius* mine host, and of the whole Church, saluteth you; *Erasmus* the Chamberlaine of the City, saluteth you, and *Quartus* a Brother.

In these Verses are set down the salutations of others to the Romans, and these are either whole Churches, v. 16. or particular persons, in the rest of the verses.

These are, both to cherish love between the Brethren in all places though far remote; and for the more confirmation and authority of this Epistle, that it may prevail the better with the Romans.

The first particular, is *Timotheus*, whom hee calls *work-fellow*; this is he of whom, *Act. 16. 1, 2*, to whom Paul wrote two Epistles; whom he commends divers times to the Churches, and whom he ordained Bishop of Ephesus.

The next are three, described by their names, and by their kindred:

Their Names, *Lucius*, of whom, *Act. 12. 1. Iason*, of whom, *Act. 17. 5. & seq. Sosipater*, of whom, *Act. 20. 4.* all famous men for godlinesse.

These were a kin to Paul.

The first, is *Tertius*, described by his name, and by his effect; he wrote this Epistle.

*Tertius*, so many Romans were called. Some *Secundus*, as one of the *Plinies*; some *Quintus*, as *Fabius*; some *Sextus*, as *Roscius Amerinus*; so in the next verse, *Quartus* a Brother.

which wrote this Epistle; either from Pauls mouth, or from his papers.

It is a great honour any way to further true Religion; to write part of the Scripture, so to read it, to hear it, but most to beleeve the Scriptures and to obey them.

The sixth is *Gaius*, who is described and commended for his liberality and hospitality, both to Paul, and also to the whole Church.

There were divers of this name; one of Macedonia, another of Derbe, another (it may bee) to whom S. Iohn wrote his third Epistle.

This *Gaius* most like to bee the Macedonian, because of the writing of this Epistle at Corinth. Hast thou riches? Honour God with them, as *Gaius*: releve the poore, maintaine the preaching of the Word; and let it not bee done niggardly, for *Gaius* maintaines, and gives entertainment to the whole Church: Riches so expended, will bee comfortably accounted for; Many have a heavy reckoning to make, who have bestowed many great summes upon harlots, Drunkards, and in vanity, but nothing, or

AG. 19. 29  
AG. 20. 46

Obfer.

or very little, upon pious uses.

When thou dyest, thy goods shall not follow thee, but thy works shall, be they good or bad; according therefore to thy ability, upon all occasions, doe good, laying up a good foundation against the time to come.

When the rich man encreased in wealth, if he had studied to enlarge his liberality to the poore, as he did to enlarge and biggen his barnes, hee had not been so branded with the name of a Fool, by our Saviour.

Hee cared for himselfe, and not for the poore, nor for maintaining of Gods worship. Wee are but Stewards of riches, which are lent us, that we should have comfort of them our selves, and that we should bestow them for Gods glory, and the good of the Church.

The seventh is *Eraſtus*, of whom, *Acts* 19. 21. and *2 Tim.* 4. 20. described here by his office; *Chamberlaine of the City of Corinth.*

It is lawfull for godly Christians to beare civil Offices; and it were to bee wished, that all offices in Christian Common-wealths, and in the Church, were bestowed upon them who were the most prudent and zealous Christians, whatsoever the Anabaptists say to the contrary.

Not onely meane persons, but great personages also, are by the Gospell converted to Christ, *wife Joseph of Arimathea; Learned Nicodemus, a ruler of the Jewes; Noble Theophilus; vertuous Joanna, wife to Chusa, Herods Steward; Sergius the proconsul; Eraſtus the Chamberlaine; the Eunuch of Candace, and others.*

Not many such; but in the wisdom of God, some Kings, some Queens, some Princes, Nobles, great ones, that the Church may have countenance.

We are to pray for the countenance of such, and to praise God for them. Their example is potent either way: When the chiefeſt in a towne are religious, and sober, and enemies to disorder, the meaner sort are easily governed: but where the chiefeſt are contrary, there it is impossible to settle any good order.

So much hurt as thou hast done by thy example, so much heavier shall thy judgement be; if thou hast done so much good, great would have been thy comfort in the last day.

The last is *Quartus*, described by his profession; *A brother.*

In all these wee may note the blessing which follows a good life, even in this world; even a sweet remembrance of our Names when we are dead.

The memory of the Just is blessed, but the name of the wicked shall rot.

Verse 17. Now I beseech you, Brethren, marke them which cause divisions and offences, contrary to the Doctrine which yee have learned, and avoid them.

IN this, and the three Verses next following, is the third part of this Chapter, and the fourth part of the Conclusion, which is, an Admonition.

In which are the manner of it, and the matter considerable.

The manner in these words, *Now I beseech you, Brethren*; It is tendered to them with exceeding love, such manner of speaking wee had before, Chap. 12, verse 1. and Chap. 15, verse 30.

In the Matter, we have the Admonition it self, verse 17, 18. and the Amplification of it, verse 19, 20.

In the Admonition it selfe; are the Duty, verse 17. and the Reason, verse 18.

The duty is, to beware of false Teachers, and false Brethren.

In this we may note a Declaration of the warinesse required, and a Description of them, of whom they are to beware.

Unto this warinesse belong two things; first, to marke; secondly, to avoid.

The Description of the parties to bee marked and avoyded, is from the Effects, which are two; Divisions, and Offences; They which make Divisions and Offences, are to be marked and avoyded.

These two are amplified, by the Rule unto which they are contrary, which is, The Doctrine which they have learned.

Marke them; The word signifieth such a marking, as useth a watch-man that standeth on a Towre to descry enemies, he marketh diligently all commers, and giveth notice accordingly, for the saving of the City: Hence are the chiete Pallors and Fathers in the Church called *Episcopi, Bishops.*

One Copy, as Master *Beza* noteth, hath an adverb joyned to the verbe; *σκοπεῖτε προσεχόμενοι*, to marke so that wee bee in surety, and not deceived.

And avoid them: Which *Peter Martyr* understandeth of Excommunication.

Which cause divisions and offences; The first of these some thinke to be referred to Doctrine, the other to Discipline: the first of Heresie, the other of Schisme; and I think wee may understand both of these in the first word; and by the second, the offence which commeth by such Division, and also that which commeth by a wicked life, for these also deserve to bee marked and avoyded.

Contrary to the Doctrine of Salvation by Jesus Christ onely, which yee have learned, either by this Epistle, or by your first Converters.

False teachers and brethren are carefully to bee marked and avoyded. *Mat.* 7. 14, 15. Beware of false Doct. Prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves; yee shall know them by their fruits: Which fruits are in this Text, Division and Offences, *Phil.* 3. 2. Beware of Dogs, beware of evil workers, beware of the Concision. For here *Saint Chrysostome* would have the Jewes to be understood, who urged the Necessity of the Observation of the Ceremoniall Law; I think also such Gentiles who maintained Jewish Opinions.

Here note *Pauls* Wisdom, and that in three things.

1. That he putteth this Admonition in the very end of his Epistle, to note that amongst all other things formerly written of, this is especiall not to be forgotten.

2. That he interserreth it among the Salutations; that so it might the more prevail with them; for as then the waxe easiliest receiveth the print of the Seale, when it is softned; so having by his gentle Salutations, greetings by name and commendations, prepared their affections, then he putteth in for peace and unity, and that they should beware of such which cause divisions.

Loke 12. 11. ad 11.

Obfer.

Obfer.

Obfer.

Prov. 10. 7.

Σκοπεῖτε.

Καλὴν, κοδεκ.

Παρεν.

Obfer.

Μυστικῶς.

3. He nameth thoſe which were *worthy* amongſt them, but not the *factious* and ſchiſmaticall, that they might diſcerne this admonition not to proceed from any private ſpleen, but meerly out of a true and unfeigned deſire of their good.

Uſe 1.

We ought to have a watchfull eye upon all ſuch, who either by their opinions, or life, contrary to the Doctrine of Salvation, which we have learned out of the Word, and to censure them.

Uſe 2.

We may not keep company with Papiſts, Anabaptiſts, Browniſts, profane perſons, or if there be any other which are enemies to the peace and holineſſe of the Church, leſt we be corrupted and perverted by them, for our nature is prone to errour, and flow unto the truth.

Uſe 3.

There are two things which ſtrike at the very heart of the Church, *Division*, and *Scandall*, or *Offence*.

If thou deſireſt that the Church ſhould live and flouriſh, O, pray for the peace of *Jeruſalem*, and beware of faction and ſchiſme; hate evil, and lead a godly life.

Verſ. 18. *For they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly, and by good words, and fair ſpeeches, deceive the hearts of the ſimple.*

**H**ere is a Reason of the Admonition, which is twofold: The firſt is taken from the End; the ſecond from the Effect of them which cauſe Diviſions, and Offences.

Their End is ſet down, firſt, Negatively, *They ſerve not Chriſt*, then Affirmatively, *but their own belly*.

To *ſerve Chriſt*; Is to ſubmit our ſelves to his will, and to ſeek to pleaſe him in all things, and to ſet forth his glory; but this the factious ſpirits intended not, but to *ſerve themſelves*, and their own turns, whatſoever became of the ſervice of Chriſt.

Their *own belly*; That is, profit, maintenance, eaſe; for we are ten-fold more forward to beſtow upon ſuch, which ſhall broach a new opinion, or be factious, than upon peaceable teachers; Oppoſition to the preſent Government of the Church in England, may eaſily be diſcerned to be a *very myſtery of gain*.

Point.

Alſo by Belly, by a Synecdoche, underſtand Vain-glory, Ambition, and all carnall affections, and wrong ends.

The Effect, *They deceive the hearts of the ſimple*, ſet forth by the Inſtrument; *Good words and fair ſpeeches*.

In the Effect, are the Action, they *deceive*; the parties deceived, *the ſimple*; The extent, how far they are deceived, *even in their hearts*.

*They deceive*; The word ſigniſieth ſuch a deceit, which a falſe thief uſeth to a traveller, offering himſelf a guide to direct him a better way to his journey's end, and ſo leading him into ſome diſmal place, that he may rob him, and cut his throat; and therefore the vulgar tranſlation, and Mr Bera, with the Syriack, read it, *they ſeduce*.

*The hearts*; to note that alienation of Affections, followeth diviſion in doctrine and opinion; Diviſion and faction, is as a canker, not only impairing the ſoundneſſe of the Judgement, but diverting the current of the Affections.

Argument.

*Of the ſimple*; *argues*, is ſuch a one who having

a deſire to do well, yet wanteth wildome to diſcerne the ſubtily and ends of ſuch who make diviſions in the Church. *Simple* or innocent, as the vulgar, being ſo called, *non à puritate conſcientie, ſed à defectu induſtrie*, not from the purity of their conſcience, but from a defect of wildome, or care and induſtry, to obſerve and find out the packing of ſuch contentious and factious ſpirits, ſaith Lyre.

Lyra in loc.

By *good words, and fair ſpeeches*, *χαρισματικῶς* when a man maketh ſhew of much goodneſſe in words, but is nothing ſo in ſubſtance and deeds; ſo *Pertinax*, the Emperour, was called *χαρισματικῶς*, which one propounded, *blandus magis quam verignus*, fair ſpoken, but no waies liberall; *εὐλογῶν*, *Aurelius Via* for certain, *Bere*.

*is when a man uſeth many good prayers and benedictions*, taken here in the worſt ſenſe, for that bad eloquence and counteriteit zeal, which Hereticks and Schiſmaticks uſe, to draw the ſimple to their ſide and opinions.

Doct.

*Such which cauſe diviſions and offences, contrary to the true Doctrine, ſerve not Chriſt, but their own affections, deceiving the ſimple.* 2 Tim. 3. 4, 5, 6. *Lovers of pleaſures more than lovers of God; Having a ſorme of godlineſſe; for of this ſort are they which creep into houſes, and lead captive ſilly women.* Tit. 1. 10, 11. *There are many vain talkers and deceivers, ſpecially they of the Circumciſion, who ſubvert whole houſes, teaching things which they ought not, for filthy lucre's ſake.* Our Saviour in Mat. 7. 14. *calleth them ravening wolves in ſheeps cloathing.*

This is principally to be meant of the Jewes

profefſing of Chriſt, who withall urged the neceſſity of the Ceremonial Law, and of ſuch Gentle Chriſtians, who embraced ſuch Jewiſh opinions, theſe were liberally maintained by the Jewes. Both theſe Paul ſharply taxeth almoſt in all his Epistles; Notwithſtanding, this Admonition is to be applied to the neceſſary of the Church in all times.

He that ſerveth his belly, or carnal affections, cannot be the ſervant of Chriſt; ye cannot ſerve God and Mammon.

Obſer.

Beware of the ſugred and fair tongues of Hereticks and Schiſmaticks, leſt thou be ſeduced. For thus ſuch ſubtile merchants do vent their bad wares, ſhewing their errours, *not naked*, but as *Irenaeus* ſaith, *amiculo ſplendido callide ornatos*, cloaked with good words and fair ſpeeches, that they deceive the ſimple and unſkilfull.

Uſe 1.

Thus the Papiſts offer their Indulgences and Pardons, and ſuch trumpery, beguiling the ignorant, and ſerving their own bellies. Thus the Anabaptiſts preach of Temperance, and other virtues, and in the mean time, like idle bellies, live of other mens labours. Thus do the Browniſts, and all factious ſpirits, convey the poyſon of their ſchiſmaticall opinions, under a pretence and ſhew of purity and zeal. Thus did the Phariſees, under a pretence of long prayer, devout widowes houſes.

Irenaeus in pro-  
prio l. 1. ad  
Heracl.

As ſtrumpets paint their faces, and deck and perfume their beds, to allure ſimple ones, and young men without underſtanding; ſo falſe Prophets wear a rough garment to deceive.

Mat. 23. 14.

Thus have many ſimple men and women, of forward affections, been inveigled, and drawn to oppoſe the Church and Civill Magiſtrate, by the fair ſhews of zeal and conſcience of ſuch Leaders, who have therein aimed at their own gain, or credit, and not at the glory of God, and peace of the Church.

Is



Use 2.

It is a detestable thing, to shew in words and gesture, religion and zeale, and yet to live wickedly. These are they which cause the truly zealous profession of the Gospell to be evil spoken of, by their false dealing, lying, flandering, and other lewd behaviour.

Woe to them, who by their unfaithful dealing, give just cause for men to say, that they had rather deale with Turks, Infidels, Drunkards, Whoremasters, &c. than with Professors, and goers to Sermons; *Not every one that saith, Lord, Lord, shall enter into the Kingdome of heaven, but he that doth the will of God, which is in heaven.*

Mat. 7. 21.

Ver. 19. For your obedience is come abroad unto all men; I am glad therefore on your behalfe; but yet I would have you wise concerning that which is good, and simple concerning evil.

**T**His verse, and the next following, containe an Amplification of the Admonition; which is threefold: An Occupation, in this verse; and a Consolation, and a Prayer in the twentieth verse.

In this Occupation, we must consider the Objection; and Pauls answer.

For the Objection; whereas hee admonisheth them to beware of those which caused divisions, because through faire speeches they deceived the hearts of the simple, hence they might, perchance, thus object.

What doe you thinke us so silly, that every fair word will carry us?

Unto this Paul answereth, whereof there are two parts; A Concession; A Correction.

The Concession; *Your obedience is come abroad unto all men, I am glad therefore on your behalfe.*

The Correction in the rest of the words of this verse.

In the Concession are the things granted, and the effect of it in Paul.

The thing granted, that their obedience is come abroad unto all men, or places; that which he called simplicity, here hee calls obedience, attributing to them a facility and readinesse to obey the Gospell, which is a singular commendation. Simple, that is, not blockish without understanding, but honest hearted, sincere, of tender conscience, desiring, to their uttermost, to take that way which might further the peace of their consciences.

*This is come abroad among all men, saith he, and therefore it were vaine for me to deny it.*

Nay, I am glad therefore on your behalfe; so that hee mitigates the envy of the word simple, by obedience, and sheweth, that it is a great part of their worthinesse, that they are so ready, so teachable, so flexible to obey, signifying that it wrought this effect in him, that he therefore did singularly rejoyce.

The correction; *But I would have you wise unto that which is good, and simple concerning evil.*

This correction hath a secret reproofe, which was want of prudence to observe and discern the sleights of Schismaticall teachers, and to suspect danger under their fair shewes.

Facility to obey, is soon deceived, if it be not joynd with Prudence. For when men shall come in the habit of the servants of God, and making a great shew of zeale; here an honest heart would

be loath to suspect any corrupt end, either of game, or ambition, or such like; and therefore Paul tells them, that as he would have them simple concerning evil, not to bee cunning to doe or cover, or perswade to evill, so to be wise unto that which is good; to use all their cunning, to try true and sound doctrine, and to retain that which they had learned.

*As we must be ready to obey the truth, so wise to try and discern what is such, 1 Thes. 5. 21. Prove all things, keep that which is good. 1 John 4. 1. Believe not every spirit, but try the spirits whether they are of God; because many false Prophets are gone out into the world.*

Doctr.

Here Pauls sweetnesse, wisdom, and care appeares; his sweetnesse in admonishing them so lovingly; his wisdom in writing so cautelously; his care, that the Romans might bee at peace and unity, because their example might doe either much good or hurt to the Churches. If such disturbers of the Churches peace, and broachers of new opinions, bee not suffered at Rome, neither wil other Churches give credit or audience to them; For that which the Romans, inhabiting the principall City, doe in such cases, goes abroad unto all men.

He saith not, your knowledge, but your obedience is come abroad unto all men. A great commendation; for the praise of godlinesse is in obedience; unto this, Cities, townes, families, private persons should aspire, so to live, that their obedience may come abroad among all; if it bee rather justly said, that their disorder, drunkennesse, riotousnesse, profanenesse, is come abroad, it is a fearefull hearing.

Use 2.

Paul is glad of the good report of the Church of Rome, for their readinesse to obey, so are we to rejoyce with the Angels, at the conversion, and proceeding in grace of others.

Use 3.

We must be wise to that which is good, as simple to that which is evil; for as it is a sinne under a shew of zeale to deceive, so is it to be deceived and misled.

Use 4.

The merchant buys not all wares, but those which are for his turne and commodity; The husband man buyes not all, or any come to seed his land, but that which is cleane and sound; so are we to be much carefull and choise, what opinions we drinke in, with what fair words, and under what fair shewes soever they be, by what persons soever, tendred unto us.

Observe here a direction from Paul; In a Church where the doctrine of salvation by Christ onely, is soundly and truly taught and received, if any the most sanctified man in shew, shall teach any thing which may tend to make a division, or faction, and to disturb the peace of the Church, suspect, and be jealous thereof; for it is either false, or if true, yet better to bee buried as low as the Center of the earth, than to bee broached, to break the peace and unity of the Church.

Note this Direction.

Here it is that Paul would have them wise, that if any opinion smell never so little of Schisme and division, to damn and renounce it.

There are two things which are to be most precious to us: The truth of doctrine, the peace of the Church; they are as two sisters, either of which without the other, is unprofitable and dies.

Be wise therefore unto that which is good, as serpents; bee simple unto that which is evil, as Doves.

as Mat. 10. 16. As

As the Serpent stoppeth her eare, and will not hearken to the voice of the charmer, charme hee never so wisely; so, stop thine eares, and refuse to heare the hissing of such serpents, which shall goe about with their fair tongues, and shewes, to cause thee to eat of the forbidden fruit, to oppose the state and constitutions of a true and famous Church, and to disturbe the peace thereof.

*Ier. 4. 23.*  
*1 Cor. 14. 10.* The Lord, by his Prophet, complaines of the Jewes, because *they were wise to doe evil, but to doe good they had no knowledge*; be thou wise to do well, and simple to do evil; in malice, a child; in understanding, a man.

Verse 20. *And the God of peace shall bruiſe Satan under your feet, ſhortly: The grace of our Lord Jeſus Chriſt be with you. Amen.*

**I**N this Verse are the two other parts of the Amplification. The first is a consolation: *The God of peace shall bruiſe Satan under your feet ſhortly.* The second, which is a prayer to bee referred to the 24. Verse.

The Consolation is a promise, that howsoever God permit Satan to trouble the Church of Rome then, by the Authors of Divisions and Offences, yet *ſhortly he shall bruiſe him under their feet.*

They must fight it out, but the victory is certaine; of which there are foure things here considerable.

1. The Author of this Victory; *The God of peace*, so called also in the last Verse of the former Chapter; because hee loves peace, and gives peace; and surely so he loves it, that the *peace-makers* are pronounced *bleſſed*, by our Saviour, and to be marked thereby for the *children of God.*

The god of the world, which is Satan, sowes dissention; but *the God of heaven and earth*, the God of his Church, he makes peace.

2. The party conquered, *Satan*, that is an enemy, our adversary, who stands against us even at the barre before God, accusing and pleading against us, laying our sinnes to our charge, that we might be damned.

Even this *Satan*, the Devill, shall by the power of God, *be bruiſed under our feet*; himself, and his instruments, tyrants, hereticks, schismatics, hypocrites; and those things whereby his Kingdom is upholden; out of the Church, *idolatry*, and *infidelity*; in the Church, *dissention* and *prophaneneſſe*.

3. The manner of the conquest; *Shall bruiſe under your feet*, wee shall *gloriously* conquer, and Satan shall be abased to the *lowest* degree of Dejection.

As *Josuah* caused the Princes of Israel to set their feet on the very necks of the five Kings, so will God throw Satan down, and make us trample him under our feet.

4. The time; *ſhortly*, though he now rage, yet ere long he shall be throwne downe; that is, at the day of Judgement, say some. Which we may expound the day of every mans particular judgement, which is death; or of the generall judgement, at the last day;

Or *ſhortly*, that is, prophesying of the Conversion of the Roman Empire to the faith; which was in the dayes of *Constantine*; or of the Judgements of God upon the persecuting Emperors;

or rather comforting them, that shortly the dissensions caused among them by the subtilty and malice of the Devill, should be quenched, and the Authors silenced, which I verily think came to *Pauls* passe, by this Letter, and by *Pauls* labours afterwards among them.

*God will make his Church and Children to conquer Satan, Gen. 3. 15.* It. that is the seed of the woman, shall bruiſe thy head, that is, of Satan: This is meant of Christ, and in as much as that which he did, he did for us, who are his members, wee in him shall doe the same, that is, conquer him. *1 Cor. 15. 17.* Thanks bee to God which giveth us victory through our Lord Jeſus.

Satan is the author of all dissention and mischief wrought in the Church, whosoever bee the instruments of it. So the Devill is said to cast some of the Smyrnians into prison, meaning the enemies of the Church, by the Devils instigation.

The Devill is our deadly enemy, of whom, in regard of our finfulness, we have great cause to be afraid; for his power is great, and his malice not to be exprested; and hee hath infinite sights and policies to deceive us and bring us to confusion, never ceasing going about, and seeking to devoure us.

He knowes how to fit every mans humour, and to apply a temptation according to his inclination.

He knowes when open force, and when secret fraud will most hurt the Churches of God.

In *Queen Marias* dayes, when the Governours and Rulers were enemies to Religion, then hee set upon the Church; with imprisonments, banishments, fire and sword.

Why doth hee not rage so now? *Non deposuit odium, sed vertit ingenium*; hee hath not given over his malice, but hee alters his device, and convertes his inimitias, ad quas convertit insidias. He turnes his bloody enmity, into slyes and secret snares, as saith the same Author in another place.

Now since God hath blessed us with a *Nursing Mother* and a *Nursing Father* of our Church, he hath not sought to take away our lives, but to corrupt our manners, he hath not set upon our Church with tyrannically open cruelty, but undermined it with subtilty, sowing dissention among us about Rites and Orders, and the discipline of the Church; seeking thereby to ruinate us, as he sought to ruinate the Netherlanders of late by the division of *Arminius*.

He knowes that a Church divided cannot stand, and that in effect it will bee all one to take away peace, as to take away Truth; and all one to destroy the Church by outward force, or inward schisme and division, saving that this is more dangerous, and shewes his greater subtilty.

For in outward opposition, wee have to do with enemies; but in inward division, Protestants oppose Protestants; and indeed here is our overthrow the more shamefully, if those which are the *Children of the Church* by his subtilty shall be brought to be the accusers and defamers of their reverent Mother, as in our Brownists, and other factious people, is manifest.

Let us all therefore pray to the God of peace, that hee would make us wise unto that which is good, and able to discern and defeat the stratagems

ragens and devices of the Devill, who, if we be left to our selves, will easily overmatch us: but by the power of the God of peace, through Jesus Christ, we shall be able to bruise him under our feet.

Art thou afraid of the Devill? fear him not, *Tell him by faith, and he will fly from thee, or if he stay by it, thou shalt be able to quench all his fiery darts, and to tread him under thy feet: Christ hath conquered and wounded him so, that though he may tempt and trouble thee, yet he shall not overcome thee. Rave he can, and make a terrible noise, but overcome he cannot, unless thou consent to him.*

*Rugiat quantum vult, tantum non fugiat ovis Christi*; Let him rore as much as he will, only let not the sheep of Christ run away, but stand to him, and resist, saith Bernard.

He that runs away at the sound of the Trumpet, before a blow be stricken, is a Coward. Fight therefore and be of good courage, for *he that is in us is greater than he that is in the world.*

As when *Goliath* was overcome by *David*, the Children of Israel fell upon the Philistines and slew them; so let us fall upon our sins, repenting of them; for sin is the head of the Devill; he therefore who converts unto God, he who withstandeth temptations, tramples upon the *very head* of the Devill; as hee who is overcome in temptation, and drawne to sin, is trampled upon by the Devill.

Christ hath thrown him down, and wounded him, let us keep him down and tread upon him, that we may gloriously conquer.

Verse 20. — *The grace of our Lord Jesus Christ  
be with you, Amen.*

24. The grace of our Lord Iesus Christ be with  
you all, Amen.

**I**N the 24. verse in the fourth part of this Chapter, which is the Apostolicall Benediction; and because the latter part of the 20. verse is of the same sound, I have joyned them together.

In this Benediction, we have the blessing which he wisheth to them, which is, *Grace*; The Author of this blessing, whose grace, *The grace of our Lord Jesus Christ*; The parties to whom he wisheth Grace; *to them all, Be with you all:* and the Ratification, *Amen:*

*The grace of our Lord Iesus Christ; By Grace I here understand with Peter Martyr; The Divine favour; with the rich effects thereof; called the Grace of our Lord Iesus, both because he favoureth us himself; and also because he hath purchased for us the favour of God.*

*Obser. 1.* which was understood in the 20. *Amen*, of this word see *Rom. II. 36.*

This is the *seale* of Pauls Epistles, and the *token* whereby they are known, as he saith in the second to the Thessalonians.

In the stead of the ancient concluding of letters, *Farewell*, Saint Paul wisheth unto them to whom he writes, the *Grace of Christ*; for without *this*, all health of body little availeth.

And he above all the rest was the Preacher of Grace, being from a Persecutor received to *so much Grace*; and look what he received, he earnestly wisheth to others.

*Chrysoſtome* obſerves, that *Saint Paul* laies the foundation of his *Epistle*, in *Grace*; beginning with, *Grace to you, and Peace, &c. Chap. 1. 7.* and here he finiſheth with, *Grace be with you*; thereby ſhewing that our *Juſtification*, *Sanctification*, *Election*, *Vocation*, *Power to reſiſt Satan*, to his bruising under our feet, and all is of *Grace*.

The *Best* thing we can wish to our selves, or our friends, is the *Grace* of our Lord *Iesus Christ*. To be gracious with earthly Princes, is something; but to be gracious with God in Christ, surpasseth all; For this is unchangeable, and in the houre of death, when the favour of Kings can stand us in little stead; then, *This* will be able to comfort us, and to let us out of this world, into the Kingdome of Heaven.

Verse. 25. Now to him that is of Power to stablish  
you according to my Gospel, and the preach-  
ing of Iesus Christ, according to the Re-  
velation of the Mystery, which was kept  
secret since the world began.

26. But now is made manifest, and by the Scriptures of the Prophets according to the Commandement of the Everlasting God, made known to all Nations for the obedience of Faith.

27. To God only wise, be glory through Iesus  
Christ, for ever, Amen.

**I**N these words, is the last part of this Chapter, of the conclusion, and of the whole Epistle; which is a *Doxology*, or an acknowledgement of glory to God.

Where we have the sum : *To God be glory;*  
and the Amplification, from divers Arguments.

From a description of God; in which, two things are attributed to him, for the which he gives him glory; The first is *power*, the second, *wisdom*. His *Power* set down with the effect of it, *Verse 25. To him that is of power to stablish you.*

Corroboration in Grace, is by the Power of Observing God; and this is to be understood with the Exclusive only, which is added to his wisdom, ver. 27.

For such is the power of the Devill, and our weaknesse, that unlesse God himself, who is Omnipotent, did establish us, we must needs utterly fall away.

This establishing is amplified from the instrument of it, *The Gospel*, of which are three things set down.

First, the administering cause thereof; which is *Saint Paul*; according to *My Gospel*; nor the History of the Gospel, written or dictated by *Paul*; but according to the Doctrine of the Gospel preached by *Paul*, and the rest of the Apostles; or written unto the Romans in this Epistle, wherein, indeed, the sum of the Gospel is contained.

Secondly, The materiall cause of it; *The preaching of Iesus Christ*; for Christ is the scope and sum of the Gospel, & as Paul desired to know nothing but Christ crucified, and gloried in nothing else, so he preached nothing else. Unless we would expound the words *actively*; according to that which was preached by our Saviour Christ, according to that in the Epistle to the Hebrews, where the Doctrine of salvation is called, the word spoken by the Lord:



Thirdly, The small cause; The Revelation of the Mystery, kept secret, since the world began, but now made manifest and known; Concerning which, we may here note four things.

First, to whom it is now manifested and made knowne; to all Nations; before there was a great silence of the Gospel, it being shadowed with many types and figures, but now such veiles are taken away; there is a Revelation, and manifesting of it; before it was known to the Jewes only, but now, to all Nations.

AGs 10.43.  
AGs 16.22.

AGs 18.23.

Secondly, the means whereby it was made knowne; the Scriptures of the Prophets; For to him (that is, to Christ) give all the Prophets witness; and therefore Saint Paul in his preaching, said, none other things than those which were spoken by Moses and the Prophets; and when hee came to Rome, hee expounded and testified unto them the Kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the Prophets.

Thirdly, the Authority; The Commandement of God, set forth by another of his Attributes, Everlasting, without beginning, and without end.

Fourthly, the end of the manifesting and publishing of the Gospel, for the obedience of faith; not onely that wee should know it, and taste of it, but believe it, and obey it.

The second Attribute in the description of God, is his wisdom, v. 27. set forth by this Exclusive, *Onely*; To God onely wise: So, 1 Tim. 1. 17. the onely wise God, and Jude v. 25. the onely wise God our Saviour; which exclusive is to be added to all his Attributes, as *Onely* Potentate, *Onely* hath immortality, *Onely* holy.

1 Tim. 6. 15.  
1 Tim. 6. 16.  
Rev. 15. 4.  
Her. in loc.

There are many wise men and women; so the Angels; But men by institution and means; and Angels and men, by participation; and the

gift of God, and in part; But God is wise absolutely, infinitely, and by Nature, being the Fountaine and Ocean, from whence the drops, and small streames of wisdom are derived unto the creatures.

The publishing and preaching the Gospel to all Nations, was by the Commandement of the everlasting God, who is omnipotent and *Onely* wise.

Offer.

As no other wisdom and power could have so brought it to passe; so, though the Devil, Tyrants, Infidels, Atheists, Papists, and all wicked men joyn their power and cunning, they shall never be able to roote it out.

This is our comfort; though our enemies be strong and wise, yet our God is stronger and wiser then they.

2 From the means by whom wee are to give glory to God; which is by our Lord Jesus Christ; so Col. 3. 17. Giving thanks to God, and the Father by Him; For our spirituall sacrifices are acceptable to God by Jesus Christ, as St Peter speaketh.

1 Pet. 2. 5.

3 From the continuance of performing this duty, for ever.

4 From the affection, wherewith Paul glorifies God, which is vehement, testified in this word, *Amen*.

God is specially to be glorified of his Church, for his power and wisdom, in confirming of his Elect by the Gospel, Ephe. 3. 20. 21. Now to him that is able to doe exceeding abundantly, above all that wee aske or thinke, according to the power that worketh in us. Unto him be glory in the Church, by Christ Jesus, throughout all ages, world without end, *Amen*.

Doctr.

Jude ver. 24, 25. Now to him that is able to keep you from falling, and to preserve you faultlesse before the presence of his glory, with exceeding joy; To the onely wise God our Saviour, be glory, and majesty, dominion, and power, now and ever; *Amen*.

## REVELATION 5. 13, 14.

*Blessing, Honour, Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lambe for ever and ever.*

*And the whole Church in Heaven and Earth fall downe, worship, and say Amen.*

*Amen, Amen.*

2

# THE GROUNDS OF DIVINITY,

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PROV. 3. 13, 14.

*Blessed is the man that findeth wisdom, and the man that getteth understanding:*

*For the Merchandise thereof is better then the Merchandise of Silver; and the gaine thereof is better then Gold.*

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LONDON,

Printed by EDVV. GRIFFIN, and WILL. HUNT.

1651.

Thirdly, The forsmall cause; The Revelation of the Myſtery, kept ſecret, ſince the world began, but now made manifeſt and known; Concerning which, we may here note four things.

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Fourthly, the end of the manifeſting and publiſhing of the Goſpell, for the obedience of faith; not onely that wee ſhould know it, and taſte of it, but believe it, and obey it.

The ſecond Attribute in the deſcription of God, is his wiſdome, v. 27. ſet forth by this Excluſive, Onely; To God onely wiſe: So, 1 Tim. i. 17. the onely wiſe God, and Jude v. 25. the onely wiſe God our Saviour; which excluſive is to be added to all his Attributes, as Onely Potentate, Onely haſty immortal, Onely holy.

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AGs 10. 43.  
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1800

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1802

1803

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1805

1806



## To the Courteous Reader.

**C**ourteous Reader, thou hast here the fruit of my sickness, whereby, in the beginning of this Winter, I was made unserviceable for my publike duty. In this while, considering that Time is precious, and the days evil as the Apostle saith, the Lord put into my heart, to redeeme the time: Whereupon (as God enabled mee to hold up my head) I looked over my ragged notes, and scattered papers; Part of which, after my rude manner polished, are here offered unto thee. I am not without hope, but that (by the good hand of God) as I had experience of the profit of these things being delivered by lively voice: so also the charitable reading of them may much availe thee. I know that every day there are many new books set forth, and of this kind not a few: yet in this method, with sound and brieve Propositions of the principall points of Divinity, evident & infallible proofes; succinct and perspicuous explications; and plain and lively applications, I have not observed any: So that this, and also the great ignorance of the multitude considered, I doubt not but the indifferent will free these my endeavours from the sensure of superfluous, and of writing Iliads (as they say) after Homer. I confesse ingenuously, that much of my Explications is drawne from the fountaines of other men, both for aigne Writers, and many our owne worthy Countrymen. So that, as the little Bee, greatly industrious, flyeth over many a garden and flower to gather a little hony: So have I out of many mens gardens, selected and gathered many such choice things, which I judged might most make for thy benefit. And this can be no imputation to me, inasmuch as the learned know, that (not to speake of some of the Pen-men of the Holy Ghost) both ancient and later Writers, have to the great benefit of the Church taken this course: and also because I have made such things, which I have received from others, so to serve my purpose, either by contraction, addition, exposition, or marshalling into my order; that I may in some sort justly challenge them as mine owne.

The sum of this my small Labour, (to the which is prefixed An exhortation to the study of the Word) is an Exposition of the description of God, named The grounds of Divinity expounded and applied; because it propoundeth, proveth, and as a key openeth, and easily unlocketh



## To the Reader.

the hidden Mystery and counsell of God, concerning our salvation by our Lord Jesus Christ. The Questions and Answers are familiar and friendly depending. The Explications plaine, and for the most part, concise, pointing at some things in a Word, at some in a Parenthesis, which to the industrious Reader will be the more advantageable: and for the Uses (which being practised, are the praise and life of Knowledge) I have not observed every thing, nor so pressed any thing, but that I leave much more to be gathered and observed, by such which are accustomed to Meditation. In a word, that which I judged most profitable, I have performed for thee.

If thou beest learned, as thou needest it not; so I humbly intreat thee to know that I writ it not for thee; yet I barre thee not the reading, but most willingly submit it to thy censure. If thou blamest the Phrase and stile, that it is not fluent and round, but ragged and harsh: Truly neither can I commend it. Haply, I have striven to be plaine, or at least, having no skill in finer Cookery, have dressed it as I was able, after our homely and Country fashion, for thesto macks of the unlearned, who relish and like better to that which is plain and easie, than either learned and deep Treatises, which they understand not, or such cookly conceits, where the cost is greater than the nourishment. Some delight in toys like Children: I should then think very ill of my self, when I should goe about to please their humor, fitter to be purged than nourished. Some (and worthily) in regard of their great acuity and judgement, like nothing (for themselves) but that which transcendeth common capacities: I do not think my selfe able to do that which might give them satisfaction.

And in as much as there are three-fold more which have but meane knowledg, than which abound, it shall content me, that even as Gold is common in Rich mens pockets, but Silver is current among the common sort, it shall (I say) content me, if, while those of deeper judgment be conversant in the Writings of the learned, my Labours may be in the hands of the meaner sort, for whose sake specially I have taken this paines.

For thee therefore which art but a beginner, I have laboured. If I may adde to thy knowledge and affection, and bee a helper of thy faith and joy, give thou God the glory: I have then attained the end of my labours. Read once, and read againe; it may be, the second reading will be more savory than the first. If thou profitest herein, according as I have prayed for thee, I know thou shalt never repent thee. And thus, desiring the help of thy prayers, I commend thee to God, and to the Word of his Grace, wishing thy farther up-building in all saving knowledge, godlinesse, and established comfort of conscience, through Jesus Christ.

Thine in our Christ,  
Elnathan Par.

# A SHORT AND PLAIN EXHORTATION TO THE Study of the Word, with severall di- rections for the hearing and rea- ding of the same : very necessary for these times.



**A**S the Sun is to the World, so is the Word of God to his Church and People, the light of their lives, the life of their soules : But as the Sun in regard of the commonesse, is not duely considered ; so the commonesse and plenty of the Word (a benefit unspeakable) breeds the contempt of it. Even as the *Manna* at the first admired, was afterwards loathed ; so doth our corruption use the Word. When the Lord strook *Egypt* with darknesse, then they understood the benefit of the light ; so if the Lord should deal with us, sending such a famine of the Word, as the Prophet *Amos* speaketh of, wee would then acknowledge the plenty of the Gospel to be a happy blessing : for we are brought to the acknowledging of good things rather by the wantings, than the having of them. So the sick man learneth greatly to account of that health, for the which before his sickness hee was sel. dome thankfull : but this is of corruption ; and grace must teach us never the lesse to esteem of the Word for the plenty of it, and our liberty in professing it ; but so much the more to love it, and for it to praise our mercifull God in *Jesus Christ*.

This also we must know, that the more plentifully the Lord giveth the meanes, the more fearfull is our blindness, and the nearer we are to judgement, if we make not good use of it. When *John Baptist* preached Repentance, and the Kingdome of God, he saith, *Now is the Axe laid, &c.* As if he should have said, Howsoever God hath hitherto spared, yet when the Sonne from his Fathers bosome shall teach, he that heareth not now, shall be hewn down, and cast into the fire. How culpable this way our English Nation is, is too too manifest, and what we have cause to expect for it, I tremble to write.

Wherefore as in the morning when the Sun ariseth in his strength, we open our doores and windowes to partake of his comfortable brightness : so, in as much as the Lord causeth the beames of his glorious Gospel to shine clearly among us, it is our parts to open our eyes, and

to endeavour to be illustrated by the same. Is *John 5. 19.* it not the Commandement, binding all, and to *Col. 3. 16.* all industry in the searching and study thereof.

That all are bound, may appear by these reasons : First, if any might be dispensed with, for not studying in the Word, either in regard of the worthinesse of their person, or for the multitude of their businesse, then Kings ; but not Kings ; and *David* is an example ; therefore none. Secondly, all parentes and children are bound to the knowledge of the Word : but all degrees, orders, and conditions of men, are in these contained, therefore all. Thirdly, the reason of the commandement sheweth it ; *In them you hope to have eternall life* : But all hope for, and would have eternall life ; *Ergo*. Fourthly, the Scriptures set down the duties of all men in their severall calling : but these duties we cannot perform, unless we know them ; and know them we cannot without the word ; *Ergo*. Fifthly, the Apostle *Peter* writeth thus, *Be ready all-ways to give answer to every man that asketh you a reason of the hope that is in you* : But send a reason, and readily, we cannot, without the Word ; therefore all, whether teachers or learners, able or not able to read, are bound to the study of the word. Away then with the fig-leaves of the multitude, who think themselves hereof discharged, either for their worldly businesse, or because they are not book-learned, or for some such foolish excuse. This also reproveth the Papists, who bar the common people the reading of the Scriptures, fearing lest that thereby they should prove Heretiques : But this is a foolish feare ; for the Scripture teacheth the contrary, affirming, that the law maketh not wise men simple, but simple men wise ; not putting out the eyes of them that see, but giving light to the eyes. And indeed their reason is without reason : for the Word is a rule ; but the ruler maketh not the worke wrong, but is a meane to right the same. The Word is a light : But light causeth not darknesse, but the absence of the light. So the Word causeth not heresie, but the absence of the Word. Yea, and if they will consider, they shall finde, that not the simple common people, but the learned Clergie priding

priding themselves in their wit, have been the broachers of heresies.

As all are bound so to use all industry and diligence to know the Word, which is expressed in those significant termes and phrases, *Search the Scriptures*; and, *Let the Word of Christ dwell in you plentifully*: *Search*, that is, not slightly and overly, as many doe, nor regarding whether they find or no; but narrowly and painfully, as *Solomon* expoundeth, by *calling, crying, and seeking*, as for silver; and *searching*, as for treasures; Then shall we understand the feare of the Lord, and find the knowledge of God. *Let the Word of Christ dwell in you*: that is, even, as they that dwell with us under the same rooffe, are well known unto us, and we familiarly converse with them; o sought the Word to be, not as a stranger; but as a welcome, and well-known guest. *Let it dwell plentifully, or richly*: that is, even as every corner of a rich mans house is fraughted with stuff; so ought we to be fulfilled with divine knowledge. This condemneth those blind ones, who live like brute beasts that have no understanding; whose brutish ignorance cannot but be exceeding fearefull: For even as a house without walls and windowes, and other necessary furniture, is accounted forlorn; so that is a very forlorn and naked conscience, which is destitute of the knowledge of the Word. And as it is an easie matter to lead the blinde out of the way; so the ignorant are easily led and taken in the snares of the Devill. And this reproveth the negligence of such, who are not carefull to apply themselves with all diligence to the study of the Word: our negligence herein being the cause of the barrenness of knowledge in these plentiful times. If men would bestow that time in the study of the Word, which they for the most part bestow, some in hunting and hawking; some in dicing and carding; some in drinking, swilling, and following bad company; some in sloth and idleness; thus wisely redeeming the time: then certainly knowledge would abound among us, as the waters that cover the sea. Even as in matters of the World, though a man have never so good a trade; yet without labour and diligence he can do no good in it; and as the diligent shall bear rule, and stand before Kings: so knowledge shall increase to the diligent, when the negligent shall be under darkness.

There are two principall causes among many, which ought to provoke our diligence herein; The Difficulty, and the Utility of the Scriptures. The Scriptures are difficult and hard, but first, not to all; but to them which perish; and to them which are naturall, and have not the spirit: but to them which have received the enlightening spirit, it is otherwise; God who commanded the light to shine out of darkness, shining into their hearts, and giving them the light of the knowledge of God, in the face of Jesus Christ. Secondly, they are difficult, but not alwaies, the Lord more and more scattering the darkness of the mindes of his elect Children, by his holy Spirit. Thirdly, they are difficult, but not all, for in the foundation of the doctrine of salvation, and of faith and manners, they are easie and plain; but some places indeed are wonderfully hard: There is milke for babes, that is, easie; and meat for strong men, that is, hardnesse. The Ancients, of this have excel-

lently spoken: One saith, The Scriptures are like a mighty river, in the which a Lamb may walk safely, and yet an Elephant be drowned. And another: The writers of holy Scripture are in some things like Angels, descending to the capacity of the simplest; and in some things as Angels, transcending the capacity of the learnedest. And again, in the holy Scriptures some things are open, and some things obscure: these are for our nourishment, these for our exercise; by those our hunger is staid, in these our loathings. And indeed, this variety addeth to the excellency of the Scriptures, as in the globe of the earth, some land and some sea, makes both the more esteemed; and in the land, some hills and some vallies, make both the more delight-some; and as the Summer is so much the more wellcome, after a hard and stormy Winter: even so this mixture in the Word, maketh both the more pleasing, and continueth the edge of our desire to study; which if it were all alike, would soon be dulled.

These reasons may be adduced why the Lord would have some things in his Word to be thus foulded up in the clouds of obscurity; making (as it were) darkness their pavilion: First, that we might know and acknowledge the understanding of the Word to be the gift of God. Secondly, to tame the pride and arrogancy of our nature, which would soon appeare, if all things were obvious and easie at the first sight. Thirdly, that we should not vilipend and make light reckoning of the Word: for this is our corruption, profered kindnesse or grace is not esteemed. Fourthly, that impure dogs and swine may be kept from holy things. Fifthly, that wee should make high account of the ministry of the Word, ordained for the opening and interpreting of the same. Sixthly, to stir us up to prayer, and to continual diligence and paines in the hearing and reading of it: As matters of great difficulty are not compassed (we see) with ordinary paines.

Many by reason of the difficulty of the divine Oracles, doe quite give over the study of them; like unto the sluggard, or idle person, who saith, *A Lyon is in the way*. But as generous and noble spirits are not daunted nor dismayed by the dangers of great Enterprises, but rather so much the more enflamed with courage to set upon them: Even so the difficulty of holy Scriptures should not abate our paines; but in reason so much the more whet on our diligence; without the which, not only no excellent, but no ordinary comfortable measure of knowledge can be achieved. Is the Word difficult? Then it requireth of thee so much the more industry in reading, hearing, conference, meditation, prayer; in which things if we did exercise our selves in a conscionable manner, we should soon become men of ripe age in these hidden mysteries.

The second reason to excite our paines, is the utility and profit that comes by the Word. As David said of Goliath his sword, *There is none to that*: So I may say of this reason, *There is none to this*. For amongst men, whose heart is so hard but profit and gain will perswade him? But the Scriptures are profitable: By them wee believe; By them we are converted, and made wise; By them we are regenerated. By the preaching of them we receive the holy Ghost. By them we are saved: Iam. 1.10-11

Pro. 2.3, 4

Pro. 12. 24  
Pro. 22. 29,2 Cor. 4. 3.  
3 Cor. 2. 14,

2 Cor. 4. 6.

1 Sam. 31. 9

2 Tim. 3. 16

John 17. 26

Rom 10. 14

Psalm. 19. 7

2 Tim. 3. 15

1 Pet. 1. 23

Iam. 1. 18

A. 3. 10. 44

Iam. 1. 15

Iam. 1. 15



John 1:28,  
John 6:68,  
Acts 13:26,  
Psalm 119:105,  
Prov. 6:23,  
Deut. 32:2,  
Eph. 6:17,  
1 Pet. 2:2,  
Cant. 2:5,  
Mat. 5:13,  
Psalm 119:10,  
Psalm 12:7,  
Psalm 119:73.

*saved*: therefore called *The words of eternall life, and of salvation*. The Word is compared to *Light*, to enlighten us. To *Raine, Snow, and Dew*, to make us fruitfull in good works. To a *Sword*, to defend us. It is a *Key*, to direct us to Christ, the treasury of all happinesse. It is as *Sincere Milke*, to feed us, and make us grow; As *Flagons of wine, and Apples of Paradise*, to comfort us; As *Salt* to season, purge, cleanse and preserve us. Preferred before *Hony*, for sweetnesse, before tried *Silver* and *Gold*, for price, and inestimable value. What shall I say? the praise and excellencie of the Scriptures exceedeth all the praise and commendation that can be given unto them. If I had the tongue of Angels, I could not expresse it, but must be compelled to say as the Apostle in another place, *O the deepenesse of the riches of the wisdom of God, and of his word!* Is any thing then so profitable as this? O what a base, slavish, and foolish nature have we, which runne and hunt after the feathers of the world, neglecting the true and certain treasures of the Word! *You have a sure word of the Prophets, to the which you doe well, if you take heed, &c.* Yea, if we study in the Word, we have the Angels as fellow-students, searching, enquiring, and desiring to behold the things that are revealed to us by preaching of the Gospel.

But some, perchance, will thus object: The Word of God is to be studied, we confesse; but how shall we know that those Scriptures are the word of God?

That the Scriptures contained in the old and new Testament are the Word of the living God, may appeare,

either by } *Testimonies,*  
or  
} *other Reasons.*

The testimonies are } *Divine,*  
either } *or*  
} *Humane.*

The testimonies divine, } *God, speaking in the*  
confirming this truth, } *word:*  
are either of } *or of*  
} *The holy Ghost speaking*  
} *in the conscience.*

God so witnesseth in his Word: and what more ordinary in the Prophets, than *Thus saith the Lord*? as *Zachary* also, *He spake by the mouth of his holy Prophets, which have bin since the world began.*

The holy Ghost beareth this witness unto the consciences of the elect; and this testimony is that inward force and efficacy of the holy Spirit, by the which we feel our hearts moved, bowed, and perswaded to beleve the Word. *He that beleeveth, hath the witness in himselfe.* This testimony (next to the voice of God speaking in the Scriptures, who indeed is only a sufficient witness to himselfe) is to be preferred before all other testimonies and arguments whatsoever. But this must be remembered, that this witness of the Spirit in the heart, is not to be pretended to confirm doctrines to others, and to confute adversaries; but onely, that every one for himself by this witness might be certain in his very conscience, that the holy Scriptures are of God. In this the conscience resteth, and is satisfied: it ariseth, and is wrought in our hearts, by the word read, heard, meditated upon, and translated to the use of faith and life. As, *if any man will do*

*his will (saith Christ) hee shall know of the doctrine, whether it be of God, or whether I speak of my selfe:*

The humane testimonies are either of the } *Church,*  
or of } *The enemies of the*  
} *Church.*

The perpetuall consent of the Church, and of all the people of God, in receiving, embracing, and conserving the Word of God, so many ages, notwithstanding their diversity and disparity of minds and judgements, argueth no lesse than a divine authority in the Word.

The enemies are either } *Jews,*  
or } *Heathen.*

The Jewes acknowledge the Bookes of *Moses*, and the Prophets, to be given by divine inspiration. And among the Heathen, when *Ptolemy* the King of Egypt demanded, why Heathen Authors in their writings, make no mention of the Bookes of Scripture? one made answer, Because they were divine; and that God the author of them, was revenged of all those that presumed to touch them, as *Iosephus* and *Eusebius* report.

The other reasons may be drawn, First from the antiquity of them, being of all writings the most ancient: *Moses* the first Pen-man of holy Writ, being far elder than all other writings in the world; a thing well known to the learned. Secondly, from the certaine event and accomplishing of the divers Prophecies, which neither by naturall causes, nor by the wit of man could ever have been foretold. Thirdly, from the miracles, which Satan never could bring to passe. Fourthly, from the matter of them, containing the whole, pure, and perfect law of God; and describing such a means of salvation, which both agreeth to the glory and perfect justice of God, and satisfieth the conscience. Fifthly, from the Majesty of them, which shineth even through the humility and simplicity of the phrase. Sixthly, from the invincible firmity and continuance of them, notwithstanding the rage of so many persecutors labouring to abolish their very memory. Seventhly, from the beautifull harmony, and admirable consent of all the parts of the doctrine contained therein. Eighthly, from the force of them in the minds of men, effecting, moving, converting and transforming us into new men, and kindling a lively consolation in our mindes in the day of triall, as appeared in the Martyrs. Ninthly, from the irreconcilable hatred of Satan and his complices, tyrants, persecutors, and all prophane men, against the Scriptures, more than any other bookes. Tenthly, from the vengeance of God upon the contemners, blasphemers and enemies of the Word (It were almost infinite to reckon all that might be said herein) all which are good, joyntly and severally considered, to confirme unto us the authority of the Scriptures, and to convince the consciences of all them, which in the vanity and wickednesse of their hearts, shall any way call them into question.

Wherefore it appeareth (and nothing can be said to the contrary) that all are bound with all diligence to study in the Word of God.

Two principal parts of our study in the word, are the Reading, and the Hearing of it. All then must

John 1:10,  
John 1:12,  
John 1:10.

John 1:13.

John 1:16,  
John 1:21.

John 1:70.

John 1:30, 31.

John 1:30, 37.

John 1:10.

Sam. 31:8.

Tim. 3:16.

John 17:26.

John 10:4.

John 10:7.

John 10:16.

John 10:18.

John 10:25.

John 10:26.

John 10:27.

must give all diligence to heare and read the Scriptures.

Col. 3. 16.

And because things good in themselves, through bad and negligent usage, become oftentimes unprofitable and hurtfull unto us, therefore the Apostle Paul prayeth and exhorteth, that the Word dwell in us, in all wisdom.

Mat. 15. 10.

Mar. 4. 24.

Luke 8. 18.

That we ought wisely to heare the Word preached, appeareth by our Saviour himself in his monitions to his Apostles and Disciples, *Heare and understand. Take heed what you hear. Take heed how you hear.*

Unto this wise hearing, three things are necessary: First, something is to be done before we hear; Secondly, something in the hearing; Thirdly, something when we have heard.

That which is to be done before we hear, is called *Preparation*: which consisteth in the avoiding of some things, and in the doing of other some.

Those things which are to be avoided, may be reduced to these five heads: The first is *Intemperance*; in riotous eating and drinking, and pampering the body; whereby we are made unfit for the exercises of the Word; the body then being more apt to sleepe than to heare. Full bellies (for the most part) have empty soules; and therefore our Saviour Christ monished his Apostles *to beware of surfeiting and drunkenness which oppresse the heart.*

Luke 21. 34.

Gen. 22. 5.

The second is *Distracting cares of the world*: these must be banished out of our minds, when we come to heare the Word; As *Abraham*, when he went to sacrifice his son upon the Mount, left his *Asses* and servants at the foot of the hill; even so, when we come to the holy hill of God with the congregation, we must put off, and abandon all our own thoughts, words, and servile labours. For as thornes Choak the Corne, so will these the word, as our Saviour teacheth,

Luke 8. 14.

The third is *Prejudice* against the person of the Teacher: for when the person is once distasted, we relish not his doctrine, though never so good. So *Ahab* could not abide *Micaiah*; and therefore would not indure his teaching and admonitions.

The fourth is *Pride* for some measure of knowledge received: As many will say, they know as much as the Preacher can tell them. It may be they do; but doe they practise it? Such must know, First, that Preaching is not only to teach men that which they know not, but also to stir them up to practise that which they know; not so much ordained to informe the judgement, as to reforme the affection. Secondly, they must remember that part of the song of the Virgin: *He filleth the hungry with good things, but the rich he sendeth empty away.*

The fifth is *Carnall security*: When we come to the hearing of the Word with a resolution, that, speak the Lord what he will, and cry the servants of God against our sinnes as long and as loud as they will, yet we will doe as we list. For many by this meanes come into the congregation, as the unclean beasts into the Arke; they come in uncleane, and go out uncleane. Well, this of all other is most fearefull, and the high way to a reprobate mind.

Rom. 1. 28.

VVil. 1. 4.

These especially, and so all other sinnes, must be carefully avoided, and unfeignedly repented of: For wisdom entrencheth not into a defiled soule.

And as the eye, if it be evill affected, cannot discern the Object; so the mind infected, and the conscience polluted with these and the like sins, cannot possibly understand the things of God: Satan by these meanes stealing out of our hearts the precious seed of the Word of God.

Those things which are to be performed before the hearing of the Word, are especially two. The first is Prayer. If we must pray before the receiving of our bodily meat, much more before this heavenly food of our soules. And in our prayers we must commend our Teachers and our selves unto the Lord. For our Teachers we are to pray for three things: First, that their lips may preserve knowledge; Secondly, that they may be faithfull in delivering the whole counsell of God unto us; And thirdly, that they may powerfully and wisely speak to our consciences.

For our selves also we are to pray for three things: First, for the pardon of our sinnes. Secondly, that our mindes may be opened to understand. Thirdly, that our hearts and affections may be sanctified to obey the holy Word. For oftentimes we doe not that we know to be best; but that unto which our affections carry us. An honest and a good heart is a notable sign of Gods Spirit.

The second thing to be done, is timely and seasonable resorting, with the rest of Gods people, to the house of God. Negligent comming, that is, when we come one straggling after another, howsoever it be ordinary almost in all places, yet it argueth a grosse carelesnesse and neglect, if not contempt of the worship of God: If our love unto the Word should be measured hereby, it would soon appear to be a great deale lesse than our love to Faires, Markets, Feasts, and merry meetings, as they call them, unto the which we will be sure to come with the first. O that we had but halfe the care to come to the market and food of our soules, which is the ministry of the Word! Why should we not be like to *Peter* and *John* in striving to out-run one another, to the house of God, as they to the Sepulchre of Christ?

John 20.

In the time of *Nehemias* the people gathered all together, and called for the reading of the Law; and *Cornelius* and his household were all ready waiting for *Peter*, to hear the Word; and the people prest upon Christ to hear him: The forwardnesse of these for our imitation.

Neh. 8. 1.  
Acs. 10. 33.  
Luke 5. 14.

In hearing, three things are requisite: first, Attention; second, Intention; third, Retention; the first ordereth the body, the second the understanding, the third the memory. Attention is, when the whole body, but especially the eare and the eye are reverently composed to heare the Word. Of the eare we read, *Be more ready to heare.* Of the eye, *The eyes of all that were in the Synagogue were fastened on him*, that is, on Christ, when he began to teach them. Of the reverent carriage of the whole body, *Constantine the Great* may be an example, who as *Eusebius* reports, though he were the most noble Emperor that yet the world hath seen, for the most part would stand at the preaching of the Word, and not sit down, though admonished of his Nobles. May also is an example hereof. Wherefore to sleepe, to talke, to read, to gaze up and downe in every corner, which is the marke of a foole, as *Solomon* teacheth, are specially to be avoided. So also departing

Eccle. 5. 1.  
Luke 4. 30.

Luke 10. 13

ting out of the congregation, without just and reasonable cause; as the people stayed for Zachary, though in regard of the vision he held them very long: Even so should we stay with reverence, till the Congregation be dismissed with the blessing of God. More reverence then must be of a great many practised in hearing. If Paul will have women reverently to behave themselves in the congregation, because of the Angels; much more ought all, both men and women, behave themselves reverently, because of the presence of God, who is the Lord both of men and Angels; of the which his presence we have his promise; and therefore David called the meetings of Saints in his time, The presence of God. As therefore Jacob was stricken with great reverence for the vision which he had at Bethel, and said, *How fearful is this place? this is none other but the house of God, this is the gate of Heaven*; so should we esteem of the assemblies of the children of God worshipping in feare, as David; remembering we are present before God himselfe, as Cornelius. The second is Intention; and this is of the mind, when we diligently marke those things which are taught. For if our thoughts wander, and be not bent on the things spoken, we heare without profit. Even as we see by experience, that in a deep meditation, though our eyes be fixed upon some certaine object, yet we finally regard it; so if the minde be not present as well as the body, all is to no purpose: For this is to be like the Jewes, who honoured God with their lips, but their hearts were farre from him. Wherefore here is required, that we suffer not our hearts to wander, but that we call home all the powers of body and soule to this holy businesse; not onely marking some words, and sentences, but the booke, the Text, the Parts, the Doctrines, the Proeses, and the Use. This is Intention, and this is commanded to the Church; *Heare, O daughter, and consider, incline, &c.* And cause thine eare to hearken, and incline thine heart to wisdom and understanding. The third is Retention, and this is of the memory; when we lay up the Word of God in the heart, as the Virgin Mary, the sayings concerning Christ; Not so to lay it up, as the evill servant the talent, never to use it; but as Joseph in the yeers of plenty, laid up corne for reliefe against the yeers of famine; so should we store up the Word, that we may have it ready for our use upon all occasions offered. And this is noted to be the property of good ground; *to keep the word.* But many are like to Sives or broken vessels, into which whatsoever is powred, is lost. That body thriveth not, where the stomach wanteth a retentive faculty to keep the meat till it be digested: Even so, all the hearing in the world profiteth not, if we be not carefull to remember it. Wherefore, as a man having received a precious jewell, casteth it not at his heeles, but layeth it up charily under lock and key; so should we lay up the Word which we have received. The word is a well of life; but (as Jacobs well) it is very deep; Preaching is the drawing of this water; our hearing, the fetching of it: But as we go nort to the river for water, to spill it by the way; so if we spill and lose the Word we have received, what profit shall we have? And because we are nimble to apprehend, and strong to retaine evill things;

but slow, and weake to good things; we must earnestly pray and entreat the Lord, to sanctifie, and to strengthen our memories, that that which wee have once heard, wee may often remember, to the benefit of our soules. Amen.

That which is to be done after we have heard, is Meditation, the very life of our Hearing and Reading; and it is a revolving in our mindes, and a repeating again those things which wee hear and read: without the which, I dare bee bold to say, that never any did, or shall profit in the study of the Word. This meditation is either with God or man; Meditation with God, is either when wee give thanks, or pray, concerning things heard or read. When thou hast heard, praise God for it, and pray that by the finger of his Spirit it may be written in thy heart; and that thou maicst finde in thy selfe, the lively formes of the doctrines delivered: it is a good degree of profiting by the Word, when we can conclude the things we heare and read in the form of a prayer.

Meditation with man, is, either with our selves, or others.

With our selves, when we make triall what we can remember of that we hear and read; and here wee must not stay, but proceede to the heart and conscience, and examine them upon every point wee have heard; As if thou hast heard that which before thou knewst not, blesse God, and labour to be more confirmed in the truth. If any thing hath been reproved, then either thou art guilty or not guilty; If guilty, blesse God that thou art admonished of thy fault, and from hence make thee rise to repentance; If thou beest not guilty, praise God for preferring thee from such sinnes, so condemned in his Word. If thou hast heard a vertue, or good duty commended, then either thou hast not practised it, or thou hast; If not, begin here in the name of God: If thou hast, praise God for such grace, and let such exhortations encourage thee to proceed in well-doing.

Meditation with others, is, when either with our family, or with any other of the godly brethren, we doe reverently and discretely conferre of the things delivered. The benefit hereof must needs be great; for as two eyes see more than one; so when wee meet to confere of that which we have heard, that which one forgetteth, another may remember; and that which is not well understood by one, is, it may bee, better marked by another. The two Disciples thus conferring, had their understanding opened: Luke 24. 13. And the men of Berea their faith confirmed; And this is wisely to heare. The Lord blesse all his people with this grace for Christs sake. Amen.

Thus much concerning wisdom in hearing the Word; Now followeth to be declared, how we should read the holy Scriptures wisely.

That we are wisely to read, teacheth our Saviour, *Let him that readeth, consider*: and wee finde by other experience, that our affaires undertaken rashly, and without due consideration, succeed not.

That we may read wisely, three things are necessary: 1. Reverence. 2. Order. 3. Judgement.

First, Reverence is required in our reading of the holy Scriptures, both in regard of the Majesty of the Author of them, which is the living God; and also in regard of the worthinesse,



and weightinesse of the contents, and matter of them; which is the hidden and great myſtery of godlineſſe, concerning Jeſus Chriſt, and eternall life: the ſumme of the Word of the Lord, is, *The Word, the Lord*. In theſe two reſpects, beſides many other, the Scriptures are far more excellent than all other writings whatſoever.

Therefore when thou takeſt thy Bible, remember the Lord whoſe Word it is; and ſanctifie thy exerciſe therein, with a godly and devout prayer, for leave; and for an understanding heart: yea, as *Moses* at the ſetting forward of the Arke, and at the reſting of it devoutly prayed; ſo whenſoever thou reaदेष्ठ, begin and end, open and ſhut thy Booke with prayer. For as they which come to the Lords Table, and eate and drinke unworthily, and irreverently, eat and drink their owne judgement, not conſidering the Lords body: So they which come irreverently to the reading of the Scriptures, as to the reading of any prophane or common Booke, read to their owne judgement, for not conſidering the Lords Booke. As we read that the Lord commanded *Moses* to put off his ſhoes, when he drew neer the burning buſh; *because the ground whereon he ſtood, was holy ground*: So when we draw neer to the Lord, in offering to read his Word, he commandeth us to put on holy and reverent affections, becauſe the Booke we read, is a holy Booke: For which way ſoever we turn or caſt our eyes, in every leaſe and page thereof, the holy and reverent name of the Lord is ingraven. As *Peter* therefore writeth of ſpeaking, *If any man ſpeak, let him take as the word of God*; ſo may I ſay, *If any read, let him read, as the Words of God*. For as many thouſands of the *Bethſhemites* were fore puniſhed for their irreverent gazing upon the Arke; as we read alſo of *Uzzab*: So verily, the juſt Lord ſtriketh many Readers with blindneſſe and hardneſſe of heart, for irreverent uſage of holy Scriptures. When thou reaदेष्ठ therefore, be reverent, and pray. Pray; for this is the way to obtaine wiſdome, and to obtaine the Spirit; which Spirit leadeth unto the knowledge and practice of all truth, and which revealeth unto us the hidden things of God. Uſe reverence alſo; *For the feare of God is the beginning of wiſdom*; and the ſecret of the Lord is revealed to them which feare him; & his covenant to give them understanding: The Lord put in our hearts his feare for Chriſts ſake. *Amen*.

The ſecond thing required in the reading of the Word, is Order, and Method; which is a great furtherance of knowledge, and a ſingular helpe of memory. An army diſfranked and out of battell array, never getteth the victory; ſo neither doth diſorderly and conſuſedly reading, get any great meature of grounded knowledge.

As Saint *Luke* wrote the Goſpel in an orderly manner from point to point; ſo we are to read the word, in an orderly manner, going forward from point to point. Memorable is the example of one *Alphonſus* a King of *Spain*, who, notwithstanding the affaires of his Kingdom, read over the Bible fourteen times in order, with certain Commentaries upon the ſame. As his diligence is here very commendable, and for our imitation, ſo alſo this, He read in order. If therefore I were worthy to give directions this way, I would thus adviſe: Firſt, what book ſoever we take to read, to begin at the beginning, and ſo to continue

reading till we come to the end of it. And thus ſhall we carry the ſumme and the drift of the Hiſtory and argument before us: of which in a great part, they which read now a Chapter in one booke, now a leaſe in another, muſt needs be ignorant. Such ſimple Readers I may liken to thoſe ſimple women, which are alwaies learning, but are never able to come to any ſound knowledge of the truth. For as hee that goeth but an eaſie pace in the right way, ſpeedeth his journey faſter than he that maketh more haſte in a wrong way. Even ſo a little read in good order, advantage the knowledge more than greater paines, if it be conſuſed. Secondly, I would adviſe, that in our reading we begin firſt with the eaſieſt and plaineſt Bookes, as the Hiſtory of Chriſt, ſet down by the Evangelists, and the Booke of *Genes*: Then to read the *Epistles*, firſt the ſhorter, as the *Epistles* to the *Philippians*, *Coloſſians*, the firſt and ſecond to the *Theſſalonians*; then the *Epistles* to the *Galatians*, and to the *Romans*, which laſt *Epistle* is called of ſome, The Key of the Bible. And when we have tried our ſelves in theſe, then to begin the Bible, and to read it through. For even as in Trades there are ſome things more eaſie, to the which the apprentice is applied; and afterwards, as he groweth in capacity, he is taught the harder and more ſecret things of his myſtery: ſo in the Scriptures, there are ſome things eaſie and familiar for learners, and beginners, as milke for babes; and there are other things hard and obſcure, which it is not ſafe to meddle withall, till we have our ſenſes well exerciſed in the Word.

The third thing required in wiſe reading, is Judgement and Diſcretion; by the which, firſt we make choiſe of a fit time to read: Secondly, diſcerne the right ſenſe and meaning of that wee read; and thirdly, apply and make the right uſe of our reading.

Judgement is requiſite; for a wiſe man miniſtred all his affaires with judgement; and every thing is beautifull in his time. Therefore the time is ſpecially to be regarded. All time is not to be ſpent this way: For our callings muſt carefully be followed. Neither is all the time to be taken up in our callings, but ſome time is to be ſpared for reading, prayer, and meditation. One of theſe may not hinder another, which muſt needs come to paſſe without judgement. *David* and *Daniel* obſerved prayer thrice a day; and they that feare God, will ſo divide their times, that at the leaſt once a day they will read a Chapter or two in the Bible; and becauſe of the ſluggiſhneſſe of our nature, ſoon weary of good things, it were good to taſk our ſelves; and when it ſo falls out that we are conſtrained upon extraordinary occaſion to leave our taſke unperformed one day, then to double our paines and diligence the next time, riſing the earlier, and working the harder in our callings, that we may redeem that time without any loſſe.

*Theodoſius* the ſecond Emperour of that name, is reported to have written out the Books of the New Teſtament with his own hand, accounting it a ſpeciall Jewell; and out of it he read every day, praying with his Wife and Siſters, and ſinging of *Palmes*. And it was a famous Eunuch practice, as we may gather out of the eighth Chapter of the *Aſſis*. I read of another Empe-

2 Tim. 3:7

Pſal. 112:5.  
Eccl. 3:10.

Pſal. 112:5.

Emperour of Rome, who was wont to account that day lost, in the which he had not bestowed a benefit upon some of his Subjects : So wee may well reckon that day among our losses, in the which wee read not, or meditate not of some thing in the Word. But foolish men thus object ; I have no leisure, by reason of urgency and multitude of businesse. To such a one I answer, Is any businesse more urgent than this ? *Martha* is troubled indeed about many things : but this one thing is necessary, namely, the knowledge of God by his Word. Again, Thou wilt spare a time to eate and sleep : why not then to read ? *Job* esteemed the words of God, more than his appointed food : If our love were such to the Word, we would rather spare the times of our eating, than of our reading ; as *Jacob* spared the meat out of his belly, to buy the blessing. Hath the body need of nourishment, and hath not the soule much more ? Now the bread of the Soule is the Word of God, O Lord, give us evermore of this bread. Amen.

Judgement is also requisite in reading, that we may understand the meaning of the Holy Ghost : for the Word of God is not in the letters and leaves, but in the meaning and sense, as some of the Ancients have spoken ; yea, one of them saith, that the Word of God foolishly understood, is not the Word of God. Our Saviour Christ having oftentimes to deal with the learned Scribes and Pharisees, and with the Sadduces, asketh thus : *Have ye not read ? and Did you never read ? and, You erre, not knowing the Scriptures.* And yet these Scribes did so diligently read the Scriptures, that they numbred the letters and words ; but they read without judgement ; nor discerning, nor searching into the heart of the sense, but staying in the bark of the letter. Thus to read is unprofitable. And here, as we must be carefull to finde the meaning, that we may not read as children ; so also we must take heed, that we feign not a meaning of our owne, and thrust it upon the Word ; lest we prove Heretiques. Therefore the right, true, and fit sense is to be sought out ; which of one place can be but one : And that must be, not according as we thinke ; (for no Scripture is of private interpretation,) but according to the Scriptures, which are the only best expounders of themselves. The meanes, and ready way to finde out the genuine and true meaning of any Scripture, are especially these : First, a due

and learned considering of the originall tongue, in the which the Scripture is written. Secondly, a diligent marking of that which goeth before, and that which followeth. Thirdly, a wise comparing together the place in hand, with other places, both like and unlike. Fourthly, a heedfull examining of the sense arising, with the analogy of faith ; that is, with the doctrine contained in the Apostles Creed, so called, the Lords Prayer, and the ten Commandements, which are a short sum of the whole Bible. Fifthly, conference with the learned Interpreters. Sixthly, fervent prayer to God for understanding : for as we cannot see the Sun without his own light ; so wee cannot see the wonders of the Word, unlesse the Lord manifest them unto us by his Spirit.

The third thing that is to be done, that wee may read in judgement, is *Application*, to make use of that we attaine unto by reading, in the reforming our lives. Many esteem highly of the tree of knowledge, with *Eve* ; but they regard not the tree of life : when as the very life of our knowledge consisteth in the practice of that which we know. As it is said of Hearers, so it is said of Readers, *Not the readers of the word, but the doers shall be justified.* And, *These things if yee know them, happy are you if you doe them.* Nay, he that knoweth, and doth not, shall be the more beaten, and is guilty of the more sin. As therefore wise men labour to make profit of all things they deale with : so wee should propound this end to our selves in all our reading, that it may be profitable to teach, to improve, to correct, and to instruct us in all righteousness, that we may become absolute and perfect in all good works. Some reade onely to this end, that they may know more than they did ; and this is vanity : some, that they may be known to know more ; and this is pride : Some, to make a gaine of their knowledge ; and this is filthy lucre ; Some, to edifie others ; and this is charity : Some, to edifie themselves ; and this is Christian prudence : such like words hath one of the Ancients. Another saith thus ; Then is our reading to be commended, when wee turn the words into workes. And again, the Scriptures are Gods Epistle, written to men, to the end they should live well : And the holy Ghost better than all ; *Blessed is he that readeth, and they that heare the words of this Prophecie, and keep those things which are written therein. Amen. Now to God only wise, be honour and praise for evermore. Amen : Amen.*

Ioh. 13. 17.  
1am. 4. 17.

Rev. 1. 3;  
1 Tim. 1. 17.



# THE GROUNDS OF DIVINITY

## Expounded and Applied

Heb. 11. 6. The prime and chiefest place of Divinity is concerning God. *He that commeth to God, must beleeve that God is, and that he is a rewarder of them which seek him : and this is life eternall, that they might know thee the only very God, and him whom thou hast sent, Jesus Christ.*

Ioh. 17. 3.

Question  
Answer  
Eph. 3. 20.  
Ioh. 5. 39.

Expli.



How may we come to the sound knowledge of God?

*The best meanes to attaine such knowledge, is by the holy Scriptures.*

The knowledge of God is either Naturall or Revealed; That which is Naturall,

is either by the notions imprinted in every mans mind, whereby the conscience is convinced; or by the consideration of the creatures: which naturall knowledge is insufficient to salvation, though sufficient to leave us without excuse. The revealed Knowledge is that which is attained by the Word of God; who, though he dwell in the Light, which none can attaine unto, yet hath revealed himselfe so far as he saw fit for us to understand. This knowledge, beyond comparison, is farre more excellent than the naturall, and is sufficient to salvation in regard of Knowledge, but not in regard of working or effecting it, which onely is by the holy Spirit, making this knowledge effectually to sincere faith, love, feare, obedience, &c.

Excellent is the knowledge which thou maiest have of God by the Creatures; which see thou use thankfully to further thee in the same; But stay not there. For though thou hadst *Aristotles* eye-sight, who saw far into Natures secrets; yea, if thou hadst (in this kind onely) *Salomons* understanding, who searched and spake of Trees, from the tall Cedar to the lowly Hyssope; Also of Beasts, and Fowles, and creeping things, and Fishes: for all this thou couldst not savingly know God. So much will serve to stop the mouth at the day of Judgment: but so much is too little to enlighten thee to salvation.

I will therefore shew thee a more excellent way; Search the Scriptures; for in them thou shalt find the King of Kings high-way to eternall

life, which consists in the knowledge of the only very God, and of his Son Jesus Christ: for in them hath God clearly declared those necessary things, whereof not so much as the shadow is to be perceived in the creatures. The depth of Trinity of Persons, in the Vnity of Essence; those Mysteries of the Incarnation of Christ; of the Justification of a Sinner, &c. Without the knowledge of these thou canst not be saved, and without the Scriptures thou canst not know these.

Study therefore the Word; and sith God vouchsafeth it not to all, be so much the more thankfull; and let thy conscience conclude thus: If those to whom God giveth not sufficient knowledge, may be damned; then how much more shalt thou which hast sufficient, if as those other Gentiles thou walkest vainly and wantonly in ignorance of God, and prophane of life?

What are the holy Scriptures?

*The holy Scriptures are all those bookes of the Old and New Testament, by the direction and inspiration of the Holy Ghost, written, or approved by the Prophets and Apostles.*

Those are the writings of the Prophets, which are contained in the Hebrew Canon of the Old Testament: These the writings of the Apostles, which are contained in the Greek Canon of the New. But all those books usually contained in our Bibles, from the End of the small Prophets, to the Gospel of Saint *Matthew*, together with the Prayer of *Manassés*, are called Apocrypha, that is, Hidden; which though they containe many wholesome things, and for many ages have been read in the Church, yet are to be distinguished from the other, being neither equall in authority, nor of any more credit, than as they agree with them.

They are called the Scriptures, that is, the Writings, in regard of their supereminent excellency

Rom. 1. 12, 20.

1 Tim. 6. 16.

1 Cor. 8. 1.

1 Kin. 4. 33.

Rom. 1. 19, 20.

Ioh. 5. 34.

Ioh. 17. 3.

Quest.  
Answ.

Ephes. 3. 20.  
1 Tim. 3. 16.  
1 Pet. 1. 21.  
Expl.

Quest.  
Answ.  
Gen. 17. 1.  
Jer. 31. 1, 3.  
1 Cor. 6. 1.  
Quest.

Answ.  
Gal. 4. 24.

Expl.

Rom.  
1 Tim.  
1 Pet.  
Acts 3.  
1 Tim.

Vfe.

Act. 17. 10.



cellency, being unto all other Writings, as the Sun unto the lesser Stares; both in regard of their peerlesse worth, and also, because that all other Books obtained a degree of worthynesse, according as they more or lesse accord with them. They are called Holy, first, because of the Author, which is God; secondly, because of the Penmen, which were holy Men; thirdly, because of the matter, which is the holy Will and Counsell of God; fourthly, because of the use, to make us holy and perfect in all good works.

It pleased God that the heavenly Doctrine should be written, both that it might be the better converted unto succeeding posterities, and also that it might be the safer preserved from corruption, there being an infallible standard for the examining and determining of all doctrines and opinions which should arise. If the worship of God, and the doctrine of salvation hath been marvellously depraved, now it is written; what thinke we, would it have been, if it never had been written?

Whosoever then desires the true and sound knowledge of God, are to be admonished to procure themselves Bibles, and diligently to read in them, or if they cannot read, to hear others; that they may fetch even from the Fountaine it self, the doctrine of salvation; and also that they may even discern the Books wherein the same is infallibly contained. For though it be possible for a man to be saved (holding the summe of heavenly doctrine) without the distinct knowledge of the severall Books; yet it is the duty of all Christian men and women, so far as they have meanes, and are capable of it, to endeavour to attaine to the Historicall knowledge of the Bible, and Books Canonically therein contained: First, that they may with all thankfulness honour the holy Scriptures above all other Writings; Secondly, that they may make the best profit of the Preaching of the Word, which they cannot doe, who when Authorities are alleaged, and places quoted, are not able to distinguish the worth of the authority, as whether it be Divine or Humane; Thirdly, for the more certainty of their faith, when they can themselves find and examine by the holy Scriptures those things which are preached; in which regard the men of Berea are commended as an example unto us. For all doctrines of men are to be examined by the Scriptures, and no further to be credited than they have warrant from the same. This condemnes them which are negligent this way, which negligence is (by too well known experience) found to be the cause, that, after long Preaching, many remaine very grossly ignorant.

What doe you mean by this Word Testament?

By Testament, I understand the unchangeable Covenant between God and man, Concerning the mercy of God by Christ to man; and mans obedience to God.

You say that the holy Scriptures are the Books of the Old and New Testament; Are there then two Testaments?

I believe that the Testament or Covenant of God, is but one in regard of Substance; though in regard of Circumstance it be said that there are two.

The Doctrine of Grace offering to men, in

the Name of God, salvation, and binding man to obedience and thankfulness to God, is called, in regard of the forme of convention and agreement between God and man, a Covenant; and in regard of the manner of confirming it, a Testament; being in many things like a Testament: For first, as in a Testament or last Will, the Testators mind is declared; so is the Will of God in his Word. Secondly, as in a Will, so heer is a Testator, which is Christ; a Legacy, which is eternall life; Heires, which are the Elect; an Instrument and writing, which are the Scriptures; and Seales, which are the Sacraments. Thirdly, and principally, as a Testament is in force by the death of the Testator; so the Covenant of God is ratified by the death of Christ.

This Covenant is, and hath been always one and the same; to Abraham and the elect before Christ, the same that it is to us, for all are saved by Christ; they by him to come, we by him come in the flesh. But because God in his manifold wisdom otherwise propounded it to the Fathers, otherwise to us; as a Physician administred after one manner to a Child, after another manner to a man grown, for the diversity of their age and temperaments; therefore it is said to be double; God bringing them and us after a divers manner to the knowledge of salvation by his Sonne Christ: For before the coming of Christ, the manner of the Covenant to the Fathers, was dark; for though the whole and perfect doctrine of justification were by Moses and the Prophets delivered to the fathers under the Law; and though they were saved through the grace of our Lord Jesus Christ (then to come) as well as we; yet the Revelation of such grace was then but small and dark, both in comparison of the revelation of sinne then, and also of grace afterwards in the times of the Gospel; For at the coming of Christ the Heavens were opened, and a more plentifull brightnesse of grace and mercy did shine forth unto them. Also the manner of the Covenant was unto the Fathers burdensome, and costly, they being governed and tutored by the Ministry of the Law (understand not the Morall Law apart, but the whole Mosaicall Oeconomy of the Old Testament, comprehending the Lawes Morall, Ceremoniall, and Judiciall) I say, they being governed and tutored by the Ministry of the Law, a severe Schoolmaster, under hard conditions, as the burden of the curse, and the yoke of many ceremonies to be abolished; and hence it is called *Old and Faulty*: but unto us all things are after a more plaine, and easie and free manner, without the same strict exaction of the Law of obedience to be performed in our own persons; the grievous burthen of the Curse, and intolerable yoke of Ceremonies being removed from our neckes by preaching of the Gospel; and for this it is called *New and Better*. Therefore Saint Augustine said, that the New Testament was hidden in the Old, and the Old manifested in the New. Wherefore when you read in the Scriptures that the Old Testament was but for a time, and to be abolished, &c. and that the New is better, and such like; understand this opposition and abolition, not in the Bookes; for the Bookes of the Old Testa-

Heb. 9. 16. 17.

Rom. 4. 23. 24  
Act. 15. 11.

Gal. 3. 24.  
Heb. 8. 7.

Act. 18. 28.  
39.

Heb. 8. 6.

Rom. 1. 2.  
1 Tim. 3. 16.  
1 Pet. 1. 2. 1.  
Ags. 30. 27.  
1 Tim. 3. 17.

1/6.

Act. 17. 10, 11

Quest.  
Answ.  
Gen. 17. 1, 2.  
1. 9.  
1. 3. 1. 1. 3. 1.  
1. 2.  
1 Cor. 6. 18.

Answ.  
Gal. 4. 24.

Expli.

ment are the Word of God, which abideth for ever; nor in the substance or matter, but in regard of circumstances afore spoken.

Notwithstanding this, the Law it selfe, or Decalogue, which by a figure is some times called the Covenant, must be holden to be a diverse kind of doctrine from the Gospel, and bringing forth (in respect of us) contrary effects: and the Gospell not to be a New Law, differing from the Old, onely by a further degree of perfection, or by addition of Counsels, as the Papists teach.

*Vse. 1.*

Remember that to be in covenant with God, is the fountaine of all thy happinesse; which Covenant the Law is not; but it is the Copy (as it were) of the Articles and points agreed upon betweene God and thy selfe; declaring not why God is thy God, but what he requirereth of thee; nor why thou art received to grace, but what thou promisest to doe. As then when thou sealest to Covenants or Indentures, which are for thy great advantage, thou labourest well to understand what thou sealest to, and art carefull to keep conditions on thy part; so this requireth that thou shouldst know the Law of God, with the particular points thereof; and (if thou expectest the advantage of the Covenant) that thou shouldst precisely keep the conditions on thy part; which if thou doest not, but transgressest, it is as if thou shouldst deny thine owne hand and seal.

Remember also, that the Scriptures are Christs Testament, wherein thou hast a rich bequeathment of eternall life. As men neglect not to have the Copies of their fathers wils, wherein the inheritance is given them, and aske counsell, and are very conversant in them, that they may understand every tittle in them; so shouldst thou be diligently conversant in the word of God.

*Qu.* Of what authority are the holy Scriptures?

*An.* I beleve that they are of a divine Authority, whereby we are infallibly certaine of the Divine contained in them, and necessarily bound to beleve and obey the same. Being therefore called the word of God, and the perfect and onely Canon of our faith and life.

*Expl.* The Scriptures are two ways taken, essentially for the Doctrine contained in them; and accidentally for the writings wherein such Doctrine is exprest: now in both these they are Divine, but Canonicall properly the first way. The whole Scripture is the Rule, but not the whole of the Scripture; as in a Carpenters Rule every thing that is of the Rule, is not the Rule.

The Scriptures are Divine and infallible, because God is the Author, who can neither be deceived, nor deceive by Word, sign, or writing. They are Canonicall, because written to this end; namely, to be the Rule of our Faith and life. And of this authority they are in themselves, though all the world should contradict it, or be ignorant of it: As the Sunne was the measure of the day and night, before either man or beast were made to behold it. That they are Divine it must needs be, because of God the Author; and Canonicall they must needs be, because Divine;

which two agree together, as the cause and the effect.

Hence we learne, that by the Scriptures, as by a supreme Judge, all controversies in Religion are to be decided. Even as all difference and strife about weight, is ended by an even and just ballance; so all dissention in the faith, is by the unpartiall beame of the Sanctuary, which is the Scriptures, easily and certainly compounded. Yea, we attribute this power onely to the Scriptures: and therefore we must exclude all unwritten Traditions, or Decrees of men, though never so holy and learned, from being this Rule, or any part thereof. Therefore we are forbidden to adde, or take from the written word of God. Believest thou the Scriptures? They say, thou shalt not adde to them. And therefore *Tertullian* saith; When we beleve, we beleve this first, that there is nothing more which we ought to beleve.

This bindeth all to all reverence in reading, speaking, hearing of the Word, because of the Author, which is God; and to all care to know, understand, beleve, and obey the same, because to this purpose it is given us as a most perfect Rule, by God himselfe.

*Qu.* the holy Scriptures are Divine and Canonicall in themselves, but how doe we know that they be so?

*An.* we know that they are so, both by the testimony of themselves; (for so the Old Testament testifieth of it selfe; the new of the old, and of it selfe;) and also by the witnessse of the Holy Ghost in our hearts.

*Explication.* There are two principall arguments of the Divinity of the Scriptures to us; the first is their owne voyce, witnessing that they are of God; as often this is repeated in the Prophets, *Thus saith the Lord.* And this is the chiefest Argument, even the very voyce of God himselfe; of which we may savelly collect thus, If the Scriptures be true, when they speake of things to come, then also when they speake of things present. As when they say that they are given by Divine inspiration, and are the works of God, and that, this is the prophesie of *Esay*, these the Epistles of *Paul*, *Peter*, &c. The second argument is like unto the first, and it is the testimony of the Holy Ghost, which as it inspired the holy men to write, so also it teacheth the Children of God to beleve the Scriptures; for if Faith be the gift of God, as it is, then also to beleve the Scriptures to be the Word of God, The first of these is to perswade others, and our selves; the other chiefly to satisfie our selves; which also is alwayes agreeable to the Scriptures, and is to be examined by the same. Unto these two you may add also, their miraculous preservation, notwithstanding the rage of all *Julians*, and devils, the divine vocation, mission, and life of the Writers, the Majesty of the stile, the purity of the Doctrine, their power upon the conscience, for the confounding and breaking of the stubborne, and for the raising, converting and comforting of the broken, and such like.

*Vse.* This serves to confute the Papists, who hold, that the onely and chiefe argument whereby we are perswaded of the authority of the Scriptures, is the testimony of the Church: we willingly acknowledge that the Church

Heb. 8.6, 7, 8.  
9, 10, 11.  
1 Pet. 1. 25.

2 Cor. 13. 7, 8, 9.

John 5. 39.  
Gal. 3. 16.

Phil. 1. 11. 9.  
Esay. 8. 20.  
Gal. 6. 16.  
Phil. 3. 16.  
2 Tim. 3. 16.  
2 Pet. 1. 19.

2 Pet. 1. 20, 21.  
Esay. 8. 20.  
Rom. 15. 4.  
1 Tim. 3. 14, 15.  
Ioh. 20. 1.

1 Tim. 3. 14, 15.  
Ioh. 20. 31.

Deut. 5. 32.  
Eze. 20. 29.  
2 Tim. 3. 36.  
Deut. 4. 2.  
Rev. 22. 18, 19.  
Pro. 1. 7.  
Plal. 2. 5, 14.  
1 Pet. 4. 11.

Esay. 8. 20.  
Deut. 5. 32.  
Ioh. 5. 39.  
2 Pet. 1. 19.  
Gal. 6. 16.  
2 Ioh. 10.  
Iohn 7. 17, 18.  
1 Cor. 2. 10, 11.  
1 Iohn 2. 27.  
& 5. 10.  
2 Sam. 22. 3.  
Luke 1. 70.  
2 Tim. 3. 16.  
2 Pet. 1. 21.  
1 Cor. 2. 13.

is a meanes whereby we come to the knowledge of the Scriptures, but not that for the which only we beleve them to be Divine. The Scriptures are a Rule, the office of the Church is to keep and use this Rule. Now as the workman which useth a Rule, gives not the power to it, whereby it judgeth the dimensions, but it hath it of its owne nature, by an inward essentiall property as it is a Rule: so also the Scriptures have not this power of the Church, though the Church have power and skill to use the same. And therefore our Saviour, when question was whether he was the *Messiah* or no, reſteth not on the witnesse of *Iohn*, but upon greater and better witnesse, and this witnesse was, *his workes, the witnesse of his Father, and of the holy Scriptures*. So when the *Theſſalonians* received the preaching of *Paul* as the Word of God, it was not the testimony of any Church, nor the worthinesse of *Paul*, a mean and poor man, but the very force of the Word it ſelte, which bowed their hearts. The testimony of the Church is to be revered, and is good, but not infallible. The testimony of the Scriptures themselves is better, and infallible. The Church is to be proved by the Scriptures, not the Scriptures onely by the Church, yea the Papists to prove the infallibility of the Church, flie to the Scriptures. And univerſally, the authority proving, is greater, more certaine, and more known, than the conclusion proved by the same. Yea, if we should beleve the Scriptures only for the authority of the Church, which is in conclusion the Pope and his Prelates, then First they should be Judges in their owne cause, which is unequal. Secondly, there could be no certainty of Faith or Religion, because the Church hath varied diversly in her judgment of the Canon. Thidly, why may not the *Turkes* perſwade themselves, that their testimony of their Alcoran is as sufficient as ours of the Scriptures? Fourthly, this is to ſubject the Word of God to the will of Man; yea God to man; so that God shall not bee beleved to ſpeake to us, nor wee beleve him when he ſpeaks, unleſſe it pleaſe the Church; that is, the Pope and his Prelates; yea, there shall be no more difference between God and the Devil, truth and lying, the Sacred and Divine Scriptures, and the Alcoran of the *Turkes*, than the Church shall think fit; which is most horrible blaſphemy; The Lord open the eyes of our adverſaries (the Papists) to conſider it.

*Queſt.* How doe theſe holy Scriptures ſet forth and deſcribe God? or what doe you beleve God to be, according to the Scriptures?

*Anſw.* I beleve by the Scriptures, that God is a Spirit, being of himſelfe, and giving being to all things; Infinite, Eternall, Almighty, knowing all things, &c. wiſedome, Goodneſſe, Mercy, Truth, Juſtice it ſelfe, &c. The Father, the Son, and the Holy Ghoſt; The Creator, and Preſerver of all things; The Redeemer and ſanctifier of his Church.

*Expli.* None muſt imagine, that I have ſet downe all that can be ſaid of God, for there are many other particulars in the holy Scriptures; but theſe are the heads: neither can the knowledge of Men and Angels expreſſe

fully the amplitude of his Eſſence and glory, though that ſo much as is available for us to know, himſelfe hath revealed in his Word; for it is moſt true, that a learned man ſaid; *Ramus.* God cannot be defined without his own Logick. This is nota Definition, but a Deſcription taken out of the Scriptures, conſiſting of three parts; firſt, of Attributes; ſecondly, of Relations and proprieties of Perſons; thirdly, of Actions and Effects, which are generall, as Creation and Providence; ſpeciall, belonging onely to his Church, which are principally two, Redemption, and Sanctification. Of theſe I purpoſe (according as God enableth) to enquire in order, according to the Scriptures; and firſt, I will briefly expound the Attributes as they are alleged.

We beleve that God is a Spirit. Now this Word *Spirit*, is taken many ways, but when it is attributed to the God-head, it is either eſſentially taken, or perſonally; here not perſonally, for ſo it is onely attributed to the third perſon, but eſſentially, and ſo the meaning is, that God is moſt ſimple, without composition, meerly incorporeall, neither to be perceived by any bodily ſenſe, according as you read that Chriſt diſtinguiſheth: *Iohn 4.24.*

That God is of himſelfe, and giving being to all things, is proved. And this of all other Attributes beſt ſetteth forth what God is, and is moſt peculiar to him, ſignified by the name *Jehovah*, which principally betokeneth two things; firſt, the Eternity and alwayes-being of God; ſecondly, his cauſe of being to all other things, ſpecially his promiſes; and therefore was it that God told *Mofes*, that he was not known to *Abraham*, *Iſaac*, and *Jacob*, by his name *Jehovah*, becauſe the promiſe of the Land of *Canaan* was not performed unto them: Hence alſo it is, that uſually in the Prophets, when either ſome ſpeciall mercy is promiſed, or ſome extraordinary judgement threatned, the name of *Jehovah* is affixed, which is a name incommunicable unto any creature, and ineffable; not in reſpect of the letters (as thought the Jewes) but of that which is thereby ſignified, the Nature and Eſſence of God. *Exod. 3.14.*

*Infinite*, is that, which can neither be comprehended by any creature, nor contained, nor circumscribed in any ſpace, or bounds; but being whole and the ſame every where, filleth Heaven and Earth, not onely with his vertue and operation, but with the greatneſſe of his Eſſence; And thus is God infinite. *Exod. 8.27.*

*Eternall*, is that, which never hath beginning nor end of his Being; And ſuch is God. *Ier. 23.24.*

*Almighty*, is that, which without any difficulty or labour, onely by will, can effect and bring to paſſe all things, which he will, or which in his Nature, or Majeſty, he can will, and that in an inſtant; And ſo we beleve of God. *Gen. 17.1.*

By *Omnſciences*, or to know all things, when we attribute it to God, is meant, that God doth alwayes moſt perfectly underſtand, and in a wonderfull manner unknown to us, ſee and behold himſelfe, and the whole order and purpoſe of his mind, revealed in the nature of things, and in his Word; and whatſoever agreeth or diſagreeth therewith; and all the works; *Ps. 115.3.*



works, words and thoughts of all men, and all creatures, past, present, and to come, with all the causes and circumstances of all things; and this is proved.

Plal. 147. 5.  
Rom. 11. 33.

For the rest of the Attributes, as *wisdom*, *goodness*, *mercy*, &c. they need no Exposition; Only this is to be remembered, that we beleeve, not onely, that God is *Mercifull*, *wise*, *True*, &c. but *Mercy*, *wisdom*, *Truth*; because they are his Essence, and Being; even every one of them being his whole Essence. So that as we consider these in God, they neither differ from one another, nor from the Essence of God; though they beget divers conceits of them in our understanding; and so if there be any difference between them, it is onely Rational or in our Reason, which ceaseth also, the operation of our understanding being taken away.

Now whereas Justice and Mercy may seem to be two opposite things; In very deed they are not two things in God, but that One Divine Essence, which is distinguished according to divers objects and effects, not in it self, but according to us; the Divine Essence being called Mercy, when it freeeth the miserable; and Justice, when it judgeth the guilty; being still the same in it self; as the heat of the Sunne is the same, which softneth the waxe, and hardneth the clay. Whereas also these Attributes are often propounded as things unequall in themselves; as that God is much in mercy, slow to wrath, &c. We are to know that the Attributes are not unequal, but onely their operations and effects towards us; as Gods mercy is more than his anger, not in regard of God, or in the nature of God, as when in the temperament of men, choler or flegme, &c. are predominant, but in regard of the effect towards us, for the comfort of them which repent. In the Creatures these are Accidents, that is, Qualities which may be changed, lost, increased, or diminished; but not so in the Creator, for nothing is Accidentall in him, but Essentiall; and therefore by such forme of speech is signified, that God is alwayes the same, like himself; Unchangeable, either in regard of time, or the malice of the creature. As in the creature, the person, which hath life and wisdom is one thing, and the wisdom and life in the creature another thing; but in God they are not distinct from his Essence; but his Life and Wisdom are his Essence, and cannot be changed in him as in the creature: When we say then that God is *Mercy*, we meane an Essence, shewing *Mercy*, and so of the rest. These things are proved.

Num. 23. 39.  
Mar. 7. 16.  
Plal. 102. 13.

Iam. 1. 7.  
1 Tim. 6. 15.  
Ioh. 1. 1.

*Vse. 1* That we remember exceedingly to praise God for his Word, whereby he hath made himselfe manifest, who otherwise could never have been comfortably known of us: For as we cannot see the Sunne without his own light; so not God, if our Sunne of Righteousnesse had not revealed him. A certain Heathen Philosopher, called *Simonides*, being asked of *Hiero* the King, what God was, demanded a days respite, then two days, afterward three; and being asked why he did so; answered, that the longer he thought what God should be, the lesse he understood of him. What was the reason that so wise a man was to seek herein? Be-

cause he wanted the Word of God to direct and teach him. And therefore a wiser than he said well; *It is hard to find God, but to understand him impossible.* But now, to understand so much as his pleasure is we should know, and is necessary to life, is possible through his infinite goodness by his Word; for the which to him be praise for ever.

The beginning of Piety, is to think aright of God; of whom to make superfluous questions, is a very sickness of the mind; we must therefore be carefull that we suffer not our minds to rove beyond the rules of the Word, but that we stay all our thoughts and conceits of God therein. For the Scriptures must be the bounds of our thoughts and speech of God; and withall we are bound to know what therein is revealed of him: There is a wonderfull and secret Name of God, which he will not have known; and there is a wonderfull and excellent Name, which we must know upon perill of our best lives. Concerning which point one of the Ancients giveth notable counsell. *Those things (saith he) which God will have hidden, search not; these things which he hath made manifest, deny not; lest in them, thou be unlawfully curious; in these damuably ungratefull.*

*Vse. 2.*

Deut. 29. 29.  
Gen. 32.  
Pla 79. 6.  
Ier. 10. 25.  
Ambrose.

God is Almighty knowing all things, *Mercy*, *Justice*, *Truth*, &c. The knowledge of these things availes not without application: Many can say, and prove by Scriptures, that God is *Just*, but they feare him not; and *Mercifull*, but feel him not; and *True*, but glorifie him not; As a sword in a scabbard, or in the hand of a child, so is the knowledge of these things without application: Therefore we must labour to know these things in all wisdom and understanding; Otherwise we are no better than the Devill, who knows more Historically, than many deep learned Divines; but it is to his greater condemnation; as *Salomon* saith; *I have seen riches reserved to the hurt of the owner:* So even knowledge without wise application and use, is hurtfull to them that are enquired therewith. Knowest thou that God is *Just*? feare him; that *Mercifull*? love him; that present every where, and knowing all things? walk uprightly; Beware of hypocrisie, be a fraid of that in secret, and in the dark, which thou wouldest be ashamed of at noon-day. Againe, Is God *Justice*, and *Truth* it selfe? Then woe to the wicked; for if God be himselfe, they shall surely be damned without repentance. Is God *Mercy* and *Truth* it selfe? Then be comforted thou which art penitent; *For though a woman should forget the child of her wombe, yet the Lord will not forget thee:* Yea, the mountains shall remove, and the Hills fall downe; but my mercy shall not faile, nor my covenant of peace fall away; saith *Jehovah*, who hath compassion.

*Col. 1. 19.*

*Eccles. 5. 10.*

*Esay. 49. 15.*

*Esay. 54. 10.*

Thus much of Divine Attributes, now of Relation of Persons;

*Qu.* You said that God is the Father, the Son, and the Holy Ghost; are there not then three Gods?

*Mat. 3. 16.  
17. & 28. 19.*

Answer. No; these are three Persons, subsisting in the Divine Essence: I beleeve there is but one God.

*1 Ioh. 5. 7.  
Deut. 6. 4.  
Esay 44. 4.  
1 Cor. 8. 6.*

*Explic.* That there is one God, and three Persons, is a mystery propounded in the Scriptures to our faith to beleeve, not to our reason to dis-

Eph. 4. 5.  
1 Tim. 2. 5.

dispute, and discusse: We know it is so, because God hath so revealed; but the reason of it we are not capable of; and therefore wee must be wise unto sobriety, admiring with humble acknowledgement this great mystery. We may not be ignorant of it, nor curious in inquiring into that which is not manifested; both are very hurtfull.

This then must be holden, that the Godhead, or Essence of God is one undivided; the Person only distinguished, not Essentially, for every one hath the whole Essence of the Godhead, and is that only true God; nor only rationally, but really, and yet in a manner incomprehensible and unknown of us. The Father is that God, so is the Son, so is the holy Ghost; Not three Gods, nor three Eternalls, but One, as *Athanasius* excellently in his Creed; Neither afore nor after other: And yet the Father is not the Son, nor the Sonne the Father, neither of these the Holy Ghost, nor the Holy Ghost either of them, but really distinguisht one from another in regard of their Persons; So that the Father is another person from the Son, not another thing, or another God, &c. We must beleve the Essence to be one, the Persons to be three, neither coniounding the Persons, nor dividing the Substance.

176. 1.

Be exceeding carefull rightly to understand these things: For as *Aug.* wee cannot live well, unlesse wee beleve well of God; and again, Error is no where more dangerous; seeking and study no where more painfull; Finding no where more profitable. If wee conceive amiss here, to whom are our prayers directed? to whom our Worship? Not to the true God, but to the frame of our own braines. When we pray therefore, sometimes naming the Father, sometimes the Sonne, sometimes the Holy Ghost, we direct our prayers to the Divine Essence, and together to the three Persons: because we beleve and professe, not only that the three Persons are the true God, but that every Person is (not a part of that one Divine Essence,) but the whole Divine Essence, that is, the only true God, besides whom there is no other. They that call upon one of the Persons, as separate from the rest, erre from the true God, according to that of our Saviour; *The Lord enlighten us.*

Ioh. 5. 23.

*Quest.* What mean you by these words, Essence and Person?

*Ans.* Essence is the Nature common to the three Persons, being the same, undivided and whole in every of them, subsisting by it selfe: A Person is a Subsistence in the Divine nature, or that one Essence, which being referred to the other Persons, is distinguished from them by an incommunicable Property. And this is the sacred and secret mystery of the Trinity in Unity, and Unity in Trinity, for ever to be adored.

Explica.

These words, Essence, Person, as also Trinity, Unity, are not all in the Scriptures, but the things signified by them are; which termes the Church hath been driven by a necessity of speaking to finde out, and to use, to avoid the snares of Heretickes, who under the words of the Church, in time past hid their hereticall pravityes, and so by their likely speech, conveyed their poyson to the unskillfull. As the Church acknowledged God to be one; so the Heretickes, but in a divers fence. The Church, one in Essence; the Heretickes not so; but one in consent and will,

&c. And therefore the Church out of the common and usuall manner of speaking, upon this necessity, borrowed certain termes to defeat the Heretickes: which termes it hath taken, not as though these or any other could fully expresse this mystery, but, that it might not wholly be concealed: of the which an Emperor spake well and modestly; Wee speak of these things, not as we ought, but as we can.

Gratian to  
Ambr.

Neither doth the Church use these termes Essence, Person, in their common and usuall meaning wholly; as namely, The Essence of man is a thing communicable, but it is an universall Name, which truly existeth not by it selfe, but is only a collection of the minde, and therein conceived. But Essence Divine as it is communicable, so also it truly is and subsisteth, and is not an imaginary thing as the former; nor an universall name, as the Philosophers speake of the humane Essence; but the Divine Nature, subsisting indeed, being common to the three Persons, and whole in every one.

So also of the word Person. In men, what a person is, wee understand; as *Peter, John, and Paul*, are three persons to whom is common one humane nature; So, Father, Sonne, and holy Ghost, are three Persons, to whom is common the Divine nature; but here is wonderfull difference: First, The Divine nature common to the three Persons, truly subsisteth; so doth not the humane, which is common to all men. Secondly, The three Divine Persons differ not in substance: but the three humane Persons doe substantially differ, so that one whole, is wholly distinct from another. Thirdly, In the humane Persons, there is a difference between them, in time, as one younger than another; In dignity, one more worthy than another; In will, one contradicteth another; In works one laboureth more than another: but there is none of these things in the Divine Persons. Fourthly, In humane Persons it followeth not where one is, that there the other should be; *Paul* is at *Rome*, *Peter* at *Antioch*; but in the Divine it is otherwise; where one is, there are all, for their common and undivided Essence. These things are after an unspeakable manner.

Iohn 8. 29.

That as we reverently thinke of this wonderfull mystery, so that wee wisely speake of it, not taking to our selves liberty to use new formes of speaking, or to swarve from the received custome approved by the Church according to the Scriptures: but that as dutifull children wee tie our selves to her wholesome language. For as *Saint Hierome* said, Heresie breedeth out of words improperly uttered. And *Saint Augustine* caveat is singular. If thou canst not find what God is, yet take heed to think of God that which he is not. This Doctrine of the true God, one in Essence, three in Person, is most religiously to be learned, kept, professed, maintained, and taught in the Church, both for the glory of the true God, and also to distinguish us from Jewes, Turkes, and Infidels; and for our owne comfort and salvation, as it is said: *Hee which denieth the Sonne, hath not the Father: And, Hee that honoureth not the Sonne, the same honoureth not the Father which hath sent him.* And, No man can say, that *Iesus* is the *Lord*, but by the Holy Ghost. Therefore wee conclude, that the doctrine of the Trinity ought in some measure to

Iol n 3. 23.

Iohn 5. 28.

Cor. 12. 3.

Ccc

be

be known and believed, and that such faith is necessary to salvation.

*Quest.* What is the Father?

*Ans.* *The Father is the first Person in the Trinity; that only true God; not begotten nor proceeding; but being of none, and from everlasting begetting the Sonne, and sending forth the Holy Ghost.*

*Quest.* What is the Sonne?

*Ans.* *The Sonne is the second Person in the holy Trinity; that only true God, not created, but begotten from everlasting, of the Father; with the Father sending forth the Holy Ghost.*

*Quest.* What is the holy Ghost?

*Ans.* *The holy Ghost is the third Person in the holy Trinity; that only true God, not made, nor created, nor begotten, but proceeding from the Father and the Son.*

*Explica.* The Father is God onely, so are the Son and holy Ghost; and therefore when you read in the Scriptures, that the Father is the onely true God, and onely wise, and onely hath Immortality, and such like, remember to understand that it is spoken exclusively, not in regard of the other Persons, but in regard of Idols, and the Creatures. The Father is the first Person, the Sonne, the second, the Holy Ghost, the third; not in time and dignity, but in order; all equall in all attributes and works, though in regard of us, creation be attributed to the Father, redemption to the Son, and sanctification to the Holy Ghost, without excluding the other Persons; for one and the same God doeth all these things, according to a common saying: *The works of the Trinity out of it self are undivided.* So these Persons are two wayes distinguished, first, by their common outward operations, which with a common efficacy they work in, and toward the creatures; saving always this order of the Persons, that the Father worketh of himself by the Son and Holy Ghost, the Sonne and the Holy Ghost, not of themselves, but by themselves. Secondly, they are distinguished by personall properties, and inward affections which they have towards themselves; The property of the Father, to beget, and to be of none; The property of the Sonne, to be begotten of the Father; The property of the Holy Ghost, to proceed from the Father and the Sonne. Where we must observe, that we may not say the Godhead begets, or is begotten, or proceedeth, but the person; the Sonne and the Holy Ghost being of themselves, as they are God; of the Father, as Persons; the Essence of the Sonne and Holy Ghost wanting beginning; their persons having the Father for their beginning from everlasting. For the Essence of the Deity is to be distinguished from the manner of subsisting in the same.

If any shall desire to know what is the meaning of the generation of the Sonne, and proceeding of the Holy Ghost, and how they differ: let this suffice to the sober; that by generation and proceeding, is meant a receiving of the Essence from another; not by alienation, division, extension, propagation, multiplication, derivation, transfusion, or effusion of the Essence; but by communication; so that as it is wholly still in the Giver, so also it is in the Receiver; yet with two cautions. First, that we conceive no superiority or inferiority, betwene that which giveth, and that which receiveth. Secondly, that we

think of no priority or posteriority in time, or dignity between that which is begotten, and that which proceedeth. And for the distinguishing of these, I know no other art but this, that the Sonne is begotten, and proceeds not; and the Holy Ghost proceeds, and is not begotten; For that which is not written, is not to be spoken or thought. There is a difference betwene them, but I am not able to unfold it, saith Saint Augustine, because both the generation of the Sonne, and the procession of the Holy Ghost are in effable. And yet the same Saint Augustine goeth thus farre, saying, that That which is begotten, proceedeth, but that which proceedeth, is not begotten; The first part of which speech being understood of the inward works (as they are called) of the Deity, I dare not avow; because these are speciall proprieties of persons, admitting no such communication. To conclude this whole point, let us hear *Nazianzen*, who being pressed of one, to shew the difference betwene proceeding and being begotten; Doe thou tell me (saith *Nazianzen*) what is Generation, and I will tell thee what is Procession, that we may both run mad, in searching into the unrevealed secrets of God.

Wouldst thou understand these high and reverend Mysteries? Repent then of thy sinnes: For such wisdom encreth not into a defiled soule, and sinne blindeth the eyes of the seer. Straggle not out of the bounds of the Word; for that is given to be thy Rule. Desire not to know that which is not revealed, neither be inquisitive after such things; for that is dangerous, vanity, and pride. Bring to the study of this Mystery, an humble and a teachable mind; for such shall understand the secrets of God. Captivate thy reason, and advance thy Faith; for here reason is dazled with the brightness, which Faith apprehends. Use frequent and fervent prayer; for prayer is the key of heaven, and such receive the Spirit, which teacheth and leadeth unto all truth. Observe these things, and thou shalt understand and find the knowledge of God. *The Lord give us understanding in all things which it is our duty to know, and without the knowledge whereof we cannot be saved.* Amen.

Thus much of the Relations of Persons, where of the Doctrine of the Trinity; now follows the consideration of the Actions ascribed to God, and first, of generally, Creation and Providence.

*Qu.* What is Creation?

*Ans.* *Creation is a work proper onely to God, undividedly common to the Father, the Sonne, and to the Holy Ghost, whereby in the beginning, and in the space of six days, God made of nothing, the Heavens and Earth, and all the best of them, visible, and invisible, to the glory of his Name, and the use of Man.*

*Explication.* The work of Creation is common to the three Persons, as is proved, though ascribed to the Father in our Creed, as to the Fountaine, and Beginning, Original, (not Temporall) of the Deity: And this Creation is two-fold, Simple, viz. A producing of things out of Nothing, negatively taken; or In Respect, viz. A producing of things out of matter *pre-existent* undisposed. So that these words, *Of Nothing*, signifie both order, as if we should say, when there was nothing; after, whatsoever

*Wild. 1.4.  
John 9.39.  
John 12.16.  
Gal. 6.16.  
Acts 1.7.  
Pla. 2.5.9.  
2 Cor. 10.5.  
Heb. 11.34.  
Luke 11.13.  
John 16.13.  
Pro. 2.5.*

*Gen. 1.  
Job 9.8.  
Pla. 146.6.  
1 Cor. 8.6.  
Heb. 1.2.  
John 1.3.  
Col. 1.16.  
Pla. 33.6.  
Gen. 1.1.  
Exod. 20.11.  
Pro. 8.24.*

*Pla. 2.  
Pla. 8.  
26.*



Rom. 4. 17.  
Heb. 11. 3.  
Gen. 2. 1.  
Exod. 20. 11.  
Col. 1. 16.

is, was made : and also a simple denying of the habitude and finesse of the materiall cause. If any shall say, as of old some Heathen, That of Nothing, Nothing is made : wee may answer thus; It is true, of a Physicall and Naturall generation and working; not true of a Divine Creation.

Pro. 16. 4.  
Psal. 8. 6, 7, 8.  
Rom. 1. 20.  
Aks. 14. 17.

*Vse 1.* The worke of the Creation, is a manifest conviction of the Atheist, the Creatures being lively representations, glasses, and witnessers of the infinite wisdom and power of God. The greatnesse of the World sheweth his Power; The forme and beautifull disposition wherein one Creature is subordinate to another, his Wisdom; In the use, his Goodnesse; In the form and constant order, his Truth is manifest. The Heavens declare his glory, the Firmament sheweth his handyworke : so doth the earth also, which is full of his goodnesse, and the wide sea, wherein are things creeping innumerable, both small and great beasts. Consider (not onely *Behemoth*, but) the smallest Fly, (not onely the tall Cedars, but) the lowest shrub, and smallest herb or flower; yea, thine owne body (the Epitome of all) with *David*; and thou shalt find, that all these with one voice proclame, and say; it is *Hee*, it is *Hee* which hath made us. Even as the worke argueth the worke-man; so the creatures the Creator. Doeſt thou say, Who saw God? Thou tooke, who ever saw the winde? yet thou hearest the noise of it, and feelest it. So the invisible God is manifest in his visible works; whom acknowledge, lest thou feel the stormy wind and tempest of his wrath.

Psal. 139. 1.  
Psal. 33. 5.  
Psa. 104. 25.

Consider seriously the work of the Creation, that thou maieſt learn, both the better to know God, and to celebrate his goodnesse, wisdom and power. There is not the least flie, but if the fashion, nimble activity, &c. nor the most contemptible herb, but if the colour, the qualities, &c. be considered, might give us pientifull occasion of praises to our God the Creator. Verily, the negligence of the most part of Christians, is in this way most apparent and fearefull. For God hath so made his marvelous workes, that they ought to be had in remembrance, which are fought ought of them that love them. Yea, whereas the Lord could have made the world in an instant, it pleased him to take six daies to finish the Heaven and the Earth with all the host of them, to this end (wee may well suppose) that we should take good notice of the same. For this was the Sabbath ordained, that wee might preserve the memory of the Creation, and praise the Lord; though now a greater worke be added, which is Redemption by the blood of *Iesus*. This hath been the practice of the Saints, as may appear in the example of *David*. Surely hee is unworthy of his Creation and being, which finds nothing in or out of himselfe, whereby he may stir up his dulnesse to praise God. Alas! for the most part wee consider in the creatures nothing, but that which serves for our backs and bellies; whereas the right use consisteth not onely in the maintaining of life, but also in teaching us the invisible things of God. If a cunning painter should bring us into his shop, to behold his curious Pictures, beautifully set forth with much Art, would he not be offended, if we should not vouchsafe them the looking on, nor commend his Art? So perswade thy selfe,

Psal. 139. 14.  
Psal. 100. 3.

Psal. 111. 2, 4.

Psal. 26. 7.  
Psal. 8. & 104.  
2c.

whoever thou art, that readest the things that the mighty Creator is offended with thee, when all his works, even unsensible creatures praise him, if thou beest dumb; how much more when they declare his glory, if thou by thy wickednesse bringest dishonour to his name.

*Quest.* The History of the Creation is set down in the first of *Genesis*; but I finde no mention thereof of the Creation of Angels: what think you of that?

*Ans.* I verily beleever that both good and evil Angels were in those six daies created of nothing; all good at the first, but changeable; Spirituall substances, of singular wisdom, power and noblenesse; but the very day and time exactly of their creation I know not, neither is it revealed. Gen. 2. 1. Col. 1. 16.

*Quest.* What are the good Angels?

*Answer.* They are all ministering Spirits, sent forth to minister for their sakes which are heirs to salvation. Psa. 103. 10.

*Quest.* What are the evil Angels?

*Ans.* They are spirituall substances, which being created good in the beginning, stood not in the truth, but of their own will fell from their happinesse. These we call Devils; but of the number of them that fell, and their sin, what certainly it was, and of the exact time of their fall, I profess ignorance.

*Expli.* The question of the exact Day and Time of the Creation of the Angels, is, if not curious, yet obscure, because not revealed. Elder and later Divines have diversly conjectured; some, that they were created before the Beginning; which is false, because that before the beginning of Time, there was nothing but Eternity, nothing but God; some, in the beginning, before the world; some, on the first day; some, on the fourth; some, on the second, together with the Heaven of Heavens, where they see the face of God: For all these learned men have their Reasons; of all these, I think the last to be most probable.

Alike obscure is the question of the particular sinne of the Angels which fell, concerning which are divers opinions; some out of *Gen. 6. 2.* have affirmed, I know not what kind of fornication and filthinesse; Others envy, because of the decreed exaltation of the Humane nature in Christ, above the Angelicall; Others, the sinne against the Holy Ghost; Others, the breach of some singular Law, as was the sinne of our first Parents; Others Pride, and affectation of Divinity. Of all these, the first is most grosse; the last is the most probable from that Scripture, *1 Tim. 3. 6.* But in asmuch as that place may be otherwise expounded; and that pride is in every sinne (committed of deliberation;) and Affectation of Divinity (whether of equality or likenesse) no where in the Scriptures affirmed, I hold it to be safest, of the certainty thereof to professe ignorance, as in the answer.

The Angels are the most noble of all the creatures; of whom many things are curiously inquired; of their degrees, language, knowledge, power, number, &c. but this shall suffice, that wee know they were created of singular power, knowledge and wisdom, yet finite; neither knowing all things, no not the heart of man, neither able to do all things; for these are proper to God. We may confesse order amongst them; but it were rashnesse to take upon us to declare it. This is certaine, they which abide in their

Ccc 2 good-

goodnesse, have it from the grace of their Creator, needing Christ as a Mediator or head to conserve them in their happinesse, though not to redeem them. Also we are not to be ignorant, that though God needeth not their ministry; yet it pleaseth him to employ them for the punishment of sinners, chietly for the good of his children: And yet not so, that every one hath assigned him at his birth, one good, and another evill Angell, as some have without warrant affirmed. And as for evill Angels, besides that which hath been spoken, we are to remember, that they are, in regard of their substances, the creatures of God; of whom we may acknowledge one chiefe, because the Scripture speaketh of the Prince of Devils, and of the Devill and his Angels. That they are of wonderfull knowledge and power, though limited; And that they are of exceeding malice toward Christ, his Gospel, and his Church, as every where is manifest in the Word, and by daily experience.

Tob. 1. 12.  
Mat. 8. 13.

Ind. 13. 16.  
Mat. 4. 10.  
Col. 2. 18.  
Rev. 19. 10 &  
22. 9.

*Use 1.* Not to invoke or worship good Angels, for they are creatures; yet wee deny not, but they ought to be honoured, by thinking reverently and rightly of them, by loving them, imitating them, and praising God for honouring us sinfull men with the guard, attendance, and ministry of his holy Angels.

*Use 2.* That wee walke soberly, and in the feare of God, because of the Angels, who as they note our behaviour, so they rejoyce at the conversion of sinners.

Luke 15. 10.  
2 Pcc. 2. 4.  
9. 2.

*Use 3.* For evill Angels, remember first to hate all sinne, inasmuch as the Devill is an accuser of us, and a deadly enemy of our salvation, seeking as a roaring Lyon to devoure us, endeavouring by all meanes, as *Cyprian* saith, being lost himselfe, to make others the children of perdition: to put on the whole armour of God, and to resist him; and to keep watch and ward against so subtile, malicious, watchfull, powerfull, and unwearied an enemy; and this with so much the more assurance, because this whole power of darknesse is overcome and vanquished by our Lord Jesus Christ, to whom be praise for ever. Amen.

Q. Well, you say the World was created in six daies, with all that therein is. What did God create the first day?

Ans. In the first day were created the Earth, waters, and the Light.

*Explica.* God, as a most wise Builder, begins this goodly frame of the World at the foundation, the Earth and the Waters, providing also light for it, the first and chiefeest grace of a building: These three God created the first day; and that by his Word; not a word spoken, or sounding; but by his commandement, or by his essentiall Word. The Earth was without form, and void, that is, not as it is now, dry, solid, appearing fruitfull; distinguished by hills, vallies, rivers, &c. The absence of these, is understood by those words, *without form, and void*; yea, it had not the name of Earth; for that name it had the third day, here so called by anticipation. It was not onely empty and void, but drowned as it were, in a most deep gulph of waters, and swimming in the same; being like unto a slimy or muddy substance; not appearing, untill by that power of God it was compacted into a solid masse, and drawne out of the

Gen. 1. 12, 3,  
4, 5.

depth, and received the form of the Earth, which was the third day.

And darknesse was upon the face of the deep. Then God said, *Let there be Light; and it was so, &c.* This darknesse, understand not a substance created of God, but a primitive quality of the rude masse of Earth and Water commingled; that is, a defect of light, or rather a meere negation, and nothing. And whereas the Scripture saith, that God creates darknesse, it is to be understood, by accident, because hee takes away the light. This darknesse was upon the face of that watry and muddy body, and began with the same.

Esa. 42. 16.  
& 45. 7.

The light spoken of, I think to be meant, not a thing altogether immateriall, or subsisting without a subject; but a lightsome quality dispersed over the face of the Deepe, whereby it was so illustrated, that it wholly might be discerned. The time of this first darknesse, and the first continuance of the light following, made the first naturally day; the Darknesse being called Night, and the Light Day; which Light went and returned by the wonderfull appointment of God till the fourth day; when the order of Day and Night was to be disposed by the Sunne. This darknesse and light God separated one from the other, both in regard of time and place, and also in regard of quality, that there should be a naturall, and formall repugnancy between them, mutually to expell, and so succede one another.

*Use 1.* First here, as in all other works of the Creation, (to note it once for all) the wonderfull power, wisdom, and goodnesse of God is to be magnified, that of nothing hath made all these things.

*Use 2.* Here consider that of Saint Paul, God that commanded the light to shine out of darknesse, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. Whereby we may note, that the worke of grace in our hearts, whereby wee know and behold God, in the amiable face of Jesus Christ, is a worke equall to the first creation of light. And that as the earth was without form, and void, partly in respect of want of light: So a conscience wanting the light of grace, and the illumination of the Spirit, is most miserable and wretched. And as the light is precious, and it is comfortable to the eyes to behold the Sun: so the comfort of comforts is this, when the conscience seeth and by faith discerneth the countenance of God appeased and favourable in Jesus Christ.

2 Cor. 4. 6.

*Use 3.* God divided between Light and Darknesse, and there is no communion between them. Therefore to mingle the light of Truth and Grace, with the darknesse of Error and sin, is to confound the Divine order of things. Hath God caused the light of his glorious Gospel so to shine unto thee, that thou art become a child of light? and hath he made thee meet to be partaker of the inheritance of the Saints in light? See then that thou have no fellowship with the works of darknesse, as Drunkennesse, Whoredome, &c. but rather reprove them, having thy conversation with such purity and brightnesse of godlinesse, that thou mayst shew forth his prayles who hath called thee out of darknesse into his marvellous light.

2 Cor. 6. 14.

Q. 11.

Qu. What did God create the second day?

Answer. I believe that on the second day, God made the Heavens, and divided the waters which were under the Firmament, from the waters which are above the Firmament.

Explicati. It is holden by some (whom I much reverence, and whose opinion I doe not altogether reject) that all other creatures were made of the matter of the Earth and Water which were created the first day. But I think rather that they were all (mans body onely excepted) created of nothing; for first it is no where said, that the Heavens and the rest were made, of the first matter. Secondly, all sounder Philology holdeth the substance of the Heavens to be most pure, and of a divers kind from the matter of the Elements; and the rest of the creatures, both herbs, plants, fishes, and beasts, to consist of the four Elements, and not of one or two alone. Thirdly, it would otherwise follow, that the Element of fire, should be made of the Elements of Water and Earth, which (me thinks) is not according to reason. Fourthly, this doth more illustre the absolute power of God, attributing unto him the more noble and proper work of creation, which is, to make of nothing; hereby also the occasion of many fruitlesse questions about the matter of birds and fishes, &c. being taken away. Lastly, Saint Paul saith that the things which are seen, were not made of things which did appear; but if the rest of the creatures were made of the matter of first day, then they should be made of that which did appeare.

God therefore (as I suppose) not of water but of nothing, made the Heavens, with their motion, together with that wonderfull space from the face of the Earth, to the uttermost Heavens, called a spreading over; called also the Firmament, not as though it were hard or solid, but (being of a most pure water,) because of the constant and enduring firmesse of it, by the which it is not worne through the continuall motion, but remaineth such as it was framed of God in the beginning: Which Heavens are by Philosophers curiously distinguished; In Scripture we read of three Heavens: The lowest, which is the Aire. The second, which are the Celestiall Orbes, or the Aspectable Heavens. The third, the Heaven of the blessed; the Heaven of Heavens; Paradise, into the which Paul was wrapt, and Christ ascended; the House and Throne of God; his Seat and habitation; not that God dwelleth there, and is contained therein as in a house, but because he ineffably shineth there in majesty and glory, and communicates himself to the blessed Angels and men. Understand then, that these highest Heavens are called the Seat of God, by the manifesting of his glory; of Angels and men, by the comprehension of their natures.

The waters above the Firmament, are the clouds over our heads, in the middle Region of the Aire, which God divided from the waters which covered the face of the Earth, that it might be a preparation for the appearance of the Earth the third day. God divided these waters, not by their Centre, as if one divide an Apple into two equall parts; but in the midst, or betwene the midst of the waters, orbicularly, or round about the whole compasse of the same, as in a ball of foure coloures, if one

should take the two utmost round about, and stretching them to a larger concavity and hollownesse, should so divide them: So God did divide, or make thinn and spread abroad the outmost halfe of the waters, that part of them should be above the Firmament, that is, not above all the Heavens, but above that part of it, which is from the face of the earth, and sea, unto the clouds, which is called Heaven, Ver 20.

Vse. Let all the inhabitants of the Earth serve God, and feare before him, who is able every moment to let fall the clouds upon us, to drowne the World; For if these waters which hang over our heads, were not by the mighty commandement of God holden up, and surely bound in the clouds, they must needs drowne up all, as in Noahs flood; which clouds he causeth at his pleasure to poure forth water, either for punishment or mercy; either to judge the people, or to give meat abundantly, as Eliphaz saith. Job. 36. 31. & 37. 13.

Qu. What did God create the third day?

Ans. The third day God gathered the waters under the Firmament into one place, which he called Sea, and made the Earth to appeare, and dried the same, and made all kinds of herbs and trees upon the face of the Earth.

Explication. God purposing to create many beasts, and man also, now maketh ready the place where they must be, by commanding the waters, which still covered the face of the Earth, to gather together into one place, dilating the poares and passages of the Earth, to receive the same; that the Earth might be uncovered and appeare, and together with the Sea make one round body. Also in this commandement is to be understood the continuall abiding of the Sea in the place it is, with the ebbing & flowing, and motion of the same. Whereas therefore the Philosophers ascribe the motion of the Sea, to the motion of the Heavens, or to the influence of the Moone; though I deny not, but the quantity of the Waters moving, may be ruled by these causes; yet the motion it self is onely from the commandement of God, who caused the waters to ebbe and flow, before the Moone was made.

The waters being thus gathered, and the dry land appearing, the Lord by his commandement clothed it with all manner of herbs, flowers, trees, fruits, and seeds, not onely to cover the nakednesse of it, but also to serve the use of man and beast after to be made: The Lord commanded the Earth to bring forth these herbs, &c. out of it selfe; not as out of the matter, but as out of the originall place of them, as sometime he brought the waters of strife out of the rock, which (I take it) was not made of the matter thereof. Now whereas there be onely three kinds of plants named; the Bud, the Herb, the Tree; yet under these, all whatsoever are contained; yea, it is very agreeable, I think, that the very hurtfull and poysonous herbs were then created, though before the sin of man they were not hurtfull, neither should have been so; even as he created venomous beasts, as the Serpents, which began to be hurtfull onely after the fall.

Here further we are under the commandement of God, to understand the continuall fructifying of the earth, by root or seed, or otherwise, whereby there is a kind of immortality of the kinds of all herbs, plants, and trees, &c.

Vse

Heb. 3.

Gen. 1. 6. 7. 8.

Esa. 40. 21. & 42. 5. spa. 1. 04. 2.

Gen. 1. 9. 10. 11. 12. 13.

Psa. 33. 7.

Job. 38. 8. 11. Ier. 5. 22. Psa. 114. 9.

Num. 26.



Esay 40. 6.  
Psal. 90. 6.  
Iohn 12. 24.  
1. Cor. 15. 16.

*Use 1.* Nothing is more fading than flowers and herbes; yet God hath given such lively seeds unto them, that they come up again, and are conserved in their kind. Hence note (even by the direction of the holy Ghost) first our Mortality, who flourish to day, and to morrow are in the grave; Secondly, the resurrection of our body; for thus is both the resurrection of Christ, and our resurrection shadowed forth. While life lasteth, be humbled in remembrance of thy mortality; when life passeth, be comforted in hope of immortality.

Eph. 2. 10.

*Use 2.* Every plant brings forth fruit according to his kinde. Consider this, and be ashamed; faith, feare, love, obedience, patience, sobriety, &c. are the fruits that thou according to thy kind shouldst bring forth, both in regard of thy first and second creation. What then is Drunkenness, Uncleanness, Blasphemy, Pride, Coverousness, &c. what fruits are these? Doth the Vine bring forth Thistles? No, it is not his kind: even so thou art contrary to kinde, when thou sinnest, and bringest not forth good fruits, &c.

Ioh. 15. 8.

*Quest.* What did God create on the fourth day?

Gen. 1. 14, 15.  
16, 17, 18, 19.  
Psal. 33. 6.

*Ans.* On the fourth day God created of nothing, the Sunne, the Moone, and the Starres; appointing them to these ends: First, to separate the day and the night. Secondly, to be for signes, seasons, daies, and yeeres. Thirdly, to enlighten the earth day and night.

*Exp.* What Ptolomy, and our later Astronomers and Mathematicians observe concerning the motions, aspects, conjunctions, oppositions, influences, bignesse and quantity of the starres, both fixed and wandering, is wonderfull: as namely, that the least fixed star, (which are distinguished into six magnitudes) should be eighteen times bigger than the whole compasse of the earth and sea (whose Globe is holden to bee at the least twenty thousand miles about) and onely three of the Planets to be lesser, which are the Moone, Venus, and Mercury: And of the Sunne (which God created to be the Charier of light, one of his most wonderfull workes) they write that it is of a most marvelous (yea almost incredible) bignesse, not onely in regard of his influences and effects, and light, from whom the rest of the stars receive their chiefest; but also in regard of his quantity and dimension; namely, that it is about an hundred and threescore times bigger than the whole compasse of the earth and sea, though to our sense it appear not so. These things the learned know very well, and Saint Ambrose, a very learned father, by evident reason demonstrateth the generall truth thereof; which I thought good to touch briefly, that all men understanding of these things, might be astonished with admiration of His greatnesse, which hath created them. But concerning the uses of these beautifull creatures, they were ordained,

Lib. 4 Hexam.  
c. P. 6.

First, to divide the day and the night by their rising and setting: the Sunne to rule the day, the Moone and starres to governe the night. Secondly, they were ordained for signes, (I understand not in regard of their situation, as to make the signes in and out of the Zodiaque) but in regard of their use, portending and signifying many things by the divine ordinance,

which are necessary for the life of man. The signification of the Stars (otherwise called Prognostication) by their rising, setting, &c. as by causes or signes, are threecold: First, naturall, as of the Eclipses of the Sun and Moone, Earth-quakes, Winde, Raine, Drought, &c. Secondly, Civill, as the opportunity of many civill actions; as of fit time of Navigation for Mariners; plowing and sowing for Husbandmen; hyring and letting of ground for Householders, &c. Thirdly, spirituall, by their naturall and preternaturall affections; as of changes in Common-wealths, Wars, &c. which divers times are by Eclipses, Blazing Stars, &c. foreshowne; Which though they have, for the most part, a cause in Nature, yet by the will and appointment of God, doe more signifie such things, as Fore-runners of the wrath of God, as experience hath observed, as the signes in the aire which Josephus mentioneth, immediately fore-going in the destruction of Jerusalem, and the horrible signes fore-going the generall Judgement.

Eccles. 3.

Wee acknowledge that the Stars have great and strong influences on the inferiour things: not in all, but onely on such which by the ordinary course of nature move without deliberation: in which number, and account, are not to be reckoned the mindes and wills of men, and the actions proceeding from these beginnings. Therefore that part of Astrology concerning the calculation of mens nativities, and the Judgement and Divination of things to come, which are contingent, as the Natures, Qualities, Fortune (as they call it) Successes, Marriage, Children, with their inclinations, kind, and time of death of men and women, we condemne as blasphemous: The Lord having not ordained the Stars to this use, as may appear by divers Scriptures, where such practice is reproved. The Devils themselves, who passe all men in such knowledge, cannot certainly thus foretell, as much lesse Astrologers, and cunning men, as they are called. And so understood the fathers and professed, and the Imperiall Lawe: Astrology is not, nor Mathematickes condemned, but this curious and damnable Astrology.

Deut. 18. 10.  
14.  
Esay. 8. 18.  
Esa. 19. 1, 12.  
& 44. 25.  
Ier. 10. 1. & 17.  
9. & 29. 8  
Esa. 47. 13.

The Stars were also ordained for time, dayes, and yeeres, that is, that by their motion they should be the measure of time; according to whose motions time running, should be reckoned and distinguished into certaine parts; That one should bee Time past; another Time present; another Time to come; One Time a Yeere, another a Moneth, another a Week, another a Day, another an Houre, &c. Which we could neither understand, nor distinguish, without the motion of these Celestiall Bodies: whereby (as also by the two former uses) appeares most singularly, the necessity of such motions, but chiefly the wisdom and goodness of God; who hath not onely given to man the knowledge, and faculty of numbring, but also hath set such markes in the Heavens, whereby man should measure Time, and the continuance of his life, and of other things; without the which, wee should be like unto children, which know not their age; or like to them which sleep, which know not how Time passeth, because they number not.

Lastly, they were ordained to give light to the Earth,

Mat. 23.

Iohn. 4.

Luke. 22.

Earth, and to the creatures therein; without the which they could not divide the day and the night, nor be for signes and seasons, &c.

*Use 1.* Hereby are condemned not only all such which practise Astrology, concerning divining of things to come, and telling of things lost, as before spoken of, but also all such which resort to such for counsell, or help, as by the Scriptures in the exposition appeareth.

*Use 2.* God appointed the Stars for the dividing of the day and night; and this appointment ceaseth not: Hence comfort thy selfe thus; If God be constant and true in this, why not then in all his other promises, though Reason seem to see, Sense to teele, and the whole world to say the contrary, as the Lord himselfe testifieth?

*Use 3.* God made two great Lights, the greater (which is the Sunne) to rule the day, and the lesse (which is the Moone) to governe the night; not to shew the eminency of Priestly authority above Kingly, as a proud Pope sometime writ to the Emperor of Constantinople, holding himselfe to be the Sunne, ruling the day of spiritual things, and the Emperor the Moone, ruling the night of carnall things. For the Apostle calleth the temporall power supereminent, commanding every soule (even the Romish Prelate) to be subject thereunto. And if the Popes saying were Catholique, yet it will prove him a busie Bishop, an inveter of the order set by God, and an intruder into anothers right, while he challengeth power over Kings to depose them, and to dispose of their Kingdoms, when the Sunne never arose in the night, nor meddled with the government thereof.

*Use 4.* The light of the world isone; created the first day; now carried about by divers chariots (as I may say) fitted to the diversity of time, both of night and day: So there is one everlasting and immutable truth; but a divers administration, fitted to the divers times of the old and new Testament. Christ is in both: There, in the shadowes of the Patriarkes, and of the Law and the Prophets; Here, in the Word incarnate, the substance of those shadowes: There, as in the Moon, and the Stars; Here, as in the bright Sun it self.

*Use 5.* The Stars received their light, not to shine to themselves, but to shine to us. What good gift hast thou which thou hast not received? If then thou hast Riches; as a propitious Star shine unto the poor Saints, comforting them both with a favourable aspect, and with the influence of thy bounty. If thou hast obtained the true knowledge of Christ; as the Star lead thou others unto him: deale thou with others, as Philip dealt with Nathaniel, and as Andrew dealt with Peter, and being converted, strengthen the brethren, as Peter was commanded, &c.

*Que.* What did God create on the fifth day?

*Ans.* On the fifth day, God created all manner of Fishes, and all manner of Birds; even all creatures that live, and move in the Aire, and in the waters, and appointed the Fishes to fill the waters, and the Birds to multiply themselves on the Earth.

*Expli.* God on the fifth day (whereas before there was not so much as a Flie) created (not of water) but of nothing, the Fishes and Birdes of all sorts and kinds; and also appointed this order, and gave them this faculty, that they

should bring forth their Like, for the continuance of their severall kindes, as we see by daily experience; but the Fishes in greater abundance than the Fowles, as the word to the Fishes (*Fill the water*) and to the Birdes onely (*Multiply ye*) doth shew.

*Use.* That we provoke our selves to obedience by the nature of Birdes; and by remembering that the Water, a brute Creature, obeyed the voice of God: how much more should man heare and obey, which is indued with Sense and Reason?

*Quest.* What did God create one the sixth day?

*Ans.* On the sixth day, God created, of No. Gen. 1. 24. thing, all Cattell and creeping things, and the beasts to the end. of the earth, according to their kinds; also he made man of the dust of the earth.

*Expli.* First, of the Creation of the beasts of the Earth; They are here distinguished in three rankes or sorts. First, Cattell, whereby wee understand all tame beasts and domestically, which are familiar and conversant with Man: as Horse, Kine, Sheepe, Dogs, Cats, &c. Secondly, creeping things, whereby are understood those which have no feet, as Serpents; or those which have but very short, as Wormes, Ants, &c. Thirdly, beasts, whereby are understood all wild Beastes; As Lyons, Beares, Tygers, Wolves, Foxes, Hares and all such, which are of wild Nature. The least of which Creatures, either Fishes, Fowles or Beastes of the Earth, is so great a work, that all the world is not able to make the like; no not a Fly, nor a Loufe.

*Use 1.* If God abase himself to make and preserve the smallest living Creatures, much more will he provide for them which fear him.

*Use 2.* The Lord made all things good, and so approved of them; but through the sin of man, many creatures are become hurtfull, as Toades, Snakes, &c. As one saith: *They were created good, but to them that are evil, they are become a scourge.* Learne then by the rebellion of the Creatures to thee, and the danger and fear thou art in by them, to be humbled for thy sinne the cause thereof.

*Quest.* You said that on the sixth day God also created Man; What thinke you of Mans Creation?

*Ans.* I beleeve, that on the sixth day, God made Man, Male and Female, according to his Image, and Liknesse; The Body of the Man, of the dust of the Earth, and his Soule of nothing; the Body of the Woman, of the rib of the Man, and her Soule also of nothing.

*Expli.* It is a great folly, and oversight, for a man to take upon him to know other things, and to be ignorant of himselfe; in whose body and soule there are such evident markes of Gods wisdom, power, and goodnesse, that even Heathen Philosophers have called Man, *A little world*; or *a map whole world*.

Man consists of a Body and a Soule: wee will speake first of his Body, noting briefly, onely that which thereof is laid in the Text. When God had finished all his other workes, then hee made Man: In whose creation, he saith not as before, *Let there be Man*, or *Let the Earth bring forth Man*; but, as with Counsell, *Let us make Man*; hereby noting more clearly the doctrine of the holy Trinity, in Mans Creation, than in the

Innocent.

Rom. 13. 1.

Mat. 23.

Iohn. 1. 41, 45.

Luke. 22. 32.

Exod. 8. 18.

Mat. 6. 26.

Eucherius.

Psal. 139.  
14, 15.

the creation of other things concerning Mans body, we may consider either the matter, or the Figure of it. The matter was the dust of the earth; other things were made of nothing, onely Man, and Womans body of matter *pre-existent*; though of it selfe having no disposition to such an effect; as what likenesse hath dust or red earth, to the flesh, blood and bones of mans body? Now for the Figure of it, it is wonderfull, as David observeth, God not only giving the outward shape, and beautifull colour of the skinne, and outwardly distinguishing, and compacting in singular order and comelynesse, the parts and lineaments of the body; but framing and giving within, Bowels, Veines, Arteries, Nerves, Muskles, and Bones, &c. most wonderfull. Now, whether Jesus Christ, by whom we beleve all things were made, did in the shape of man (as hee often so appeared to the Fathers) with his hands, frame and fashion the body of man, as some affirm, I leave it as uncertaine.

*Q. Vse.* Did not God make mans body of nothing? nor of gold, or some heavenly and precious matter, but of dust? Remember then thy beginning and be humble, in as much as thou, nay Kings and Queenes are framed of no better stuffe than the dust and dirt of the earth; which themselves, nay even brute, beasts tread under their feet; yea, we are below the beasts in this, that they were brought out of the earth, as out of their originall place; Man made of the earth, as of a base and brittle matter. Why art thou proud of a piece of dirt? and so prankest up thy painted sheath? Let thine owne bosome teach thee humility, for thou art dust; and let it also teach thee thy frailty, that thou must dye; for to dust thou shalt return.

*Quest.* What is the Soule of man, which yo speak of?

Gen. 3, 19.

Heb. 12, 7.

Mat. 10, 28.

Psal. 103, 2.

Zech. 12, 1.

Gen. 2, 7.

1 Cor. 15, 45.

*Ans.* The Soule of Man is a Spirituall substance, Immortall, endued with Understanding, Memory, Conscience, and will; created in the Humane Body, to make the Person of Man, and to enable Man to know, and worship his Creator.

*Expl.* Every man hath a Soule, the originall whereof is of nothing; and it is the better part of man, without the which, the body is a dead lump of the Earth; the Immortality whereof is to be beleaved against all Epicures, or else all religion and Piety vanisheth. Though therefore the body die, yet the Soule existeth, being dissolved from the Body, being so farre from death, that it never falleth asleepe, which is the Image of death. The immortality of the Soule might be demonstrated by naturall reason; but because every one understand not such demonstrations, and naturall reason is pore-blind; therefore I will prove it by Scriptures; by which we may have a certain knowledge thereof.

The old Testament (though some Papists have impudently denied it) plentifully affords Arguments, which might be drawne from the Image of God in man; from the translating of *Enoch*; from the reward of *Abraham*, which is God; from the faith of *Jacob*, and of the Saints at their death; from the confidence of *Job* in his trouble, &c. But the principall is that of *Exo. 3, 6.* by which text our Saviour Christ put the *Sadducees* to silence, as we read in the Gospell. The place in *Exodus* brings in God speaking of himself, that he is the God of *Abraham*, of *Isa-*

*ac*, and the God of *Jacob*; now (saith our Saviour) God is the God of the living, and not of the dead. The force of which collection may be thus concluded.

If the covenant which God made with *Abraham*, &c. be perpetuall, then the parties confederate must be perpetually; for if one of the parties cease to be, the relation of confederacy between them must needs cease.

But the covenant is perpetuall; For God by that place testifyeth that he is the God of those Patriarchs, after they are dead; Therefore after their bodies were dead, they ceased not to be; and by necessary consequence, their souls are immortall.

And that the Fathers were by *Moses* instructed concerning the immortality of the soule, may appear in the parable, where *Abraham* sends the brethren of *Dives* to *Moses*; which counsell were frivolous, if *Moses* had not written of the immortality of the Soule, and of eternall life.

In the new Testament, our Saviour avoucheth that the Soule cannot be killed. The parable also of *Dives* and *Lazarus* declares it; Further the soules of the Elect, after the death of the body, are with Christ, as appears by *Pauls* wish, Phil. 1, 13. I desire to be dissolved, and to be with Christ: And for the soules of the wicked, they are kept in prison, as Saint *Peter* testifyeth; being reserv-

1 Pet. 2, 4.

ed under darknesse with the evill angels to the judgement of the last day. And as the soule is, and subsisteth, separated from the body; so it understandeth and willet in a more excellent manner than it doth in the body: and yet we hold, that the Soules so separated, know not, nor desire to know the particular, and singular affaires of men and women in this life; For even for this cause God sometimes taketh away his children out of this life, that they should not behold the evill which he bringeth upon the world; as it is said concerning *Josiah*; 2 King, 22, 20.

When *Moses* speaketh of the creation of the Soule, and the infusing of it into the Body, he saith; God breathed into his face the breath of Life; Which must not be understood, as though God had any mouth to breathe, but that God by his Omnipotent power made the man to breathe, and yet thereby we may perceive, that that which was thus created is a Spirit, and drawne out of the matter, but immediately proceeding, as out of the mouth of God. And if any shall ask how our Soules are now created, not whether we receive them as our bodies, from our Parents, or no? The answer is, that we receive onely our bodies from our Parents, our Souls still immediately from God. God is called the Father of the Spirits of Men; because, though he be Author of their bodies also; yet of these by meanes; of them immediately. And whereas some might think that hereby God might be in danger to be made guilty of the sinne of man when he putteth a soul into the body begotten by unlawfull copulation; It is answered, that God is no more hereby guilty, than he is partaker of the fault of the Thief, when he causeth stolen corne to grow, as well as that which is truly bought. These things being to be considered not Mortally, but Naturally in regard of their being. And because the guiltinesse were receive from

Psal. 32, 15.

Zech. 1, 21.

Job 33, 4.

Ezec. 12, 7.

Heb. 12, 9.

Gen. 5.

Gen. 15, 2.

Gen. 49.

Job. 19, 27.

26, 27.

Mat. 22, 32.



from Adam, may seem to approve that our Soules come from Adam also; else how should they be guilty? We are to understand, that the sinne and guiltinesse is not in the Soule alone, or in the Body alone, but in the whole Man, consisting of Body and Soule; so the Soule is intused of God void of sinne; though even then, when it is put in o the Body, it be guilty of owing, though not of doing; even as the deyt of the Father is to be paid by the Heire, and he lyable thereunto. Thus is the Soule subject to guilt; So also is it faulty; nor as it is created of God, for so is it pure; nor as it is reasonable, but as it is joyne I to the Body, making the person of a man, who hath not the Image of God, which he should have, but the corrupt Image of Adam, which he should not have. This Soule is the form of Man, by the which we Understand, Remember, Will, Discourse; by the which we differ from the beasts; being wonderfully joyne to the body: A Spirituall Essence to a Bodily, without any thing to hold the same, but the onely commandement of God; being, not in one part of the body in regard of the essence, and in another in regard of the Faculties; but being after a wonderfull manner, wholly in every part; yea, all the Faculties of the Soule being wholly in every part, in regard of their originall, though not in regard of their proper subject.

*Vse 1.* Thou hast a soule, which is endued with Understanding and Will; the proper object of thy Understanding is Truth, of thy Will, Goodnes: if thou beest a man, then all thy labour should be to increase in the knowledge of the truth; and in the approbation, election, and practice of that which is good.

*Vse 2.* Remember thou hast an immortall part, which is the Soule: be carefull then so to adorne it with grace and vertue, that thou mayst live immortally in joy and happinesse, and not in misery and paine. Many will say; they have soules to save; so have they soules given them to know God, and to worship him according to his Word: but as the most part have no care to glorifie God, in and with their soules; so (whatsoever they say) they shew by their lives, they have Soules to be damned rather than saved: For as salvation is promised to them which beleve and obey God; so to them which doe not, is damnation denounced by the Word of God.

*Question* You said that Conscience is a faculty of the Soule, declare further what conscience is.

*An.* Conscience is a Faculty of the Soule, taking notice of all that is in Man, or that passeth through his whole life, and so determining thereof, accusing or excusing before God.

*Expl.* All men have Conscience, which is proper to every reasonable Creature; yea, every severall man or woman, hath his, or her owne severall Conscience within them; which is a Naturall Faculty, or created Quality in the Mind, borne with us: And whereas we use to say, that some are Men of no Conscience, or have no Conscience, the meaning is not, that they have no Conscience at all, but no good Conscience.

Conscience is diversly distinguished: In regard of the light whereby it is informed, it is either a Naturall Conscience, which hath onely the light of Nature for direction; or it is a Christian Conscience, and better enlightened (as you may call it) which besides Nature, hath

the holy Scriptures, more largely and distinctly guiding and directing it.

In regard of this direction, Conscience is either informed, or discerning; or not informed, and blind: and this according to two degrees thereof, is either a doubting Conscience; when, for want of evident light to direct, we cannot resolve: or an erring Conscience; when a man mistakes (through ignorance) truth for falsehood, or falsehood for truth, good for evil, or evil for good; or when out of knowne principles and true, we conclude and infer erroneously.

Againe, Conscience is in regard of the quality thereof, either Good or Bad; the Good Conscience is that which is sprinkled with the blood of Christ, and regenerate; and is according to a twofold estate thereof, either a good quiet Conscience; when upon good grounds truly beleev- ing, and unfeignedly repenting, we enjoy peace, and confidence, and boldnesse before God: or a good troubled Conscience; when, though we be- lieve and repent, yet through some sinne that we have committed, or through our inbred infidelity, we are troubled and in doubt; and this is called good, not because it is troubled, but because of the true grace whereby it is renewed, with the which true grace, may, and is oftentimes, yea for the most part, and that in the best men and women, trouble joyne; as *Dauids heart fainting him, and Pachs crying out, O wretched man!* Bad Conscience is that which is not renewed; for every man, till he be in Christ, hath a bad Conscience; and this also, according to a two-fold estate thereof, is either an evill quiet Conscience, whereof there are two degrees, First, a slumbering Conscience, that stirs not but when death comes, or in some grievous affliction, as the brethren of *Joseph*; Secondly, a seared Conscience, which hath no more sense and feeling than a stone, no not in death, as many appeare by the example of *Nabal*; Or and evill troubled Conscience, which is two-fold, either a large Conscience, that makes no bones of small sinnes (as they are called) but stirs or sticks onely at monstrous sinnes; as which trembles at murder, but makes nothing of anger, reviling and revenging, so it be not in blood; Such is the Conscience also, which retraynes from bloody oaths, but as for Faith and Truth, Bread, Drink, The light that shines, &c. never feelles or checks for them; or a narrow Conscience, and this is, when the Conscience feelles not greater sinnes, and yet is very sensible of small things, or trifles; as *Mat. 23. 2.* the Pharisaicall Conscience, making great Conscience, of tything Mint and Annis, but neglecting Mercy, Faith, and Judgement; or as the Popish Conscience, straining at a little flesh on a Friday, but swallowing blasphemies, whoredomes, and other grievous sins, without any trouble.

That Faculty of our Soule, which taketh knowledge, and determineth of all our Actions, is called Conscience, either because it is a partner with another in the knowledge of a secret (which Another, is God) or because it is joyne with certaine Principles and Rules, and of the Law in the mind, and with memory; using the help of these in the execution of the office thereof.

The office of Conscience is two-fold; First, to know all things in a Man, or done, and omitted by man; all thoughts, words, deeds, affections,

Do d d and

Gen. 42. 31.  
1 Sam. 25. 37.

and the omitting of all duties : the soule by Conscience feeling it selfe, as by a reflection. As for instance : The Soule by science knoweth a thing; by Conscience, it knowes that it knowes such a thing: The Heart thinkes a thought good or evill; by conscience, the heart knowes that it thinks such a thought. By Faith the heart believes; by conscience, the heart knowes it doth believe. By Affections the Soule grieves, or joyes; by Conscience, we know we doe so. And hence the conscience is called a Register, or Notary.

Rom. 9.1.

The second office of conscience is to determine of the thoughts, wordes, and deedes of men; which things as they are divers, in regard of time, so is the action of conscience divers concerning them. The actions (to insist onely of them) are either past, or to come; Of Actions past, Conscience determineth two waies; according to a double consideration, or question, of such actions. As first, whether they were done or not done; secondly, whether they were well or evilly done?

For the first question, whether an Action were done or no, Conscience within most certainly testifieth : As in *Cain*, when his Tongue said, *I know not where my Brother is*; his Conscience said, Thou knowest where he is; for thou hast killed him. So in *David*, when hee was accused as a Traytor against *Saul*, his conscience said that he was no Traytor, nor had conspired against him. So in *Job*, when his friends said, he was an Hypocrite, his Conscience witnessed within him (before God) that hee was none. And hence is Conscience called a witnesse; yea a thousand witnesses.

For the second Question, whether a thing bee well or ill done; Conscience, with the helpe of certain Principles in the minde, judgeth in evill things, as a witnesse accusing, and as a Judge condemning. In things well done, as a witnesse excusing, and as a Judge acquitting; And both these, after the manner of Practicall Reasoning, as *Paul* sheweth. Of evill things thus : in the example of *Cain*. Hee that kills his Brother, sinneth grievously (saith the Principle in the mind.) But thou *Cain* hast killed thy Brother, (saith conscience as a Witnesse by the helpe of Memory:) therefore thou hast sinned grievously, (saith Conscience an Accuser.) Againe, murderers must be damned (saith the Principle of the minde) by the Law. But thou *Cain* art a Murderer (saith Conscience as an Accuser:) therefore thou shalt bee damned, (saith Conscience as a Judge condemning.) And from these Actions of Conscience come more or lesse, fear, griefe, sadnesse, desperation, and other fearefull consequents. Of good things thus : in the example of *Manasses* or *Mary Magdalen*. He that sorroweth truly for sin, and leaveth it, and followeth righteousness, repenteth (saith the Principle, or Rule in the minde.) But thou *M.* or *M.M.* doest so, (saith Conscience as a witnesse:) therefore thou repentest (saith Conscience excusing.) Againe, hee that repents, shall be saved (saith the rule.) But thou *M.* or *M.M.* repentest (saith Conscience excusing:) therefore thou shalt be saved (saith Conscience acquitting.) And hence come peace of Conscience, Loy, boldnesse to come into the presence of God, &c.

The Actions to come, of which Conscience determineth, are either good or bad; The Con-

science, in regard of her Judgement of good actions, may be called a spurring or provoking Conscience. As thus, if the question be concerning keeping of the Sabbath : The commandment of God must be kept, saith the Rule. But to keep the Sabbath is a commandment of God, saith the Judgement of Reason : therefore keepe the Sabbath, saith Conscience. In regard of bad things, the conscience may be called a bridling, or a restraining Conscience : as, if question be, whether the Sabbath may be broken, thus: The commandment of God may not be broken, But to breake the Sabbath, is to breake the commandment of God: therefore breake it not, saith conscience. Thus by experience we feel within us, before wee doe a thing, a certaine power pushing us backe, or egging us forward; or we seeme to heare a voice in our breasts, bidding, or forbidding us. And when we doe contrary to the motion and monishing of conscience, wee are said to wound, and to sin against our Consciences, which is grievous. Now remember, how the conscience determineth of actions; so also of thoughts and words.

*Vse 1.* Looke well to thy Conscience, and examine it : for a good Conscience is not of Nature, but of Grace, by Faith, through the blood of Christ; for it is the blood of Iesus applied by Faith, which pudgeth the Conscience, both from the guiltinesse and filthinesse thereof. Content not thy selfe then, though thy Conscience be quier, and trouble thee not; for it may so be, and yet be starke naught. Be sure that the quietnesse thereof bee grounded on the righteousness of Christ, and the assurance of the pardon of thy sinnes : Else when it stirreth and awaketh, it will be like a Lyon, ready even to rend out thy throat. Call therefore thy Conscience to her office here, which if she discharge, and being rightly informed, excuse thee, thou maiest truly have boldnesse before God : Otherwise, even as a man that hath the gowt, is not healed, because for a little time he feeleth it not beat and fret; so neither doth the quietnesse of Conscience argue the health and goodnesse thereof, unlesse it be quieted by the blood of Iesus. Better thy Conscience accuse here, than in the day of Judgement, when, (though it sleepe now) it will, unlesse it be prevented, most certainly accuse and confound. For the nature of it is allwaies to take Gods part, though it be against it selfe. Make then thy Conscience thy friend against that day; when a good conscience will be more worth than a whole world : The remembrance of which time, made *Paul* endeavour to Acts 24. 16, have a cleere conscience before God and men:

*Vse 2.* If thou once gettest a good conscience, keep it with all diligence : For as a good conscience is a continuall feast, yea a very heaven upon earth; so an evill and guilty conscience is an unspeakable torment, yea a very Hell; for a wounded spirit who can beare? If a man have a good conscience, he cannot want comfort in the midst of the fire. For looke how a sparke of fire flashing into the great Ocean, is extinguished; so doth the abundance of miseries vanish, falling upon a good conscience, as saith *Chrysostome*. For as sugar is not onely sweet in it selfe, but also sweeteneth other things, so a good conscience is both most sweet, and sugreth all our afflictions. But if a man were in Paradise, as

Adam,

Rom. 1.  
Heb. 9.14.1 Sa.  
31.

Heb.

Rom.

Rom. 2.15.

1 Cor.  
23.Pro. 4. 23.  
Pro. 15. 15.  
2 Cor. 4. 12.  
Pro. 14.Col. 3. 1  
Eph. 4. 2

Adam, with an evill conscience, he must needs want comfort: for as the shadow follows the body, so doth an evill conscience follow the unrepentant sinner, alwaies dogging him, and crying fearefully against him; Thou hast sinned; thou shalt be damned; driving into most tearefull agonies and passions, even unto small desperation, as in *Judas*, if the mouth be not stopped by the merits of Christ. The Heathen thought that those who lived ill, were haunted with Furies, and Fiendes. Surely, this is the Fiend, even thy evill Conscience, gnawing upon thy Heart, and stinging as a Scorpion, neither canst thou avoid it, but onely by faith in Christ. Keep therefore thy good conscience (if thou hast it) as thy chiefest Jewell; which thou shalt doe, if thou observe these Rules. First, cherish Faith; for it is the root of a good conscience. Secondly, avoid all sinne; for as a moate in the eye, so sin troubleth the peace of conscience; and as water quencheth fire, so sin putteth out the goodnesse thereof. And therefore, when *Abigail* would perswade *David* from bloody revenge, she useth an argument from preserving the peace of conscience, and perswadeh him. Thirdly, walke in the continuall practice of righteousness; which, that we may be able to doe, namely, both to avoid sinne, and to live honestly; a Fourth thing must be done, which is the right informing of the conscience, that it be able to discern good from evill, and mistake not one for another; for as an unskillfull Pilot, that knoweth not the Coast, easily maketh shipwrack; and as a bad guide soone bringeth into danger: so a conscience not instructed in the truth. For if thou doubtst, and dost doubtingly, thou sinnest: though the action be lawfull in it selfe, yet not to thee; For whatsoever is not of Faith, is sinne. If thy conscience erre, taking that to be good which is evill, thou canst not but sinne; for if thou dost according to thy erring conscience, thou sinnest in doing contrary to the commandement of God; If thou dost it not, thou sinnest also, because thou dost against conscience, and there is no way to helpe out of these briers, but to enforme the conscience in the truth; which is by the Word of God, the rule of conscience; by which it appeareth, that all such which neglect the Word of God, must needs have corrupt and dangerous consciences.

*Vse 3.* Never sinne in hope of secrecie, for thou canst not lie hid; though thou couldst conceale thy faults from all men, yea from the Devil, yet there is a Bird in thy breast, which will tell tales, and bewray all. When thou art in thy most private Chamber, and hast shut the doores and windowes, and made a darkenesse, let it never come into thy minde to thinke that thou art unseen, or alone: for God is present, and thy conscience is present, who need no light to discern the doings. The conscience is a thousand witnesses; happy is he which hath it to witnesse for him before God.

*Quest.* What meane you when you say that man was created in the Image and like of God?

*Ans.* I meane that necre likenesse whereby Adam resembled God; which consisted, partly in the immortality of his soule, partly in his dominion over the creatures, but principally in the gifts of his minde, knowledge, holinesse, and righteousness.

*Explic.* Herein consists the chiefe happinesse of Man, to be like his Creatour: for God made not Man like other things made, but like himselfe, like, I say, having some sparkes of excellency, as representations of the Divine Nature; though this likenesse be such, that there remains an unspeakable distance between God and man, even in his greatest perfection.

Though the feature of the body be most beautiful, yet herein we place no part of the Image of God; though we confesse, that even as the Lanthorne is illustrated by the candle within it; even so the body is made (in some sort) resplendent, by the brightnesse of the Soule within, in which the Image of God chiefly resideth. And yet to speake properly, wee say not, that the Soule, but that the whole man was made according to Gods Image.

This Image (not to say any thing of the spirituall Essence, and Immortality of the Soule) was partly in the dominion granted over the Creatures; which dominion was not direct and absolute, (for God is the onely soveraigne Lord;) but profitable; consisting in his dwelling, and the use and benefit of the creatures; yet the extent of this, onely to the inferiour creatures, as the earth, sea, aire, and the creatures living in the same. Partly also was the Image, in the excellent Graces of knowledge, Holinesse, Righteousnesse, and Truth, wherewith man was endowd; so that as the former resembled Gods imperious majesty, so this his infinite Purity and Holinesse. And this wee all are to remember, that the woman was made as well as man, according to the Image of God; though in regard of the subjection of the woman to the man, it more excellently, in that, appears in the man.

*Vse.* Labour for knowledge, and grace to live godly, whereby thou resemblest God himselfe; and this is commanded; *Be ye holy, for I am holy, saith the Lord.* For though thou hast a body beautiful, and a soule endued with much understanding and wit; yet without wisdom and righteousness, without knowledge of heavenly and spirituall things, and the practice of piety and godlinesse, thou art not like unto God, but like unto the devill himselfe.

Thus much of the first generall work, the Creation; now of the other, which is the preservation of the Creature, called Providence.

*Quest.* What is the Providence of God?

*Ans.* The Providence of God, is that way or manner, whereby I verily beleve that God knoweth, preserveth, governeth, and to their certaine ends directeth all and singular the things, with their actions, which he hath created.

*Explic.* As nothing could have been, unlesse it had received a being of God, so nothing can continue, unlesse it be still preserved by him: Which preservation of the creatures, is either generall, or speciall. The generall is either ordinary or extraordinary. The ordinary is that whereby he continueth the order which he gave the creature at the first: as the seasons and times of the yeere, that the Sunne should give light, the fire burne, the earth yeeld fruit, bread nourish, &c. for this could not continue without the providence of God; as appears in bread. The extraordinary is that, whereby hee over-ruleth all second causes, and the course of things, so oft as he pleaseth: as making the Sunne to stand still, and

D d d 2

1 Sam. 25. 30.  
31. 32. &c.

Heb. 13. 18.

Rom. 14. 23.

1 Cor. 14. 24.  
25.

1 Cor. 11. 8.

1 Pet. 1. 16.

1 Joh. 8. 44.  
1 Joh. 3. 8.

Col. 3. 10.  
Eph. 4. 24.

Deut. 8. 31



dividing the sea, &c. The speciall is that whereby he preserveth, and careth for, not onely the kindes of things, but also the particulars of every kinde, not onely of the more noble creatures, as of Man ( of whom more hereafter in the doctrine of Predestination ) but of the least and most contemptible, with all their actions and events: not any winde riseth, nor a cloud stirreth, nor any raine, snow, &c. falleth, nor a sparrow or little Bird dieth, or cometh into the talions of the Kite, or into the net of the Fowler, but by him who worketh all things according to the counsell of his will; yea our very haire is numbred.

So that we beleve the providence of God to extend it selfe, even to the basest Worme, and the least Flie, as well as to the Angels in Heaven, and that it is as large as his knowledge; equally containing all things (though not giving equall things to all) universalls, singulars; things necessary, things contingent; naturall, voluntary, good, evill, little, great; and that it ordereth and governeth all things, and actions, as he himselfe hath decreed. Neither is this to flatter God (as some have said) to say that he careth for every particular worme, flie, &c. as if so be God cared onely for multitudes, and not for every each one: when our Saviour saith, one Sparrow. He is as well able to know them, and to provide for them, as to make them, and give them life, and the paine is all alike to him, to care for every one, as for a multitude; neither doth it derogate from his greatnesse, or goodnesse, but rather amplifie the same, when he neglecteth nothing which he hath made. Surely it did not impeach his Majesty to make them, neither to preserve them.

*Quest.* But doe you believe that Gods providence extendeth it selfe to all actions of men, even to decree, order, and govern evill actions?

*Ans.* Yes indeed; I believe that even the evill Actions of Men, are not onely foreknown, but also decreed by God.

*Explic.* Wee need not feare to attribute evill actions to the decree of Gods, because the Scripture so speaketh; onely wee must soberly and wisely understand it: namely, that Pharaohs cruelty, Semeis cursing, Abshaloms uncleannesse, Judas his betraying of Christ, are not by his revealed will approved, but forbidden; and yet that by his good pleasure hee will permit the same. Which permission wee may not understand to be the cessation of his care and providence, or an idle winking at the matter, but joynd with an active power, not of infusing evill into men, but first of taking away or denying his grace, and of delivering of them most justly to Satan, and to the lusts of their owne hearts: And also of bounding their wills, purposes and Actions, and directing them to a good end. For God is so good, that he would never suffer evill to be, if he could not bring good out of evill. Even as the skilfull Apothecary knoweth how to use poyson well, and to the good of the Patient. And surely, this is a most pregnant proote of the powerfull providence of God herein, when those Actions which are done by wicked men contrary to his will, yet are brought to serve and fulfill his holy will and purpose. For even as in an Army, one fighteth for praise, another for lucre of the spoile, another is egged forward by desire of revenge; yet all for the victory, and for their

Punice: and as in a ship, some weigh up Anchors, others stand at the pumpe, others at the sterne, and all by severall workes labour for the safety of the ship; so, whatsoever the wicked propound to themselves, yet the Lord ordereth all to his good pleasure, will they nill they: so that as an arrow flieth to the marke which the shooter aimeth at, without any sense whither it goeth; So the Lord serveth himselfe by the wicked, though they thinke not so much. Hence is it, that though the decree of Gods providence (as hath bin said) is concerning those evill actions; yet neither is God guilty, nor man guiltlesse. God is not guilty, because he putteth no evill into men, but useth them as he findeth them, and so maketh them to serve his glory, whomay use what Creatures he will, and cannot use them, though they be evill, but well, because he is infinitely good. Neither is man guiltlesse, notwithstanding the Decree; for sinners are not excusable, because there is no force used towards them, but they follow their sinnes with great pleasure, and a very willing minde, and casting away the care of vertue, doe of their owne accord, yeeld themselves to their owne lusts, respecting in their evill deeds onely the satisfying of their own wills, and not the fulfilling of the will of God. The Jewes did what the hand and will of God had determined before to be done to Christ; but they considered not that, but were led unto that sinne, by the malice and covetousnesse of their owne wicked and envious hearts, which were the true causes thereof. So that, (as Saint Augustine saith) in one and the selfe same thing, God is just, and Man is most unjust, because in that one thing which they do, there is not one cause for the which they doe the same.

Here further it is to be marked, that the Decree of God (in respect whereof all things are necessary) doth not take away contingency, which is, when a thing, when it is, had cause whereby it might have bin otherwise. As the bones of Christ must be unbroken in regard of Gods Decree, and yet they might have bin broken in regard of their owne Nature, and the freedome of the mindes of the Souldiers. Neither may any thinke, that hereby are frustrated, deliberations, prudence, and use of meanes; for as God decreeth the being of things, so also the meanes whereby such things shall be. As in regard of Gods Decree, Lot cannot be burnt in Sodom; but then he must escape, and hie him away out of the City. David must overcome Goliath, but then hee must take his Sling, with the smooth stones, with him. Manasses must be saved, because God hath so decreed, but then he must repent and beleve, which are the meanes of salvation appointed and decreed by God.

*Vse 1.* Labour soundly to understand, and with all thy wit to maintaine this Doctrine; for to deny the Providence, is all one as to deny God: and this indeed is a maine cause of the prophane-nesse of vile men.

Wherefore, denying a fatall destiny, whereby all things, even God himselfe, should be tied to the nature of second causes, and abhorring all conceit of fortune and meere chance (which are words fitter for Heathens than Christians, which beleve there is a God) let us hold fast this Doctrine, that all things whatsoever are governed

Hea. 10, 5, 6, 7.

Psal. 147, 8, 9, 16, 17, 18.

Gen. 45, 5.  
2 Sam. 16, 10.  
Ages 4, 28.

Rom. 9, 11.

Heb.

Deut.

Psal.

Gen. 2

Psal. 5

1 Pet.

1 Pet.

Psal. 7, 1.  
Psal. 10, 40, 11.  
Psal. 14, 1, 2.

Psal. 58, 1, 2.  
Heb. 11, 6.

1 Cor.

by an Ocular Providence; yea, if any thing fall out, which we might think to be by chance, because we see not the cause of it, yet to be persuaded that so it was foreseene, and fore-appointed and decreed of God, as that place of *Num. 35. 22.* compared with that of *Exo. 21. 13.* doth most plainly shew.

*Use. 2.* This Doctrine also comforteth many wayes; First, if we (as we ought) carefully observe the experiences of Gods providence towards us, in the often unexpected successe of our affaires, we must needs both be confirmed in our Faith, the more stedfastly to depend and trust on God, and also be hereby occasioned often to give thanks.

Secondly, if Affliction come, it teacheth that it cometh not out of the dust, but by the wise and just appointment of God. And this breedeth patience.

Thirdly, whereas the Church, and such as feare G O D, have many enemies, this teacheth, that they can doe nothing, but as G O D pleaseth; yea, the very Devils themselves can neither hurt *Job*, nor enter into the swine, but as they are licensed by G O D, and when he pleaseth to license either Satan, or evil Men, or other Creatures, to hurt his Children, or Servants, he both boundeth them, beyond which they cannot goe, and also in the end turneth all things to the best.

*Use 3.* Neglect not lawfull meanes for the accomplishing of thy lawfull desires; for this were to tempt God: And yet trust not in the meanes, though never so likely; for that were to sacrifice to thy net, with those wicked ones, and to commit a kind of Idolatry. Hast thou bread? then that it is a good meanes of nourishing; but God can break the staffe of it, and make it as a stone to thee; for man liveth not by bread onely, but by the Word of Promise annexed thereto. In the use therefore of all meanes, concerning either Corporall, or Spirituall things, looke up unto Heaven, and pray for a blessing, or else thou watchest in vaine, thou labourst in vaine, in vaine thou usest any meanes; yea, in the midst of many difficulties, though thou then see no meanes, yet trust in God, for God will provide, as *Abraham* said; Wherefore go on cheerfully in thy calling, serving God, and casting thy care upon him, for he careth for thee. Nay commit thy very Soule unto him in weldoing, as unto a most faithfull Creator; for it God cloatheth the Grassie, regardeth a Sparrow, and numbeth thy Superfluities, even the haire of thy head, how much more will he keep and provide for thy Soule, if thou fearest and obeyest him? I say, Him, who regardeth all as one, and one as if he were alone; who is neither detained about the care of one, nor distracted about the care of more; to whom nothing is hard, because Almighty, nor multitude of businesse can overwhelm, because infinitely wise; to whom be praise for ever. Amen.

Thus much of the generall workes by which God is described; Creation, and Providence, which extend to all things. Now of the more speciall, which concerne the Church, which are Redemption, Sanctification.

*Qu.* You said that God is the Redeemer of his Church; What is Redemption?

*Ans.* Redemption is a worke of God, whereby he hath fully delivered his Elect from sinne, the curse

of the Law, Eternall Death, and the power of the Devill, by Jesus Christ, to the praise and glory of his Name.

*Expl.* The delivery of Mankind from sinne and death, is significantly by the Holy Ghost called Redemption, which signifieth, a purchasing or buying againe, or a ransoming at a price (as life for life) of them which are in bondage. Therefore is Christ called a Price, a Counter-ransome: The Flocke of Christ is said to be purchased with Gods owne Blood; and Ye are bought with a price.

We were in bondage, even to the very Devill of Hell, the great enemy of Mankind; and therefore ungodly men and women are said to be taken alive, in the snare of the Devill, at his will. Also we were in bondage to sinne, the curse of the Law, and to eternall Condemnation, from all which Christ hath delivered us, by a price, even Himself.

But here we must know, that Christ ransoming us out of the claws of the Devill, by a Price, payes not this Price to the Devill, but to God, who delivers sinners to the Devill, as to his executioner, to be tormented. And when this worke of Redemption is spoken onely of taking us from Satan, it noteth that we are delivered by power, and force, not by a price. Therefore in the Gospel, Christ, in comparison of Satan, is called the stronger, who over-cometh him, and divideth his spoiles. We are said to be delivered from the power of darknesse; where the Word signifieth by fine force, to deliver or pluck away. Even as *David* pulled the Lambe out of the Beares mouth, so hath Christ by his Almighty power, rescued us out of the mouth of the Roaring Lyon. So also he hath destroyed the Devill, not by abolishing his substance, but by weakening his power, as the Word there importeth; Christ then payeth his blood as a Price to his Father, and so forcibly delivereth us from the Devill: Who hath the power of Death, as the Hang-man hath the power of the Gallowes; not absolute, but by commission from God, for the tormenting of the wicked.

This Redemption we speake of, is so the worke of G O D, that we exclude all creatures from any power, or possibility of redeeming us. And we acknowledge it to be the worke of the whole Trinity, delivering us in the person of the Son, who redeemeth us by his Merit, and by his Efficacie; by his Merit, deserving redemption for us; by his Efficacie, effectually applying it unto us by his Spirit, and through Faith.

*Use.* First, here we may see the wonderfull misery, in the which we are all, till we have our part in the eternall Redemption, purchased for us by Jesus Christ; For first, we are under, the power of sinne, and the tyranny of the Devill, very bond-slaves; more miserable than ever were the poore Israelites in Egypt, or now are the poore Christians under the *Turkes*; for the bondage of these is onely bodily; ours more, bodily and spirituall also; our bodies and very spirits being subject to obey his fleshy will in all things.

Secondly, we are all our life time in feare of death; even as is the case of one condemned to the Gallowes, he alwayes trembles and quakes at the approach and remembrance of the houre of his execution: So we, if God make us sensible of our estate in regard of sinne, are alwayes haunted

Rom 8. 38.  
Pla. 35. 10.

Heb. 1. 16.

Deut. 8. 3.

Psal. 127 13.

Gen. 22. 8.

Psal. 55. 5.  
1 Pet. 5. 7.  
1 Pet. 4. 19.

Col. 1. 14.  
Tit. 2. 14.

Mat. 20. 28.  
1 Tim. 2. 6.  
Ads 20. 28.  
1 Cor. 6. 20.  
1 Tim. 2. 6.  
Heb. 2. 14.  
Gal. 3. 13.  
Tit. 2. 14.

Luk. 11. 22.  
Col. 1. 13.

Heb. 2. 14.

Psa. 49. 7.

Ephes. 1. 2.

1 Cor. 1. 10.

haunted with the terrors of an evill conscience, as with Furies and Fiends of hell; as *Cain, Saul, Judas*.

Thirdly, we are fire-brands of Hell, subject to eternall condemnation, for our sinnes, &c. This is our misery, which who so understandeth not, nor considereth, hee never esteemeth this wonderfull mercy of God in redeeming of us, as hee ought: For as he that supposeth himselfe to be mortally sicke, highly reckoneth of the Physician which cureth him, and he which is troubled but with some light infirmity, not so; Even so, to him, to him onely is the tydings of the Gospel welcome, the Promise sweet, the Blood of Christ unvaluable, the love of God unspeakable, yea without measure, and passing all knowledge, which seeth his misery, and feeleth his heart wrung with the fetters and bolts of sinne, and which considereth of those eternall torments due to the same.

*Vse 2.* Here we have a most sharpe spur to provoke us to use all possible care to please God in new obedience; namely thus; When thou wert a slave to sinne, and to the Devill, thou didst willingly and chearefully bring forth the fruite of sinne unto death; Seeing then thou art now redeemed unto the hope of eternall life, thou shouldst much more willingly and chearefully live to him who hath redeemed thee. So *Paul* reasoneth, *Rom. 7. 6.* So also in the front of the Law, God urgeth upon the Israelites the obedience thereof, *Exod. 20. 2.* I have delivered thee from a hard and cruel master, and a slavish bondage: Therefore thou shalt keepe my Law. But (alas) where is there one of a thousand which provoketh his sluggish and dull affections with such meditations? Look upon an Israelite in *Egypt*, under *Pharaoh*, and his hard Task-masters, and you shall see him early and late, drudging in the clay, sweating in the yron furnace, and gathering straw, to fulfill the number of bricke imposed. Will not this Israelite, if the Lord shall ease his shoulder of this burthen, strive with all his strength night and day, to please his Deliverer? Let us looke upon him in the wilderness. O monstrous unthankfulness! There we finde that this same Israelite (being thus delivered) contemneth and provoketh his so mercifull redeemer, by infidelity, murmuring, blasphemy, idolatry, &c. Even so, when men and women are in the way to Hell, what speede? *Jehus*' pace is not fast enough. Will not these fly, thinke you, if they could get the path that leades to *Canan*.

It grieves my very heart to consider the generall slownesse of professors, scarce creeping like Snailles, when they should runne as swiftly as *Hazael*. A Statute pace is a great matter. Ah thou wretch, with what face darrest thou looke upon *Jesus Christ*, when thou hast shewed more alacrity to runne in the way of sinne that leades to death, than in the way of righteousness that leades to eternall life? Remembrest thou how eagerly thou hast pursued thy sinnes and pleasures? O happy art thou, if with such violence thou now takest the Kingdome of Heaven. How fleet hath thy tongue bin to rap out blasphemous oathes? and hast not now a word for praise of thy gracious Redeemer? Hast thou accounted daies and nights but shorr, when thou hast bin at Cardes, Dice, at some Enterlude, or such like

vanity? and dost thou account an houre or two spent in prayer, and hearing the Word, tedious? When the Devill was thy Master, was all too little to please him? And now thou hast such a Master as is *Jesus Christ*, wilt thou account any thing enough?

I reade of one *Pambus* a devout Man, who seeing a vile strumpet passe by him (gorgeously attired) tell a weeping; and being asked why he wept; It grieves my heart (quoth he) that yonder strumpet should take more delight in pleasing the Devill, than I do in serving God. So doe thou which readeest these things, mourne, mourne and lament, that thy heart, which hath bin as Wax to the Devill, is like a flint to God: that thou hast more delighted in vanity, than thou doest in godlinesse; that thou hast taken more paines to fulfill thy sinfull Lusts, and bestowed more cost in wantonnesse and pleasure, than thou dost to fulfill the Commandements of thy God, and to maintaine his worship.

Remember *Zacheus*, who was as liberall in Almes and Restitution, when he was a Convert, as he was cruell in unjust exactions when he was an Usurer. As *Paul* was a hot and fiery enemy to Christ when he was a Pharisee; so was he a burning zealous Preacher when he was a Christian. So, according to the measure of obedience which thou hast yeilded to sinne, let the proportion of thy obedience be which thou yeeldest to godlinesse: If not in worke; yet in affection and care to please God, with true humiliation for that which is wanting.

*Vse 3.* Here we ought also to consider of the Price, whereby we are ransomed, and of the exceeding Love of God; for the Price, was neither gold nor silver, nor any corruptible thing, but the precious blood of the Lambe unspotted, *Jesus Christ*. Marke thou which readeest; it cost the very heart blood of *Jesus* the Sonne of God, who was without sinne, to save thee a vile wretch, from eternall damnation, which thou deservest by thy sinnes. The Love of God herein appeared to be most wonderfull, in that he spared not his owne Sonne, but gave him to death, even for us, and in our stead, who were, not his friends, but his very enemies: See what Love the Father had shewed; that thou an Impe of the Devill by sinne, shouldst have the blood of Gods owne Sonne shed to make thee his sonne or daughter. Let me speake unto thee in the words of *Ezra*, which words hee spake from the occasion of a meaner deliverance. Seeing God hath kept thee from being beneath for thine iniquities, and hath granted thee such deliverance, shouldst thou continue in sinne? shouldst thou rebell, and returne to breake the commandements of such so mercifull a God? by drunkennesse, blasphemy, lying, pride, whoredome, or any prophaneesse? Shouldst thou despise the Sabbaths, Word, Sacraments, Blood of such a Saviour? Shouldst thou refuse to sacrifice thy Body and Soule to his glory, that refused not to sacrifice his precious life for thy salvation? Shouldst thou be a niggard of thy duty to him, yea, of thy best blood, who was prodigall to expend and shed his blood to redeeme thee? Now God forbids. Nay this inexcusably bindeth us all, to all &c. thankfulness and true obedience.

*Vse 4.* In as much as the Redemption we speak of, is so excellent a thing; all such are convinced



ced as grievously guilty, which blaspheme and speake evill of the same. For there are many who call light darknesse, and darknesse light, accounting the freedome we speake of, to be an intolerable slavery; and that to be the onely free life, to live as they list, in all pleasure and licentious prophaneesse uncontrouled. If they be told that they must give themselves to frequent Prayer, and reading and hearing the Word; that they must mortifie their lusts, relinquish their vanities, renounce their pleasures, abandon evill Company, precisely keepe the Sabbath, &c. O, say they, here are bands indeed fitter for gally-slaves, than liberall and free dispositions. Art thou which readest these things, of this mind? Then know thou, that he is not more a slave that tugs at an oare in a gally, under the Spaniard or Turke, than thy selfe in a spirituall respect; though in a civill thou possesse and enjoy much riches and freedome. As he that ruleth his owne minde, is better than he that winneth a City; So he is the basest slave, that is a slave to his sinnefull lusts and affections. If we had no scriptures declaring the bondage of wicked men; yet the very Heathen beare witness unto it. *Tully* saith, that he is the Free man indeed, which serveth no filthinesse. And the *Stoicks* (renowned Philosophers) taught, that wise men were onely Free-men, and all fooler servants. O how many Lords have they, which have not Christ their onely Lord! For either anger and malice will play the Tyrants over them, as in *Cain* and *Saul*; or Pride, as in *Nabuchadnezzar*; or uncleannesse, as in *Ammon*; or Covetousnesse, as in *Ahab*, and *Judas*, &c. from the cruell rule and domination of all which, those are delivered, which are the redeemed servants of Christ; whose service is indeed perfect freedome. And therefore the Saints have alwayes exceedingly gloried to be called the servants of God. So *David* acknowledgeth, saying, *Behold, Lord, I am thy servant, I am thy servant*. So the Apostles, as *Paul*, who beginneth some of his Epistles thus; *Paul, a servant of Jesus Christ, &c.* So *James*, *Peter*, *Jude*, though some of them might have gloriied in their Titles as being the kinsmen of Christ. If the servants of mortall Kings have many privileges and much freedome, then much more the servants of the immortall God, even *Jesus Christ* the King of Heaven and Earth. In regard of the order which is betwixt the redeemed and the Redeemer, and the obedience which we owe unto our Redeemer, we are servants; but in the regard of the Divine Covenant, and our communion with Christ, we are free-men, free from sinne unto righteousness, the sonnes of God, the brethren of Christ, and coheires with him of the kingdome of Heaven. Such Honour have all his Saints, such freedome have all his Servants. Wherefore if thou beest not yet set free by the Sonne; Sue, seeke, labour for it. Cry unto the Lord as the poore Israelites in *Egypt*; for if civill freedome be to be used, rather much more is spirituall. Even the natures of Birds and Beastes which are wild, being kept for delight, may teach us herein; for though we make never so much of them, and feed them never so plentifully; yet they are hardly by Cages, chains &c. kept and holden; and continually they seek to be enlarged. Lo, if thou be not more brutish than the very Beastes, thou wilt not suffer the De-

will to cage thee up in so deadly service; but thou wilt endeavour and seek by all meanes to be enfranchised by *Jesus Christ*.

Use 5. Examine whether thou beest redeemed and set free by Christ or no. Thou mayest know it by three notes; First, by thy affections; Secondly, by thy workes; Thirdly, by thy manner of working. First then, how art thou affected to this liberty? Dost thou rejoyce in it more than if thou shouldst find great spoyles? Can you feelingly give thanks for it from thy very heart-  
root, as thou readest of *David* and *Paul*? Art thou carefull to stand fast in it? and that thou be not entangled againe in thy former bondage of sinne? As we see Townships that have obtained Charters and Priviledges, are wary that they be not infringed; Then it is a good signe that thy heart is blessed with the rich grace of God in thy Redemption. For as the unvaluable excellency of it, will make us carefull to preserve it, So the ravishing sweetnes of it is such, that it is as possible for them which have tasted it, to containe their hearts and tongues from praises and thank-givings, as it was possible for *David* to keepe his feet from leaping and dauncing for the joy of the bringing home of the Ark of God. But if thou beest so dull, and insensible of this mercy, that thou never givest thanks for it, or with lesse earnestnesse than thou doest for meate and drink, and art careless; thou art yet a bond-slave, and hast not obtained this freedome.

Secondly, What are thy workes? If thou comest into the house of a Nobleman, and seest one walking and rubbing of horses, another sweeping of houles, another scowring of spits; thou wilt presently judgethat none of these is the Master, but that they are all of the baser servants. So if thou seest any given to blaspheming the name of God, to drunkennesse, uncleannesse, pride, idlenesse, prophaneesse, undoubtedly all such are very slaves of sinne, and of Satan, even as our Saviour Christ witnesseth in the Gospell, that they which commit sinne, are the servants of sinne, and of their father (or master) the Devil. For such workes become not those which are set free, and redeemed by Christ, who as much disdain to defile themselves with such base and sinnefull practices, as a Noble-man scorneth to put his hand to the servile and slavish workes before mentioned.

Thirdly, it may be thou doest many outward things commanded, as are praying, hearing the Word, receiving the Sacraments, observing the rest of the Sabbath, relieving the poore, &c. But how doest thou these things? willingly and freely? or as being constrained? This is the note of a slave; the other of a freeman. For true liberty is freely to follow after righteousness: And those that are truly set free by Christ, doe willingly and of themselves by the sanctification of the Spirit, that which wicked men and bond-slaves do onely for feare of punishment. If therefore the keeping of the Sabbath, and the duties thereof be not tedious to thee, but a delight; if thou relievest the poore, nor grudgingly, but cherefully; If the commandements of God are not grievous to thee: It is a comfortable signe of thy Redemption. Be thankfull and severe.

Question. But you said that Man was created according to the Image of God, in a most Holy and

Pro. 16. 32.

Gen. 4. 4. 8.  
1 Sam. 18. 8.  
&c.  
Dan 4. 27.  
2 Sam. 13. 2.  
1 Kin. 21. 4.

Psa 116. 6.  
Rom. 1. 1.  
Phil. 1. 1.  
Tit. 1. 1.  
Jam. 1. 1.  
2 Pet. 1. 1.  
Iude 1.

Exod. 3. 7. 9  
1 Cor. 7. 11.

Psa. 103. 2. 3.

1 Sam. 6. 14.

Ioh. 8. 34. 44.

1 Iohn 5. 3.

and Happy estate; How then comes he to stand in need of a Redeemer?

Gen. ch. 2. 3. Answer. I believe that Adam and Eve being created by God, according to his Image, in singular happiness, and placed in Paradise, did notwithstanding willingly, and by the enticement of the Devil, fall away, transgressing Gods commandment given unto them; and so made themselves, and their posterity, subj. & both to sin, and death the wages of the same.

Gen. 3. Expli. Though it be farre better to endeavour to come out of the misery wee are in, than curiously to enquire how we came into the same; yet because many necessary points depend on this, and wee never seeke the heavenly Physician till wee understand and feele our disease, and the danger; Therefore it is necessary that wee should have some good measure of knowledge hercof; Which wee shall attaine, if wee consider these two things: First, what Adams state was in his Innocency, and upon what conditions he did stand; Secondly, the manner of his fall. Wee will here intreat of this happiness and the conditions thereof. The happiness of our first Parents may be referred to these heads: First, that they were created in the Image of God, together with the manner of their creation; but of this before.

Gen. 2. 9, 10, 25. Secondly, that they were placed in the Garden of Eden, translated by the Septuagint, Paradise, and commonly so called, because it was a place of singular delight and pleasure; a most pleasant place, in regard both of the variety of all pleasant fruits (the Trees also of knowledge and life in the midst thereof) and also in regard of the precious rivets watering the same: Unto this our Saviour alludeth, when he saith to the thiefe, *This day thou shalt be with me in Paradise*; not that Paradise wherein Adam was put, which was defaced in the flood; but Heaven, so called, for the happiness, joy, and rivers of pleasure, which are there for evermore.

Gen. 2. 25. Thirdly, the happiness of our first Parents is set downe, from their freedome from all things which might hurt their bodies, or disturbe their mindes. They were both naked, and were not ashamed. *They were naked*; Hereby is signified, that their bodies had a kind of Impassibility; so that though they were neither hairy nor woolly as other beasts, nor clad in apparell, as now; but of a soft and smooth skinned, and naked; yet they were not subject to the injuries of the weather, as raine, wind, heat, cold, &c. *They were not ashamed*; Not as though any undecent thing were spoken of them, (as now he is accounted a beast that is not ashamed of his nakedness) but first, to shew, that inwardly in their mindes, did shine the Image of God, that is, Innocency, Sanctity, and Integrity, &c. in which if they had continued, they should not have needed their figge-leaves, nor any apparell; Secondly, that outwardly in their bodies there was exceeding beauty, and perfection of all parts, so that there was no uncomeliness, no not in those members, which after sinne, naturall shame, for their deformity and uncomeliness, teacheth us to cover; Thirdly, that in the inferiour parts of the minde and body, there was no inordinate motion or appetite; all members of the body, and inferiour desires, being ruled and governed by the inward grace of the minde; So that if we meditate of

these things, wee cannot but conceive, that the happiness of our first parents was very great.

Now wee are to consider of the conditions, on which this happiness did stand; for they were created thus, but mutable, and changeable; and this state to continue, and in the end to be translated to a celestiall life, if they kept the Commandement of God, otherwise not.

Gen. 2. 16, 17.

The Commandement was about one of the Trees which were in the midst of the Garden, namely, the Tree of Knowledge of good and evil; which was so called, not of the effect, as though it had a quality to sharpen the wit, but of the event, being a Sacrament of triall and admonition to them, that if they did eate of it, then they should have woefull experience of the good they had lost, and of the evil they had gotten, they having before a speculative knowledge, but not practicall experience hercof. The other Tree was called the Tree of life, both because it had a power or vertue to preserve life and health, and also more principally, because it was to our first parents a symbole, signe, or Sacrament (as Saint Augustine and other learned call it) of the continuance of their life in Paradise, and after, of their translating unto a heavenly life, if they continued in obedience.

The Commandement concerning the Tree of Knowledge, contained a Prohibition, which was this; *Of the Tree of Knowledge of good and evil, thou shalt not eate.* This Commandement God Ver. 17. enforced by two reasons; The first, from the liberty God gave them to all the rest of the trees of the Garden. Therefore hee might well abstaine from this one. The other reason, from the danger ensuing, if he did eate; *Thou shalt die the death*, that is, Thou shalt certainly die, temporally here, in the separation of the soule from the body; and spiritually in losing the graces before spoken of; and eternally in the separation of Body and Soule from God. This was Mans happiness; and it stood on this Condition, if he observed the Positive Law given him of God.

Use 1. Death, to speake properly, is not naturally, namely, according to the nature of man in his Creation; but against nature, coming in by sinne, Adam being created to immortality, that is, in such estate, that if he had never sinned, he should never have died. For although Adams body was mortall in it selfe, and could die; yet it had a power not to die, through the gift of the Creator; namely if he continued in his integrity. So Adam in his state of innocency was both mortall, and immortall, in divers respects; immortall, having not an impossibility of dying, but a possibility of not dying, which possibility he lost by his sinne, and instead thereof received a necessity of dying; *Thou shalt die the death*; He was mortall, not because he should have actually died, if he had not sinned; but because if he sinned, it was possible he should, or hee might die. Death then cometh not from Nature, but from Sinne.

Rom. 5. 12.

Use 2. The remembrance of this happiness of our first parents, which they lost to themselves, and to us, by their fall, should move us, even with teares of blood (if it were possible) to bewaile our present misery in which we are; which is as farre from that happiness, as the Earth, nay, as Hell is from Heaven. Then man was the Cedar

Cedar of Paradise, the Picture of Heaven, the Glory of the Earth, the Ruler of the World, and Gods owne delight; But now he is the Fire-brand of Hell, the Picture of the Devill, more base than the basest creatures on the earth; cloathed with no lesse dishonour and shame, than he was before crowned with honour and glory; Not onely, as *Nebuchadnezzar*, transformed into a beast, but being made of the Temple of God, a Cage of unclean Spirits; yea, the very habitation of the Devill. Wherefore let us all take up a grievous lamentation, when we looke backe to our first glory, and to Paradise, our ancient right; And if there be any sparke of Heavenly courage and wisdom in our breasts, let us endeavour to recover that by Christ, which wee have lost in *Adam*. Nay, God offers, in his beloved Sonne, more glory, better happinesse; let us not be so besotted, as to suffer Satan to deceive, and deprive us of the recovery of Gods favour, by our continuance in sin, which first he made us lose by committing sin, &c.

*Use 3.* Man in Paradise, in the time of his Innocency, might not be idle, nor without a positive Law, for obedience; so that neither labour in dressing the Garden, nor to be tied to speciall duty by the Law, was any impeachment of his happinesse: Those therefore which place any pleasure or happinesse in idlenesse, or in desiring to live as they list, and to be lawlesse, doe exceedingly manifest the vile corruption of their hearts; for idlenesse, and lawlesse liberty was not permitted to *Adam* in Paradise.

*Quest.* I something conceive the happinesse of man in his creation, and the conditions of the same: Now I pray you shew me, what was the manner of his fall?

*Ans.* The fall of our first Parents was, their voluntary transgression of the commandment of God, in eating of the fruit of the forbidden Tree, caused by subtile malice of the Devill, and their own infidelity. Gen. 3. through the whole chapter.

*Explica.* Out of the third chapter of *Genesis*, which is called of some, *The Patriarks Catechisme*, we are taught of the fall and sinne of man, of the anger of God, of the punishment of sinne, and of the beginning of mans misery, unto the which he was not created, but into the which he fell, by the justice of God, through his sinne; points hidden from the wise, and revealed by the Word, by which we come to know the cause of all the miseries which follow our nature; which miseries the Philosophers saw, and confessed; but the wisest of them could never conceive the cause thereof, which is sinne. In this third Chapter is also contained a most excellent (even the first) promise of Christ. But we are briefly to consider of his fall, which is set down in the sixe first verses, the rest of the Chapter shewing the consequence of the fall.

The Devill, being fallen irrecoverably, comes into the Garden, and in the form of a Serpent, I meane, speaking in, and by a true Serpent, out of cruell envy of Mans happinesse, and an insatiable desire of doing hurt, tempts the first Woman, and by the Woman, Man to sinne, and prevails: Hee boords the Woman thus; *Yea, hath God said yee shall not eate? &c.* As if hee should have said, It is a likely matter, that God cares what ye eate, What, doe you thinke that God stands upon an Apple? It is not to be be-

lieved; Hath he created all things for you; and would he not let you use all things? This is the first assault, which the Woman weakely resisteth, beginning even at the first to yeeld, as appeareth by rehearsing the commination, or threatening falsely; for whereas God said, *Thou shalt dye the death*, noting the certainty of it, shee speaketh doubtfully, *Left yee dye*. As if she began to thinke, that it might be they should die, if they did eate, it might be not.

The Devill perceiving the Woman to stagger, and the wall of her faith to shake, plies all his Ordinance to the batterie. For the word was no sooner out of her mouth, *Left ye die*; but hee replyeth, *Yee shall not die at all*. As if he should have said, What? Die? with eating so faire an Apple? Can there be any hurt in this? Silly Woman; *Ye shall not die at all*. God affirmed, *Yee shall die certainly*; The Woman doubteth, *Left yee die*; The Devill that old Lier denieth, *Yee shall not die at all*. Then (not giving the Woman any respite to bethinke her, or to reply) he accueth God of envy, and promiserh Divinity unto them. O (saith he) *God knoweth, &c.* As if he should have said, God envies your happinesse, and I cannot but tell you of it; For hee knowes well enough, that if you should eate of that Tree, you should see that you never saw, (O subtile deceiver!) and that ye shall be as Gods; Impudent Lier! when as by this meane both they and their posterity became like unto him. Behold, O Woman (saith he) what a goodly Tree this is! how pleasant to the eye, delicate to the taste, Divine for use, Can it doe you any hurt? would any but fooles abstaine? goe to, eate and feare not. He warrant you; And then the Woman yeelded, and seeing that it was good for meate, pleasant to the eyes, and a Tree to bee desired to get Knowledge, sheeooke of it, and did eate, and by these same reasons perswaded her Husband, and gave him, and he did eate. Ah! and Alas! whose heart is not moved to ruth? who mournes not, that considers the fall of the Mighty? Oh! How were the Mighty overthrowen in the midst of Paradise by the Subtily of the Serpent? Even holy *Adam* by the enticement of his Wife! Tell it in the gates of the Cities, Preach it on the house tops, and publish it in the eares of the World, till the Inhabitants of the Earth mourne, for the misery that is come upon them, even till the Elect and Beloved be delivered and renewed by the strong Arme, and Grace of their Restorer and Saviour Jesus Christ.

This is the fall of our first Parents, even their most grievous sinne, which is not to be measured by the price of the Apple, but by the Person whose Commandment is broken; together with the great reason they had to keepe it, and the easinesse of performing the same. It is thought of some to be the greatest sinne pardonable, that ever was committed; and surely it was most heinous, and injurious to God our Creator; being called the Fall, because it is not one sinne, but many, as First, Doubting; Secondly, Infidelity; Thirdly, Security; Fourthly, Curiosity, seeking wisdom beside the Word; Fifthly, Pride; Sixthly, Idolatry, preferring the Devill and his lies, before God and his Truth; Seventhly, horrible Unthankfulness; Eightly, contempt of God; Ninthly, murder both of themselves and of their Posterity, &c. If therefore any shall censure the



punishment inflicted upon our first Parents, as too great, or unjust, he knowes not (saith one) how to measure how great their iniquity was in sinning; where there was so great facility of not sinning; neither is their sinne more to be praised for making a way to the coming of our Saviour, than *Judas* his treason is to be commended, for making a way to his passion.

The consequents of this fall follow in the seventh Verse, to the end of the Chapter, viz. When they had both thus eaten, then their eyes were opened, and they saw that they were naked, and they were ashamed, and fled from God. *Their eyes were opened*; Not that they saw not at all before, but to see that which they saw not before, to wit, their owne misery and shame. In the act of their sinne their eyes (that is of their understanding) were shut by the witch-craft of the Devill, after their sin, they were opened, their consciences accuse them of guiltinesse, they sensibly feele their nakednesse, that is, the corruption of their nature, the losse of the Image of God; *And are ashamed*; Then they seeke fig-leaves to cover the nakednesse of their bodies, flye from God, deny the fact, and most impudently excuse themselves, the woman laying the blame upon the Serpent, the man upon God. Then God sentenceth them to all manner of miseries for their transgression; and yet in mercy pro- poundeth a Saviour, which is the seede of the woman, *Jesus Christ*, by whom they might be saved through faith and repentance. For it is probable, and pious to beleve, that those our first Parents repented; were received againe into Gods favour, for the merits of that promised seed of the Woman; and that after their death they were also translated into the Kingdome of Heaven.

*Use 1.* If *Adam* and *Eve*, having the Image of God shining in them, and being in Paradise, were not out of the gun-shot of Satan, but were tempted and overcome: What person or Place can then be free? yea, who can prevaile? but onely such which obtaine sufficient grace, continually pray for strength, and watch against this devouring enemy, putting on the whole armour of God.

*Use 2.* In as much as Satan doth (not at first plainly tempt *Eve*, to disobey GOD, but first cunningly begins to breed a doubt in her mind of the certainty of Gods Word, we are taught two singular things; First, to observe the order of the Devills proceeding in temptation: for look how he dealt with *Eve*, so he dealeth with us, drawing us, not bluntly and at the first dash, into evill, but by degrees. As when he would keep men from Repentance, that they might be damned with him, he will not at first say, Ye neede not repent at all; but thus, (much like as he dealt with *Eve*) Yea? beginne so soone to be precise? What? A young Saint? Lose your best time? The flower of your age? Wither, your body with griefe, care, study, and melancholy? Bury your selfe quicke? Tush, give your selfe liberty; you are young, you shall have time enough afterwards, you neede not repent as yet. Thus doth the Serpent hisse; But yeeld in this, and deferre thy Repentance, and then he will roare out boldly; Thou needst not repent at all, &c. Secondly, hence we are taught, that if we would be preserved in the time of temptation, then one

singular meanes is to hold fast the Word of God; and to beleve it; which was the weapon where-with Christ repelled and foyled the Devill in the Wildernes; when he brought *Eve* to doubt of this, she was easily overcome; so if he can bring us to neglect, contemn, or speak evil of the Word, or but to doubt of the truth of it, he makes reckoning we are his owne; This is, as if we should yeeld our weapons into our enemies hands to cut our owne throats, for then we must needs be overcome, &c.

*Use 3.* From the guiltinesse of conscience, corruption, shame, and other miseries, issuing from the disobedience of our first parents, we learne what it is to sinne, namely, to bring our selves under the danger of all the Curses and Plagues of God. The Devil promisseth pleasure and profit, if we sinne, fulfilling our owne Lusts, beleve him if thou wilt: He that tempts thee now, will, if thou beest ruled by him, torment thee for it afterwards. Remember how he promised a kinde of Divinity to our first Parents, and tremble. Labour what thou canst to resist him, and repent.

*Use 4.* When we see our nakednesse, bodily, or spirituall, or feele any cold or heate hurtfull; sicknesse, want, paine, &c. we should call to minde the original of all these, our sinnes, and be humbled, &c.

*Quest.* What if *Adam* and *Eve* thus offended? what is that to us.

*Answer.* Yea very much; for though *Adam* actually transgressed, yet because he was not as a private, but as a publick person, representing, and the very roote of all mankind; receiving, and losing, not onely for himselfe, but for all his posterity, the grace which he had; Therefore his fall made both Himselfe and Mankind also, culpable, guilty, and corrupt, &c.

*Explica.* In *Adams* sinne, three things concurred; First the Actuell Transgression; Secondly, the Legall Guilt; Thirdly, the Naturall Pravity, or Corruption. These three are conveyed to all Posterity (the Virgin *Mary* not excepted) which are by naturall Generation descended of *Adam*; and that three wayes. The Fault by participation: For as *Levi* was in *Abrahams* loynes, so were we in *Adams*; Therefore the Apostle saith, *That in Adam all sinned*. The Guilt by imputation; as the sonne of a Traytor loseth the honour his father lost by his Treason: Therefore *Paul* saith, *By the offence of one, the guilt came on all men to condemnation*; and this is meant when we say, the sinne of *Adam* is imputed to us. The Corruption by Generation; therefore it is said, *By one Mans disobedience, we are made sinners*. So *Adam* begat *Seth*, not according to the Image in which he was first created, but in his Image as he then was, corrupt; that is, a corrupt Father begat a corrupt sonne; As that which is borne of the flish, is flish; As a serpent engenders a serpent, so sinfull men beget sinfull men, according to the Rule, That which is begotten, followeth the nature of that which doth beget: Even as we see it often come to passe, that children, whose parents labour of the gout or stone, doe receive from them certain incurable impassions & dispositions to such diseases; so it always comes to passe, that all children descending of defiled parents, do irresistably draw from them that original defilement; For as the person of the first man corrupt.

1 Pet. 5.8.  
Ephes. 6.10.  
11, 12.  
2 Cor. 12.7.  
&c.

Gen.  
Rom.  
Phil.  
Rom.  
1 Cor.  
Iam.  
Mat.

Rom. 5.12.

Rom. 5.18.

Rom. 5.19.

Gal. 3.3.

Ioh. 3.5.

rupted the whole Nature; so that Nature doth now corrupt the persons of all men. Neither doth this hinder, because some are regenerated, and their sinnes pardoned; for men beget not children as they are regenerate, but as they are men; even as a circumcised Father begetteth an uncircumcised Sonne; as cleane seed-Corne commeth up with straw and chaffe and other wrecke; so men, though they have obtained grace, beget children which are borne and conceived in sinne.

*Vse 1.* Hence we learne, that children are corrupt, not onely by imitation, but also by nature: not as it was first created, but as it is now corrupted; none partaking thereof (Christ onely excepted) but being culpable, guilty, and corrupt thereby.

*Vse 2.* This also admonisheth Parents, with all care to endeavour to bring up their children in the instruction and information of the Lord; that as they are Instruments of their generation, and also of their corruption and guiltinesse, conveyed by the same; so they become instruments, by their good Education and Discipline, of their regeneration by the Spirit of God. Surely these parents which beget and bring forth children, and care not to teach them the feare of God, and to instruct them in holinesse, both by doctrine and example, bring forth children (as much as in them lieth) for the Devill, and not for God, &c.

*Quest.* Tell me more plainly, what is that corruption that you say is conveyed unto us from Adam?

*Answ.* It is that which is called Originall sin; which is the guiltinesse of Adams transgression, and the disorder of the whole man, brought upon all Man-kinde by the fall of Adam; whereby they want the righteousness which ought to be in them, and have that unrighteousnesse which ought not to be in them; which makes them inclinable to actuall sin, being the fountain thereof.

*Expli.* This corruption of Nature is called Originall sinne, or of beginning; which name Saint Augustine first gave unto it, having to doe with the Pelagians: which appellation is most apt; First, because it was from the beginning, as soone as ever the fall of Adam was; Secondly, because it is one of the first things which is with the child in the conception; Thirdly, because it is the beginning of all actuall sinne. Generally and more largely taken, it signifies the sinne of Adam, the guilt following, and the corruption; but more strictly it is usually taken onely for corruption of nature, which implieth the losse of the Image of God; and instead thereof, in the minde, blindness and vanity; in the will, stubbornnesse and rebellion; and in the affections, senses, and the whole body, grievous disorder, contrary to that that should be, and inclinable to all evill. Yet wee may not thinke, that the substance of body and soule, or any faculties are impaired; but as in a poysoned fountaine, there is the water, and the running, onely the wholefomenesse is taken away; so onely the soundnesse of these is lost, and in the roome thereof, all unsoundnesse hath taken place. This corruption, which we thus speake of, hath truly the nature of sinne, and maketh subject to the wrath of God, as is manifest in infants, which die though they have committed no actuall transgression, as

Paul reasoneth. And this is further to be remembred, that it is not so derived unto us, that one hath one part of originall sinne, and another another part; but it is wholly in every one, and is the seed and spawne of all sin, even of the sin against the Holy Ghost.

*Vse 2.* Hence we see, that we are corrupt and guilty of Hell, even in our mothers wombe; being conceived in sinne; so that a Childe of a year old is not innocent, though we call them so, in regard of any actuall rebellion in their owne persons performed; for there is in them sinne, or concupiscence, in the first act, as they say, even as ravinousnesse in the Lyons, or Wolves Whelpes; which also afterwards will breake out into the second act in time to come. Even as therefore we kill an old Wolfe, or Snake, for the hurt it hath done, or is ready now to doe, and also all the young ones for the hurtfull nature they have, which in time will shew it selfe: so God may justly cast, even Infants, into Hell, for the corruption of their Nature and will, all such of them, which he hath not, by election of grace, ordained to eternall life.

*Vse 3.* Seeing there is in every one an inclination, through corruption, unto all sinne, even that unpardonable one; then, if thou hast received grace and power to master thy corruptions, acknowledge him who hath preserved thee; and when thou seest a Drunkard, or any other sinner wallowing in his sinne, praise God; for thou art of the same mould and metall; and if thou dost not the like, it is not the goodnesse of thy nature, but the mercy of God restraining, or sanctifying thy corrupt heart. Also, let it teach thee, not to dispaire of thy neighbour, or rashly to condemne him, that yet hath not obtained mercy; for what knowest thou, how God will deale with him; rather pray for him, and endeavour to bring him to the partaking of that grace which thou hast received; which is indeed a property of true grace.

*Vse 3.* This also teacheth a singular point of wisdom, namely, in the practice of Repentance, to strike at the roote, to crucifie the Fleish, and the Affections, and to destroy the body of sinne, which is this corruption wee speake of: And so much the rather, because it is not a slight frothy thing, (as the Papists presumptuously affirme) but indeed far more grievous, than the staine we receive from our actuall transgressions; even as hereditary diseases are worse than accidentall, because incurable; it is also the cause of all actuall sinne. Therefore as Physicians in the curing of diseases, remove the cause; or as a man that would destroy weeds, pluckes them up Roote and Rinde; So bend all thy force, study, and sorrow in repentance first this way. For from whence are drunkennesse, whoredome, idolatry, blasphemy, lying, &c. even from this bitter roote, this unclean fountaine of Originall sinne. As therefore *Elisba* healed the bitter waters, by seasoning them at the Spring; so he that would have a sound and holy life, must labour to be sound within, and that his heart be truly seasoned with grace; else all is to no purpose. And here is the difference between Hypocrites, and such as are truly renewed; they cut off the branches, these the roote; they reforme the action, these the affection of sinning. Therefore as *Sarah* will have *Ismael* put away, and the Bond-

Ecc 2

woman

Gen. 8.  
Rom. 7. 14.  
Psal. 51. 7.  
Rom. 8. 7.  
1 Cor. 2. 14.  
1 Jam. 1. 14. 15.  
Mat. 15. 10.

1 Kin. 2. 21.

woman his mother also : So are we also to put from us all evill actions, and to mortifie even the affection of sinning, if wee would soundly repent.

*Quest.* You speake of Actuell and Originall sin: what is sin?

*Ans.* Sin is the transgression of the Law.

*Quest.* What is the Law you speake of?

*Ans.* The Law which I meane, is the eternall rule of Righteousnesse in God, manifested to man, first, in the creation, afterward repeated by the voice of God, and written in two Tables of stone by the finger of God, containing divine Precepts what we should bee, doe, and leave undone, requiring perfect obedience under the hope of Life, and punishing the least disobedience with eternall death.

*Expli.* This Law is taken sundry waies in the Scripture, here wee take it for the Morall Law contained in the ten Commandements. Wee call it an eternall rule of righteousness in God; because it is a bright beame issuing from the Father of Lights, containing the summe of his will, concerning his worship, and the duty of man unto him, and to his neighbour. For Gods will is the rule of all righteousness; the Law, the Copy of it; therefore obedience of workes, is called divers times, doing of Gods will, in his Word.

The Law is an eternall rule, because it was always in God, and shall for ever continue, even unto all eternity, perfectly to be kept in Heaven; and also to distinguish it from the Ceremoniall and Judiciall Lawes, which are abrogated. The Ceremoniall in regard of Use and observation, and the Judiciall in regard of Obligation: So that, as we may, at no hand, bring into Use the Leviticall Ceremonies, so wee are not bound to the same forme of Lawes Politicall, which were given to the Common-wealth of the Iewes. And yet the generall equity of both remaines; of the Judiciall, that sinne is to be punished by the Magistrate; of the Ceremoniall, that God is to be worshipped in the comeliness himselfe hath commanded; besides the substance of these Ceremonies, which remaines for ever, Iesus Christ.

This Law was at the first printed in Adams heart; the knowledge and love thereof, being a part of the Image of God in him. A glimmering whereof, God in his singular wildome, continued in the heart of man after the fall; namely, so much as might serve for the continuing of fellowship and society amongst men, and which might leave them without excuse. This remnant we usually call the Law of Nature, not that mans nature is the Author of it, but because it is imprinted in the same. Afterward the Lord repeated that Law on Mount Sinai, and writ it in two Tables of stone, to convince the stony hearts of men.

*Quest.* What are the words of this Law?

*Ans.* The words of this Law are these; Then God spake all these words, and said, I am the Lord thy God which brought thee, &c. as it followeth in Exodus, chap. 20. from the beginning of the first verse, to the end of the sixteenth.

*Expli.* These ten Lawes, or Law sentences, are the ground and rule of all righteousness, with the which whatsoever agreeth, is good; whatsoever disagreeeth, is evill; containing the generall heads of all duties to God and man which can be required. Divided into two Tables, the

first containing our duty to God, the sum whereof is, *Thou shalt love the Lord thy God with all thy heart, &c.* The second, our duty to our neighbour, the summe whereof is, *Thou shalt love thy neighbour as thy selfe.* Also it is divided into ten Precepts. The manner of giving this Law was very Solemne and terrible; worthy to be often read, and marked of all. For the meaning of these Commandements, these generall Rules are to be observed: First, they are to be understood, as the Prophets, and Apostles have expounded and taught them. Secondly, In all affirmative Precepts, the negative; and in all negative, the affirmative are to be understood. Thirdly, the manner of speech is to be observed, as First concerning persons, by, *Thou shalt*, and *shalt not*, is meant every one; none are exempted: Secondly, concerning things forbidden or commanded, under one particular named, all of that nature, and kinde, with the signes, causes and effects, are understood. Fourthly, the Law is spirituall, not onely bridling the hands, but the heart and first motions thereof. Fifthly, No creature can fully see into the depth of the doctrine, and particulars contained in it. Sixthly, none can dispence against this Law, but God onely, either in whole, or in part.

*Use 1.* First, wee are to praise God for giving the Law, without the which wee could never attaine to the knowledge of sinne, and so of our wretchednesse thereby, for by the Law comes the knowledge of sin. Of the which, so long as we are ignorant, we never seeke for remedy by Iesus Christ; Even as that man never seekes the Physician, which knoweth not that he is sicke; many thinke as well of themselves, as the Pharisee, till the Law come, and then they appear as blacke as hell. Therefore when the pride of thine heart discovereth it selfe, by any vaine conceit of thy owne worthinesse, Lookethy selfe in the true glasse of the Law, that thou maiest bee humbled.

*Use 2.* With all reverence hear, and with all care obey this Law; for if the giving of it were so terrible; how terrible shall the revenging of the transgressions thereof be, thinke you? And yet though this Law issued from God himselfe, who came downe with his holy Angels, and gave the same in a most terrible manner, and though hee sent his owne Son to confirme it, who taught, that it is his Fathers will that we should observe it, even in the thoughts of our hearts; yet this very Law, and the Commandements thereof, are most notoriously contemned, and even spurned and stamped under foote every day. It may be thou wilt say, Where are those varlets, and lewd wretches? They are not worthy to live. Go to; Beware that thou which sayest thus, be none of them. The Law (thou knowest) forbids Idolatry, blasphemy, breaking of the Sabbath, whoredome, drunkennesse, lying, pride, usury, malice, &c. Art thou an Idolater? a blasphemer of the Name of God? uncleane? a drunkard? an usurer? &c. Then thou art that same vile wretch which contemnest, and accountest so basely of this holy Law. Diddest thou thinke reverently thereof, thou wouldest not breake, but keep it; For as Saint James saith, *He that standeth, speaketh evil of the Law*; so I say to thee, Whosoever thou art, that breaketh the Law, that thou art a contemner thereof.

Besides

Mat 22 37, 38.  
39.  
Deut. 10 4.  
Exod. 19.

1 Iohn 3. 4.

Lev. 18. 5.  
Deut. 27. 26.

Mat 6 10.  
& 27. 1.

Rom. 3. 10 7, 8

Rom. 1. 29.  
2. 15.

Luk  
85.  
Jer.

Gal.

Mat  
Rom  
& 7  
Gal.  
& 4

1 Co



Besides, God by his Law forbiddeth sinne. Art thou a Magistrate, and sufferest it? Art thou a Minister, and reprovest it not? Art thou an inferior Officer, and winkest at it? Art thou a Professor, and grieveest not at it? Doeſt thou make any reckoning of the Law? Even as much as thou doeſt of a dunghill-ragge. For if thou didſt, thou wouldeſt not suffer it to be troden under the ſwinith feet of prophane men; but wouldeſt according to thy place ſee a reformation. If thou haſt a new garment, thou wilt not have it ſoyled nor ſpotted; and if it be, thou art careful to brush it and make it cleare. Art thou thus chary of thy baſe clouts? and beareſt thou no affection to the Law to preſerve it in thy ſelfe, and others, from violation and contempt? Underſtand thy doome. Thou art yet under the fearefull curſe of this Law, and haſt no part nor fellowſhip in that eternall redemption whoſe fruit is obedience. For this is foretold of the people of the new Teſtament, that the Law ſhould be written in their hearts, implying their reverence, love and obedience to the ſame.

Uſe. 3. From the number of the Precepts, being ten, we may profitably remember, that as they are not many, but few; not confuſed, but orderly, and diſtinct; not long and tedious, but exceeding ſhort; that we ſhould in no wiſe be ignorant of them, the Lord having framed them ſo, that they may be carried in minde, as readily as the number of our fingers and toes.

Uſe 4. In as much as the Lord forbiddeth all tranſgreſſions under the names of the greateſt ſinnes of that kinde, as all oppreſſion, under the name of Murder; all deceit, under the name of Theft, &c. we are carefully to avoid all, even the leaſt of ſinnes, even ſinnefull thoughts; for (whatſoever we thinke) no ſinne is little, but in the account of God, even unjuſt anger is murder. Extenuate not therefore, nor miniſh thy ſinnes, ſaying, Oh this is a trifle; I would no body did no worke; I hope I am neither Whore nor Thiefe, &c. for all unchaſte and wanton looks, ſpeeches, &c. is Whoredome; all covetouſneſſe, deceit, and griping in bargaining, &c. is Theft in the ſight of God; But rather be humbled for them by true repentance, that they may be forgiven. For the leaſt evil thought ſhall damne a man without Chriſt, according to the tenour of this Law; *Cursed is every one that continueth not in all things written in the Law to doe them.*

Queſt. But is not this Morall Law abrogated by Chriſt.

Answer, Not, as it is a rule of our life, for ſo it is eternall, not to be aboliſhed, either here, or in the life to come; but in regard of the appearance of it, as the threatnings, and curſes, and the ſevere exaction of obedience in our perſons, unto Juſtification, it is aboliſhed to the children of God.

Expli. There are three voyces of the Law; the firſt is, Thou ſhalt doe this, and avoid that; This is never to be at an end; but the Law this way, as it is a doctrine commanding good, and forbidding evil, ſhall by us be moſt perfectly fulfilled in Heaven, where we ſhall moſt perfectly love God and our Neighbour, which is the whole law; and Saint Paul ſaith, *That love is never to be aboliſhed.* The ſecond voice of the Law is, If thou doeſt this in thine owne perſon, thou ſhalt live. The third, If thou doeſt it not, or

doeſt the contrary, thou art accuſed; Now the morall Law is abrogated, and the mouth thereof ſtopped to the children of God in theſe two laſt reſpects; The Goſpell teaching life and ſalvation by another, which is Chriſt, who alſo hath for us, and in our ſtead borne the curſe of the Law; but of the ungodly the Law ſtill exacteth their perſonall obedience, and thundreth out the plagues and judgements of God againſt them for want thereof.

Uſe. 1. Cariſt hath purchaſed thee liberty, but not of the fleſh; that thou ſhouldeſt live as thou liſt without a Law, but onely from the neceſſity of Juſtification by the law, and from the curſe thereof. But to the obedience thou art bound to doe thy utmoſt endeavour, more than before, even for the Redemption ſake, which thou haſt obtained, &c.

Uſe. 2. Hereby alſo we perceive, that Redemption from the Law is a benefit not to be valued by Gold; We feare Satan, and ſinne, as we have great cauſe; But neither Satan without ſinne, nor ſinne without the Law, can any way harme us, for the ſting of death is ſinne, and the ſtrength of ſinne is the Law. Whether the Law require perfect obedience in our owne perſons, or threaten damnation for the leaſt diſobedience, the voice of it is more unpleaſant, than the croaking of the Frogs and Toades in Egypt; more terrible than the noiſe of thunder, yea than the roaring of the Devils; for even the juſteſt men (how much more the wicked and prophane) even the juſteſt men, I ſay, are guilty of many ſinnes; and if there be no means to quiet the Law, they muſt needs be ſubject to the terrors of an accuſing Conſcience in this life (which are the very ſhavings of hell fire; alas! who can bear them) and be everlaſtingly damned in the World to come. And beſides, in as much as the Law requireth perfect obedience, of parts and degrees even to a haire breadth; What peace can the beſt man or woman in the world have in any thing they doe? for they muſt needs meete with the curſe, even in their beſt actions; in as much as the beſt are imperfect and that which is imperfect is curſed by the Law. No marvel then, that the Papiſts, and our ignorants ſo dote upon the Law, ſeeking to be juſtified thereby. Surely, if there were no other way to Juſtification, but by the Law, we ſhould all be damned; but there is another way, which is obedience of) **E S U S C H R I S T**, apprehended by faith, &c.

Uſe 3. If thou comfortably ſeekeſt the benefit of Redemption from the Law in thy Conſcience, labour to preſerve it by Faith, Obedience, Repentance, Prayer, and other holy exerciſes, and carefully beware of all ſinne, leſt thou come within the dint of the Law; for ſinne ſubjects us unto it: as therefore the burnt child dreads the fire; and even the Birde that hath been once taken in the Net, is not eaſily taken againe; ſo if thou beſt free, keepe thy ſelfe ſo; Sinne bringeth into bondage: As therefore we reade how the *Romans*, in deſtination in the name of proud *Tarquinius*, who tyrannized over them, baniſhed a good Citizen, onely becauſe he had that name; even ſo, if thou truly knoweſt what a precious thing thy Redemption is, it will make thee hate the very mention (much more the practice) of ſinne, which fruſtrateth the ſame, &c.

Qu. What is then the uſe of the Law?

Anſw.

Luk. 1. 74.  
85.  
Jer. 31. 33.

Gal. 3. 10.

Mat. 5. 7. 18.  
Rom. 6. 15.  
& 7. 6.  
Gal. 3. 13.  
& 4. 5.

1 Cor. 13. 8.

Gal 3. 19.

Rom 7. 7, 8, 9.

10, 11.

Eze 20. 19.

Psal 19. 119.

1 Tim. 1. 8.

Anf. The use of the Law is threefold. First, to restrain corruption from breaking forth into external transgression; Secondly, to discover, make worse, and condemn sinne; Thirdly, to instruct us in the true worship of God, and to rule our lives.

Expli. If a man know not the use of that which he possesseth; or have a Jewell, and know not what it is good for, it is unprofitable to him. So, the Law is good to him which knoweth how to use it; And a man may so use it, that it may be most hurtfull unto him; as namely, if hee seeke Iustification by it, which is onely by faith in Christ. It may not be uled as a healing plaister, for it hath no such nature; but as a Corrosive, that the dead flesh of our proud hearts being eaten out by the sharpnesse of the Law, wee may be fir to be healed by the blood of Christ.

First, therefore the Law serves, by the threats of it, to restrain us from sin, and to keepe and containe us in obedience; and this is the use which the Pharisees and Hypocrites make onely of it; being indeed proper to the unregenerate, and therefore also dealing with the believers, so far as they are unregenerate; For otherwise, as they are spirituall, they are a Law to themselves, and the Law not put for them, they doing of themselves, by the gift of Sanctification, willingly, that which the Law enjoynes under the penalty of the curse; and would also do it, though the Law threatned not: Even as a mother loves her child of her owne accord, though the Law also requires the same.

Secondly, it serves, to discover sin, and to provoke it, and to damne it: The first and last of these three, being naturall to the Law, the second the effect of the Law, not of it selfe, but through our corrupt nature, which takes occasion by the Law, which is good, and forbids evill, to be the worse; Now in these respects the Law is said to worke anger, and to be the ministry of death.

Thirdly, the Law serves for a doctrine to instruct us, not what to doe to be justified; but shew us wherein stands our duty to God and man, and what to doe to shew our selves thankful for our Iustification by Jesus Christ.

Vse. 1. Here we may take knowledge of the vilenesse of our natures, which is the worse for that, for which it should be the better, turning that into death which was ordained for life: For even as a corrupt stomacke turnes good meate into the nature of the disease; so till grace come by Christ, wee are the worse for the Law, longing after that which is forbidden. Even as there was but one tree forbidden, and that must Eve have or none; So is it with us, our corruption judging stolne waters sweeter than those of our fountaine. For as a River, when the course of it is stoppt, it riseth and swels against the impediment: So doth our vile nature against the Law, being so much the more evill, by how much the more the Law commands us to be good. For as water, which is by nature good, and contrary to heat, inflameth him that hath a burning Agur, because the Feaver gathereth her strength, and armeth it selfe against the cold, and hence the magnanimity of the Feaver is discerned: so the Law is good, and contrary to sin, yet our Nature is by it the more provoked to sinne, our corruption resisting and making head against the Law; and hereby the malice of our na-

ture is discerned. For that we are the worse by the Law, is not the fault of the Law, but of our selves: (as the Sunne darting his beames upon a dunghill, causeth a stinking savour, which is not the Sunnes fault, but the dunghills;) the Law discovering our dunghill-Nature, not causing the sinnetfullnesse thereof; even as he which waiteth the Fucus or painting off the face of an old strumpet, discovereth, but causeth not her witherednesse and wrinkles.

Well: this should serve exceedingly to humble us, and to provoke us to seeke for the renovation of the Spirit, that wee may love the Law and obey it. For indeed till wee have received of that Grace, we are the worse for the preaching of the Law. Is it not strange that the more the law forbids sinne, and thundreth against it eternall death, the more we should desire to sinne? Yet so it is in the unregenerate; even as the more the Physician forbiddeth his Patient wine, the more he longeth for it. But to the regenerate it is far otherwise; Every Sermon of the Law being a helpe and meane to him of further mortification. For as cold water is hurtfull to him which is Aguilth, but to him which is thirsty and weary, being in good health, is not hurtfull, but a refreshing: So the Law workes unto Sanctification in a Regenerate and godly man, because it hath gotten a better subject. Examine therefore thy estate, whether thou be Regenerate or no, by thy love to the Law, and by thy prosing or not prosing by the same.

Vse 2. Here also we may see the goodnesse and necessity of the Law; and the singular wisdom and mercy of God in giving it for the discovery of sinne; not onely speculatively, to shew what is sinne, and what is not; but by a feeling acknowledgement, teaching us the nature of it, and manifesting it in us, which otherwise would lie hidden and not be seen. For the cause why we feel not the sin which is in us, is because wee understand not and feelee not the Law. Perhaps thou feelest not sin stinging and fretting in thy conscience, yet for all that thou art not without sinne, and out of danger; but thou maist carry in thy bosome a thousand damnations against thy selfe, which will evidently appeare when the Law workes upon thy heart. Paul being without Christ, thought well of himselfe, and was persuaded he should be saved, till he knew and felt the Law; but when the Law came to his conscience, then he perceived that sin indeed was alive, and that he was but damned, without the mercy of God in Christ; for sin will not shew it selfe till the Law come. Rom. 7. 9, 10.

Sin in our hearts is as fire in a flint; the Law is as Iron or Steele. There is fire in the Flint, though thou see it not, nor feelee the heate of it; and if thou strike upon it with the Iron, the sparkles fly about thy face: So there is Sinne in thy heart; but thou nere seeest, nor feelest it; strike upon thy heart with the Law, and it will presently appeare. As a Waspe may creepe upon thy hand without thy hurt; but if thou touch it, thou art presently stung: So sinne that is within thee, seemes to be without a sting; but touch it with the Law, and thou shalt soon feelee the woundings and stabbings thereof.

But thou wilt say, Is it not then better never to know or heare, or thinke of the Law, never to come neere it? Understand for answer; It cannot

not

not bee avoided but the Law will come to thy conscience, eyther in thy life time, or (if thou shouldest decline the stroke of it all thy dayes) at the day of thy death, and at the day of Iudgement; and then there will be no fence or remedy against it: Therefore it is better that thou heare the Law, and suffer the reproofe thereof now, that thou mayst understand and know thy sinnes, and avoid the danger of them, than that destruction should take thee unawares. The Law is the Lords Serjeant; entertaine it therefore, that it may draw that monster and murderer, Sinne, out of the denne of thy deep deceitfull heart, that thou mayst receive grace. The Law is a Corrosive; apply it to thy heart, though it be painefull, examining thy conscience upon every precept, that corruption being eaten out, thou mayst be fit to be healed by the blood of thy Saviour. As a lethargie is deadly, but to be awaked by any force, is life and health; So whilst thou mortally sleepest in Sinne, as Peter, betwene two souldiers, Gods good Angel, the Law, smiteth thee on the side, that thou mayst awake and stand up from the dead, and be saved by Christ: For though the Law have no skill to apply Christ, yet it is now appointed for this purpose, to prepare us for him; Even as the Needle is necessary to make a way for the threed, whereby the rent is sowne up, though it be the threed that fastneth the pieces together, not the needle, and without the needle the threed cannot doe it: So it is the Gospel which blesteth the conscience with peace, but first the Law must make way for the same. For even as the land is not fit to receive seed, till it be torne up with the plough; so neither are we fit to receive grace unto life, till we being humbled by the Law, be made to see what need we have of a Redeemer. Hast thou then any comfort in Christ? examine how thou camest by it; If thou wert never under the hammer of the Law, and bruised by it, thou art not healed by Christ; but if thou camest to thy comfort this way, after an unfeigned humiliation by the Law, and now if thou endeavourest, and hast respect to all the commandements thereof, then thou mayst have assurance of the goodness of thy estate, otherwise thou mayst justly doubt of it.

Further, though thou be in Christ, and have received grace and comfort, yet the Law is still good for thee, to further thy proceeding in Repentance. For there is in the best a great deale of hidden corruption, as secret Pride, Hypocrisie, Covetousnesse, &c. which to discover and fetch out, that we may be humbled for them, there is no other instrument appointed but the Law. And this dayly experience shews, that where the children of God are negligent to study, and often to apply the Law, there it is easie and lamentable to observe, how the world grows upon, one Pride upon another, Hypocrisie on a third, and a fearefull security upon all; out of the which they would never be rowzed, but by the shrill trumpet of the Law. Even the five wise virgins fell asleep, but they were waked by the noise of the coming of the bridegrome. So the best have their drowsinesse and failings; a remedy whereof is the ministry of the Law, which to use as a remedy the Lord instruct us. Amen.

*Question.* Can you perfectly keepe the Law?

*Ans.* I confesse that no man living is able to per-

forme that perfect obedience which the Law requireth. *Pla. 143. 2.*

*Expli.* Adam in his innocency was able to have performed perfect obedience to the Law, both in regard of perfection of parts, and also of degrees, which in the state of corruption is impossible, even to the regenerate, in their own persons, in this life, though in the life to come, they shall most perfectly fulfill the same in their owne persons, when the Image of Christ shall perfectly be renewed in them. Now if any should say, that it is unmeet to thinke, that God should punish for the breach of that Law which is impossible to be kept; It is answered, that the Law was possible to man, as God made him, though it be impossible as man made himselfe. As justly then, as a man may require his debt of him, who through his owne unthriftinesse hath made himselfe unable to pay it; Even so may God most justly require that of us, unto the which he did enable us, though we wantonly have disinabled our selves. Wherefore, if at any time we read, that the Saints are said to be perfect, and to keepe the Law, it is not to be understood of perfection, or obedience legally taken, according to the strict rigor of the Law; but Evangelically, or according to the mitigation of the Gospell; which is first, when the party obeying is in Christ, in whom all our imperfections are expiated, and our spirituall sacrifices accepted. Secondly, when the heart is upright, and sincerely affected to all the Commandements of God. Thirdly, in comparison of others: as Noah a perfect and just man, not simply, but in his generation; as Judah calleth Thamar more righteous, though sinnefull enough. Fourthly, when we ayne at perfection, the Lord in mercy accounting us, not as we are, according to the strict rule of his Justice, but as we would be through the work of his Spirit in our hearts.

If any shall object, that the workes of the Saints are the workes of the Spirit, therefore perfect; It is safely answered, that if they were the workes of the Spirit alone, it were true; but they are so the workes of the Spirit, that they are our workes also, and favour of our corruption; as pure water is spoiled by passing thorow a filthy channell; and good Wine (as it were) tainted by the fustinesse of the Caske: And further, our actions are to be reputed such, as are the next naturall beginnings in us from whence they proceed; which are an understanding, but in part enlightened; and will, and affections, but in part sanctified by the Spirit.

*Use 1.* Trust not in thine owne workes; for though they be in some respect good, yet in other respect they have evill mingled withall; so that thou hast as much cause, or more, when thou hast done thy best, to aske pardon for that is wanting, than to boast of that thou hast performed, &c.

*Use 2.* Perswade thy heart to endeavour to please him with thy best service, who so graciously is content through Christ, to accept of thy weak obedience, &c.

*Qu.* None then can keepe the Law; what doe they deserve which break it?

*Ans.* They which in the least manner breake that holie Law, deserve the wrath and curse of God; that *Deut. 27. 26.* *Gal. 3. 10.* is, all plagues, and judgements of body and soule, in this world, and in the world to come. *Rom. 2. 9. & 6. 13.*

*Exp.* The will of man is moved to obey the Law by

*Acts 12. 6.*

*Mat. 25. 5, 6, 7.*

*Iam. 3. 2.*



by rewards and punishments; and therefore God added to the Mosaicall Law, both promises and threatnings.

As the promise of life is pronounced to them which perfectly keepe the whole Law; so the wages of the least transgression (which is sinne) is eternall death: And yet it is to be remembered that all sinnes are not equall; and as there are different degrees of sinning, so there are different degrees of punishment; (for it shall be easier for Sodom in day of Judgement, than for contemners of the Gospell, *Mat. 10. 15.* and it shall be easier for Tyre and Sidon at that day, than for Corazin and Bethsaida, *Mat. 11. 21, 22.*) So also he that knoweth his masters will and doth it not, shall be beaten with many stripes; and he that ignorantly offendeth, with fewer, *Luk. 12. 47, 48.* And Babylon shall receive double, according to her works, *Rev. 18. 6, 7.*

*Use 1.* If one sinne deserve Hell, then what hast thou just cause to feare, who art guilty of innumerable sinnes? How shalt thou escape under many sinnes, when the least sinne is so heavy and heynous, that it cannot be pardoned without the heart-bloud of Jesus Christ, &c?

*Use 2.* Hate sinne, which bringeth with it the curse, yea all curses; and if thy vile nature taketh pleasure in any sinne, lay the momentary pleasure thereof, with the eternall paine that followeth it, and consider wisely; Is sinne sweet? But Death and the Curse are bitter. Coverousnes, Usury, uncleannesse, Drunkennesse, Revenge, may please the flesh, but knowest thou not, that they will be bitter in the end? Wilt thou rather separate thy selfe for ever from God, and be accursed, than leave thy sinnes, and walke in the Commandements of God? Who can dwell with continuall burnings, and endure that Fire? &c.

*Quest.* Wee are all sinners, and deserve the curse; what meanes is there to bee freed from it?

*Ans.* *whoever are justified in the sight of God, by the obedience of Christ, through faith, are sure to escape the curse of the Law.*

*Quest.* What is Iustification in the sight of God?

*Ans.* *Iustification is the sentence of God, whereby, as a Judge, for the righteousness of another, that is, of Christ, he freely forgives the sinnes of the believing sinner, and imputes the righteousness of Christ unto him, for his owne glory, and the sinners eternall salvation.*

*Explic.* For the understanding of this wonderful point, it must be very well observed, that Iustification, or to justifie, signifies not to make just, by expelling the evill quality in us, and insinuating that which is good: but alwaies in this matter it is taken judicially, being a tearme, or word taken from the bench of the Judge, and signifies by way of sentence, to pronounce a person arraigned, to be clear, quit, and guiltlesse, as appeares: *He that justifies the wicked, and condemneth the just: both these are an abomination to the Lord.* Here, by the opposition of Iustifying and Condemning, it is manifest, that Iustification is Iudicially taken: for it is no abomination to make an evill man good; so also is the word taken,

For the understanding then of the answers to

the two last questions, conceive thus, Thou hast broken the Law, and art a grievous sinner; Thou must answer it before the Iudgement seat of God; The sentence of the Law is, *Thou must be damned for thy sinnes*; Thy conscience askes how thou shalt escape? The answer is, *There is no way, unless the Judges favour may be obtained to justify thee*, that is, to absolve thee by his sentence. Which Judge (who is God, from whose sentence there is no appeale) if he shall justify thee, that is, pronounce thee to be guiltlesse and just, and so acquit thee, then thy conscience hath peace.

*Use 1.* Diligently study this point, which is the chiefe Tower (as it were) of Christian Religion, against all Gentilisme, and Superstitions; Which if it be not rightly understood, it is not possible to preserve the purity of doctrine in other points: Yea, some Papists have confessed (and it is most true) that this doctrine razeth the very foundation of all Popery, their Idolatrous Sacrifice of the Masse, their groundlesse Purgatory, their superstitious praying to Saints, and for the dead, &c. being no more able to stand before this doctrine, sincerely taught and understood, than the Dagon of the Philistines was able to stand before the holy Arke of Israel. This is the summe of the Bible, the ground of our peace and assurance; It were therefore a very grosse thing, that any Christians of the yeers of discretion should be ignorant hereof.

*Use 2.* It is the greatest and hardest matter in the world, for a sinner to be justified in the sight of God. Many thinke it to be a slight and easie thing; and therefore they neither feare him, nor seriously seeke forgiveness. But consider thou, that thou must be arraigned, and tried before the judgement seat of that God, who is a consuming fire, in whose sight the heavens are uncleane, who will not favour iniquity, who cannot be deluded, or deceived; who cannot retract, and reverse the sentence of condemnation manifest in the Law, without satisfaction; for the Law accusing sheweth that sentence already written with the finger of God; and thy conscience confesseth all. Consider this, and then tell me what it is to be justified: How shalt thou escape? Even David, a man beloved of God, and after his owne heart, when he considereth this, cryeth out, *Enter not into judgement with thy servant (O Lord) for in thy sight shall no flesh be justified.* And againe, *If thou shalt make iniquities, who shall stand?* namely, in judgement. What then canst thou say, why thou shouldst not bee damned? What shall thy Conscience plead? Guilty thou art, and God must deale justly. To whome wilt thou goe? Wee will goe even to Iesus Christ, our Lambe slaine from the beginning of the World, *Jehovah* our righteousness, our Surety, who hath perfectly fulfilled the Law for us, and fully payed, and patiently suffered all things which can be exacted of us, or were to be suffered by us. Whose righteousness is ours (if wee believe) even as effectually, as if it had beene done in our owne persons; and for this onely is a sinner justified, that is, pronounced to be Iust before God. This if thou know it, happy art thou if thou feele it, &c.

*Quest.* You said that we are justified by the righteousness of another; How can that be? Can I live by another mans Soule? or bee

Rom. 5. 1, 2, 3,  
4, 5.  
Rom. 8. 1.  
Gal. 3. 13.  
Rom. 3. 21, 23  
23, 24, 25, 26.

Pro. 17. 15.  
Plal. 14. 32.  
Rom. 8. 33, &c.

Jer. 2.  
1 Cor.  
2 Cor.  
Phil.  
Heb.

learned by the learning that is in another ?

*Anſ. I verily believe, that the righteouſneſſe, for the which I am juſtified in the ſight of God, is not in me, but in Jeſus Chriſt my Redeemer and Surety.*

*Expli.* Theſe things, though they ſeeme hard, yet are eaſie enough to him which is willing to learne and believe the Scriptures, and doth not deſire to make his faith ſubject to his reaſon. Wee muſt then know that Chriſt is our Surety ; and looke, as the debtor is diſcharged by the payment performed by the Surety, and ſuch payment made, is imputed to the Debtor, and reckoned as if he had payed it himſelfe : So God in ſentence giving, imputeth unto us that which our ſurety hath done or ſuffered for us, and (whatſoever we are in our ſelves) reſpecteth us as if it had bin done by us, and ſo diſchargeth us.

Now for the objection which is uſed ; How can I be righteous and have anothers righteouſneſſe ? Suppose Chriſt ? Why may not I as well be ſaid to live by the humane Soule of Chriſt, as to be juſtified by his Righteouſneſſe ? The answer is ready ; That thoſe two things are not like, as they are ſuppoſed to be : Becauſe the humane Soule of Chriſt was not given him, or appointed to this end, to enlive, and informe my body ; but the Righteouſneſſe of Chriſt was appointed by God to this end, that I hereby ſhould be accounted righteous before him : For the quality, property, or nature of any thing, whereby it is appointed unto this, or unto that, is from, and depends upon the appointment of God, the God of Nature ; the affection of the Creature whereby it naturally produceth any effect, being the effect or creation of God : So that if you aſke, Why doth the Sunne ſhine ? The Fire burne ? &c. I anſwer, Becauſe GOD hath appointed them ſo to doe ; which appointment of his is their very nature. As then it is naturall for the Sunne to ſhine, and the fire to burne, and that I ſhould be warmed by the heate, which is in the Fire, becauſe God hath ſo appointed ; So alſo it is as naturall an effect, for the righteouſneſſe of Chriſt to juſtifie Believers, becauſe God hath appointed it to that end and purpoſe. For it ſals not out at adventure, that Chriſts Righteouſneſſe ſhould be ours ; but God in his eternall Counſell, appointed Chriſt to be our Surety, and for his righteouſneſſe ſake, to accept of us, as if we had been perfectly righteous in our ſelves : Therefore we may be bold to truſt to this, in as much as the Scriptures teach, that Chriſt was appointed, and his Righteouſneſſe given to believers to this very end, that in, and by it, their ſins might be forgiven, and they pronounced righteous in him.

Moreover, wee believe that Chriſt died ; What was that which made him according to the counſell of his Father ſubject to death ? Even our ſinnes, which were imputed to him. It therefore we believe that the ſinnes which were in us, and not ſubjectively in him, did make him die : why ſhould we doubt, but that the righteouſneſſe which is in him, and not ſubjectively in us, ſhould juſtifie us before God, as is plaine, 2 Cor. 5. 21. He a ſinner by the imputation of our ſinnes ; wee righteous by the imputation of his righteouſneſſe.

Further, conſider this : The firſt Adam was the roote, and in the ſtead of all mankind, all of us partaking of his fleſh and blood by naturall

generation. The ſecond Adam (which is Chriſt) is the Roote, the Head, and inſtead of all the Elect, who are made Bone of his Bone, and Fleſh of his Fleſh, by a ſupernaturall grace through faith. If then by the firſt Adams ſinne, we be all ſinnefull and guilty, why ſhould not Believers, by the ſecond Adams righteouſneſſe, be righteous and acquitted ? it being no leſſe the appointment of God (as hath bin ſaid) that Chriſt our Head ſhould ſupernaturally convey his righteouſneſſe to believers, than it was his appointment, that Adam naturall ſhould convey his ſin and corruption unto us by generation. This is plaine.

Underſtand then in a word, The guilty ſinner is arraigned before Gods Iudgement ſeate ; Chriſt his Advocate, in the behalfe of the ſinner, pleades his owne (not the ſinners) righteouſneſſe both active and paſſive, by the covenant, agreement, and conſent of the Iudge ; Then the Iudge (according to his owne appointment and covenant made) forgiveeth the ſinner believing, and imputeth the righteouſneſſe of Chriſt his Surety unto him : And this is the Juſtification of a ſinner, which is the forgivenneſſe of ſinnes, and the imputation of the righteouſneſſe of Chriſt, as further appeareth, *Pſal.* 32. 1, 2. compared with *Rom.* 4. 6, 7, 8. It any ſhall ſay ; How are wee juſtified freely, when lo precious a thing as the righteouſneſſe of Chriſt is payed for it ? It is to be answered, that whatſoever it coſt Chriſt (as it coſt him full deare) yet to us juſtification is free.

*Uſe.* Build, and ſtabliſh thy Conſcience on this Doctrin, in as much as it ſheweth ſuch a way of juſtifying ſinners, wherein the exact Juſtice and bottomeleſſe mercy of God met together, and are declared. God muſt be juſt ; therefore our ſinnes muſt be puniſhed ; and he muſt be mercifull, or elſe we cannot be ſaved. If our ſelves in our ſelves ſuffer for our ſinnes, where is his mercy ? If he forgive us without ſatisfaction, where is his juſtice ? Here is then that myſtery, which Reaſon cannot conceive ; the wiſdome of man could never finde out ; into the which the very Angels deſire to looke : Gods Juſtice to the uttermoſt Farthing ſatisfied in Chriſt. His mercy unſpeakably declared to us for his ſake. Thus the beginning and end of our ſalvation is in God, who found out alone, this way ſo admirable, and who effectually applieth it to us by the Eternal Spirit ; to whom be praiſe for ever. *Amen.*

*Queſt.* It may be conceived, that there may be ſuch a Righteouſneſſe, whereby the Perſon that worketh it may be juſtified : but is it poſſible, that the Righteouſneſſe of one, ſhould ſuffice for the Juſtification of thouſands, even all that ſhall be ſaved ?

*Anſw.* Yea, it is very poſſible, if we conſider the worthineſſe of the Perſon which wrought it, which is Jeſus Chriſt.

*Queſt.* What manner of perſon then is Jeſus Chriſt ? deſcribe this plainly unto me.

*Anſw.* I believe that Jeſus Chriſt, is the naturall and onely begotten Sonne of God ; the ſecond Perſon in the holy Trinity, very God, and very Man, and that in one perſon ; anointed, to be our Prophet, Prieſt, and King : who was humbled for us to the death of the Croſſe, and was exalted for us to the right hand of his Father.

*Expli.* The true knowledge of Chriſt conſiſteth

*Ier.* 23. 6.  
*1 Cor.* 1. 3.  
*2 Cor.* 5. 2.  
*Phil.* 3. 9.  
*Heb.* 7. 21.

*13.* 25, 26.  
*14.* 1. 30.

Fff Recti

Mat. 13. 57.  
 Heb. 5. 5.  
 Iohn 18. 36.  
 Mat. 21. 5.  
 Luk. 1. 32.  
 Rev. 17. 14.  
 Phil. 2. 8. 9.  
 4. 15.  
 1 Pet. 1. 19. &  
 2. 22.  
 Luke 1. & 2.

steth in the knowledge of these two points : Of his Person, and of his Office. Of his Person, these three things must necessarily be believed according to the Scriptures. First, that he is that only true God.

Secondly, that he is very man, partaking of our flesh and blood, with all generall (not personall) infirmities of our Nature, being in all things like unto us, yet without sinne : And therefore wee read that he was hungry, thirsty, weary, &c. And if you aske how he could partake of our nature, and yet have no sinne ? you must remember that hee was conceived by the Holy Ghost, and borne of the Virgin Mary ; the Holy Ghost sanctifying a part of the substance of the Virgins Body, to bee the Body of Christ ; so that we believe he was not begotten by Man, by whom corruption and sin is propagated and derived unto us.

Thirdly, that hee is God and Man in one Person ; which mystery may be resembled by the Arke, which was of Gold and precious wood that would not rot ; noting by the Gold, the Deity of Christ ; and by the precious wood, his Humanity without sinne. This Personall union of these two Natures in Christ, was thus : The Sonne of God, being from everlasting a Person, subsisting in the holy and undivided Trinity, did assume, or take into the unity of his Person, a Humane Nature, consisting of Body and Soule, so soon as ever it began to be, having no subsistence out of his person, but being destitute of all personality in it selfe, so that it becomes the very body and Soule of the Sonne of God ; and whatsoever is proper to either Nature (which are not by this means, either in Essence, or Operations confounded) is indifferently and truly spoken of the Person : As to make it plain to the simple.

In our selves, understanding and knowledge, are effects, and workes of the Soule ; eating, sleeping, &c. are workes proper to the body : Neither doth the Soule eate, or sleepe, or the Body understand or know ; Yet we say well and truly, that Peter or Paul, consisting of this body and soul, understand, know, eate, sleepe, &c. because these two Natures, the body and soule, are united in their person : And for this cause, looke what is well, or ill done by the body, or any part of it, or by the soule, or any part of it, is accounted to the whole Person, making the Person guilty or not guilty, good or bad : As if the tongue blasphemeth, it is said the person blasphemeth ; or if there be evill motions in the minde, yet the whole Person is guilty. So (in some sort) is it in this Personall Union of these two natures of Christ. As, to know all things, to be present everywhere, are Proprieties of the Divine Nature : To keepe the Law, to die, and to bleed, are Proprieties of the Humane Nature of Christ. Now wee may not say that the Humane Nature of Christ knoweth all things as omnipotent, &c. Nor that the Divine Nature is obedient, beleeve, dieth, &c. And yet in regard of the Personall Union of these two Natures in Christ, we say that the Person which hath these two Natures (which is Christ the Sonne of God) knoweth all things, is present every where, bleedeth, dieth, &c. and looke what is done, or suffered, by either of the Natures, is truly done (and so accounted) by the whole Person : So that if you aske who fulfilled the Law ? who died for us ? we may say, The second Person in the Trinity,

even God ; though not according to his Divine, but humane Nature, as speaketh the Holy Ghost notably ; God by his owne Blood, purchased the Flocke of his Elect. Whereby I believe, and that most infallibly and truly, that whatsoever Christ did for my salvation, is Gods owne deed, even the immediate worke of the second Person in the Trinity. Yet here one thing must be remembered, that though the body and soul of Peter, make the person of Peter, yet the Humane and Divine nature of Christ make not his Person : for he was a Person from everlasting, and cannot be a Humane Person, but is still a Divine Person ; though he could not be a Mediatour, or execute that office without the humane nature so assumed. This is the wonderfull Mystery of our Saviour Christs Incarnation ; Wherein concurred (propounded to our Faith, not to our Reason,) three the greatest miracles that ever were. First, that a Virgin conceived and brought forth a Child, remaining a Virgin. Secondly, that Adams flesh, and Adams sinne were parted. Thirdly, and principally, this unsearchable Mystery of the personall Union of the God-head and Manhood of Christ.

Now, if any man should aske, or thinke, why God did not out of his absolute power and sovereignty forgive sinne, and so spare the sending of his deare Sonne Jesus Christ, to be incarnate, and to die that cursed death for us ? It is to bee answered, That we may not ascribe such a power to God, which may impeach his Iustice. Now, it is the Iustice of God, that they which sin should be punished. Therefore to thinke that God will or can forgive sinne without satisfaction, is to ascribe an unjust sovereignty unto him. God can doe what he will ; but forgive without satisfaction he will not ; yea, he cannot will so to doe : not because of the imbecillity of his will, but because of the perfection of his nature, which cannot but be true, and alwaies hate that which is sinne.

*Vse.* Here stir up thy selfe to praise God. It is a very great matter to be saved at all ; but to be saved by the very Son of God, passeth all knowledge and conceit of man : So that wee may say with David, *What is man that thou rememberest him ; 43.* or the Sonne of man, that thou so regardest him ? Surely the Lord could not have done more for us than he hath. He could not have created us greater, than capable of himselfe ; more noble, than free ; more beautifull, than to his own Image and likeness : He could not have made us more rich, than Lords of all ; nor have placed us in a more happy place, than in Paradise ; nor have ordained us to a more excellent end, than to himselfe ; nor have brought us to himselfe by a more perfect means, than by his owne deare Sonne Jesus Christ. To him therefore be all praise for evermore. Amen.

*Quest.* But was it necessary, that our Mediator should be God and Man ; and that in one Person, as you have declared ?

*Ans.* Yes verily, for by this means he could die for us, and overcome death, and deserve for us by his obedience, the pardon of our finnes, and eternall life.

*Expli.* Two things necessarily required, that our Mediatour should be God : First, the greatnesse of the evill, to the which we were subject ; Secondly, the greatnesse of the good that we stood in need of. Our evill was fourfold. First, the

Ad. 20. 22.

Rom. 1. 32.  
 1 Thel. 1. 6.  
 Pla. 11. 5. 8.  
 Gen. 2. 17.  
 Mat. 5. 26.

Pla. 8. 5. & 14.

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haynousnesse of sinne; Secondly, the anger of God; Thirdly, the power of death; Fourthly, the tyranny of the Devill. Our good which we wanted, fourfold also. First, the restoring of the Image of God; Secondly, the pardon of sinne. Thirdly, deliverance from death and Satan. Fourthly, eternall life. But to take away the Evil, and bestow the Good, none is able to doe but God. Therefore it was necessary that our Mediatour should be God. Two Reasons also there are, why he must necessarily be man; First, the Justice of God required, that in that nature which offended, satisfaction should be made; Secondly, that he might have something to offer, which could not be his God-head: Therefore he must be Man. Every high Priest must offer somewhat; therefore a body was ordained him, that he might offer himself, Heb. 8. 3. Heb. 10. 5. Heb. 9. 26.

Two reasons also may be alleged why he must be God and Man in one person; First, that he might be a fit Mediator betweene God and Man, as it were indifferent, and alike affected to either side; for an Umpire or Wards-man may not be partiall. If he had been onely God, we might have thought that he would not enough have respected our misery; If he had been onely Man, nor enough the Justice of God. Therefore he is to be God and Man; deare unto both, and accounting both deare unto him; carefull that Gods Justice be not impeached, and that our misery be relieved. Secondly, that the workes performed in the Flesh of the Sonne of God, might be of an infinite price to satisfy for our finnes, by which an infinite Majesty was offended; which could not be, if the Person undertaking our Redemption, had not been God and Man in one person. He was Man, that he might have somewhat to offer; God in the same person, that such offering might be sufficient. For the worke of our Redemption was performed by the Manhood, but the vertue and merit was from the God head.

And here we have found out the Reason why the Righteousnesse of Christ should be of merit sufficient, and effectuall for thousand thousands, even all the Elect; because it is the righteousness, and obedience, not of meer Man, but of God and Man in one Person; even of God himselfe, whose goodnesse and righteousness must needs be as himselfe, of infinite merit, force, and vertue. The righteousness then of Christ, hath this aptitude, or nature, to make all beleeving sinners righteous; because it was so appointed of God. It hath power and sufficiency so to doe, because it is the righteousness of God.

*Use 1.* To give thanks unto God for the incarnation of our Lord Jesus Christ, and our redemption by him; and to take delight to grow in the knowledge of it according to the Scriptures; For indeede how can he be a Christian, or godly, who knoweth not his Saviour, nor the great mystery of godlinesse concerning him, as it is called? Nay wholly to be ignorant thereof, or to deny it, is to dye in our finnes, make God a lyar, and to lose eternall Life.

*Use 2.* Is Christ God? Then tremble all ye prophane wretches, which despise his Word and Sacraments; yea, let all such tremble, who tear his Body, blood, and passions by their blasphemous oathes; for he is God, yea a jealous and revenging God; yea, a consuming fire. But let

all such as feare him, and trust in him, be comforted; yea, let them be merry, and joyfull; for he is God, most true, and able to performe all his precious promises of salvation; and though shame, disgrace, rebukes of men, and cruell persecutions follow the profession of his name, and Gospel, shrink not, neither be ashamed; he is able, and will both beare thee out, assist thee, and reward thee in his Kingdome. Remember Paul; For the Gospel (saith he) I suffer, but I am not ashamed; for I know in whom I have beleaved, and I am perswaded, that he is able to keepe that which I have committed unto him unto that day. Is Christ Man? Then be comforted, thou which art afflicted in body, or mind, which beleevest, For we have an high Priest, which is touched with our infirmities, and full of compassion, who was afflicted, who suffered, & was tempted, than he might be able to succor them which are tempted. Is Christ God and Man in one Person? Then let thy soule by faith rest on his obedience, as sufficient; yea, of infinite price for thy redemption.

*Question.* I conceive in some measure (I thank God) the exceeding worthinesse of the person of Christ, and that his righteousness is of a sufficient merit for all the Elect; yea, (if it had so pleased God) for a thousand Worlds; but what is this Righteousnesse of Christ for the which we are justified.

*Answer.* It is (to speake properly) his actual obedience, whereby he fulfilled the will of his Father, both in perfect keeping of the Law, and in voluntary suffering the punishment due to our finnes.

*Explication.* The Righteousnesse of Christ is twofold, uncreated, essentiall to the God-head, which is incommunicable and cannot be imputed; and created, being either the holynesse of his nature (which improperly I would not deny to be imputed) or of his actions, which is the actual Obedience spoken of in the answer, which properly is imputed, & comprehendeth his holy life and whole humiliation, under divers heads delivered in the Creed: Of which I will not in particular enquire, because there are divers expositions of these things in every mans hand, so plentifull and excellent, that the Authors seeme to have left nothing further to be spoken therein.

*Use 1.* It is the righteousness of Christ, for the which only weare justified in the sight of God; not for our own inherent righteousness, either in whole, or in part; because it is imperfect, and will not endure the rigour of the Law, nor is proportionable to the Justice of God, which is to be satisfied; yea, the maintaining of justification by works, overturneth the foundation of Religion, which whosoever obstinately and finally holdeth, cannot possibly be saved.

*Quest.* How shall I be made partaker of this righteousness of Christ?

*Answer.* We are made partakers of the righteousness of Christ by faith onely.

*Explication.* As the righteousness of our owne works is not that for the which we are justified; so neither is it, or the sacrifice of the Masse, the instrument of applying the obedience of Christ unto us, but onely by Faith: And faith is that instrument, not for any inward dignity or merit of it, neither as it is a quality, or good worke; nor because it hath Charity joynd with it, but because it receiveth and embraceth Christ. And

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Mark 2. 7.  
Hos. 13. 14.  
Rev. 3. 14.  
Zach. 3. 2.  
Rom. 16. 20.  
Psal. 51. 10.  
Rom. 6. 23.  
&c.  
Rom. 5. 17, 18.  
Heb. 2. 14.

1 Tim. 1. 12.  
Heb. 3. 17.  
18. & 4. 15. 16.

Rom. 5. 19.  
Phil. 2. 9.

Heb. 7. 28.

1 Tim. 3. 16.  
Ioh. 8. 14.  
1 Iohn 5. 10.  
Ibid. 11. 12.

Rom. 3. 22,  
28. & 4. 6.  
Gal. 2. 16. &c.

Ioh. 1. 12.  
Rom. 1. 17.

therefore we are justified by faith, or through faith, but not for faith. When therefore we say, faith justifieth, it is meant correlatively, or in regard of the object which it apprehends; the Righteousness of Christ being hence called the Righteousness of Faith. Even as it is the Treasure that maketh rich, the hand onely receives it; even so our Faith receiveth the Treasure of the Righteousness of Christ, whereby we are justified, and enriched to eternall life. And because Faith onely hath this property, and power, to receive the Righteousness of Christ, therefore we say, that we are justified by Faith onely: not so to be understood, as that wee exclude Love and good Workes from Faith, but from the act of justifying and receiving the promise; for though Faith and good Workes agree together in the conversion, and renovation, and obedience of a Christian, as the life and the actions of life, the tree and the fruites, the cause and the effect; Yet in the particular of justification, they are as contrary as fire and water, and destroy one another.

Rom. 10. 3.  
& 11. 6.

The manner of our justification by faith, is thus; God in the promise of the Gospel, offereth the Righteousness of Christ, and withall in the hearts of his children, by the Spirit worketh a power whereby they receive it, which is faith, not onely believing the truth of the promise in generall, but in particular, applying it to themselves; which faith, by the sentence of God, is then imputed to us for righteousness to justification.

*Vex.* Wee are here admonished specially, to labour for this same faith; without which, Christ dyed indeed, and was righteous, but not for us. The excellency of faith cannot sufficiently be expressed; By this, the Word and Sacraments are profitable unto us, our prayers available by this; By this, our obedience is acceptable, wee please God, we stand, we overcome the World, resist the Devill; and through this wee are made partakers of the Righteousness of Christ, and are kept to the salvation promised. No marvel then, if it be called, *more precious than Gold*; for the unvaluable righteousness of Iesus Christ, which is not attained by silver and gold, or precious pearles, is made ours by faith; How therefore should we prize it when we have it? When wee want it, how should we seeke it? It is wrought by hearing the Word, confirmed by prayer, the use of the Sacraments, and true obedience.

1 Pet. 1. 7.

*Quest.* Tell me what is Faith?

Iohn. 3. 8.  
Ephes. 2. 8.  
Tit. 2. 9.  
Rom. 10. 9.

*Ans.* Faith is the gift of God, wrought by his holy Spirit in the hearts of the Elect, by the Ministry of the Word ordinarily, whereby they take knowledge of the doctrine of salvation, are perswaded it is true, and that it belongeth to them in particular, and wholly relye thereon.

Iam. 1. 17.

*Expl.* As all other good gifts, so faith is of God: In which we are to consider three things. First, *Knowledge*; Secondly, *Consent*; Thirdly, *Confidence*. Which three are requisite to this justifying faith. The first may bee without the second; the first and second without the third; but the third cannot bee without the first and second. A man may know that which he believes not to be true; and a man may believe a thing to bee true, which yet he may be perswaded belongs not to himselfe, and therefore relies not upon it. Divers wicked men know many things in the Scrip-

tures, which they (like wretches) beleeve not to be true; and many beleeve that to be true, which they make not their owne by application; even as many Hypocrites, and the Devils themselves, for they goe thus faire: but Gods children goe further; they know the promise, beleeve it to be true, and upon good grounds are perswaded it belongs to themselves; from whence comes confidence. If the Devill could do this, or if Judas could have done this, they might be saved.

There are then to be observed three kinds of Faith; First, *Historicall*, to know and acknowledge the truth of the Bible; Secondly, *Temporary*, when there is also a perswasion (but not grounded) that the promise belongs to us; The third, *True justifying Faith*, when unto our knowledge is joyned acknowledgement, and to this, good and warrantable perswasion; from whence comes confidence.

And this last kinde of faith hath three properties; First, it is certaine; yet there may be, and are doubts; as the Man in the Gospel, *Lord, I believe, helpe my unbelief*; but doubt commeth from the flesh, certainty from faith, which in the end overcommeth. Secondly, it continueth; yet it may be eclipsed, as it were, raked up in the ashes, and wonderfully shaken, but not totally and finally extinguished and lost. Thirdly, it is lively and working, Inwardly and outwardly; Inwardly, by raising and confirming in our hearts, Peace, Ioy, Hope, which maketh not ashamed, &c. Outwardly, by the fruits of obedience in our lives.

Eph. 3. 12.  
Heb. 11. 1.  
1 Iohn. 3. 3.

For the farther opening of the manner how faith justifieth, it is to be remembred, that faith justifieth correlatively (as was said before) in regard onely of the righteousness of Christ which it apprehends; for it is the righteousness which Faith receives, which justifieth us in the sight of God.

There is a twofold office of faith in receiving the righteousness of Christ, as God two waies bestowes that righteousness upon us: one, in effectually vocation; the other, in Iustification.

Vocation is, when God by the preaching of the Gospel offereth us the righteousness of Christ, that we may be justified by it; which Vocation is then effectually, when withall God works faith in us to receive that offered righteousness.

Iustification is the imputing unto the believing sinner of the righteousness received in effectually Vocation, which imputed righteousness is received also by faith.

So that there are two actions of God; the one is the offering of the Righteousness of Christ: the other, the imputing of such righteousness. There are also two correspondent actions of faith; the one, receiving offered righteousness: the other, receiving imputed righteousness. By the first of these we are justified, not by the second. Thus then we may conceive the manner of justification; the Gospel is preached, the righteousness of Christ is therein offered, withall God workes faith in the heart of his Elect to receive this righteousness, which so received, God imputeth, that is, pronounceth the believing sinner righteous for the same. Wherefore when wee say that we are justified by faith, that faith is to be understood, whereby we beleeve the promise of the Gospel, or receive Christ and his righteousness.

ousnesse offered therein unto us. For indeed the faith receiving imputed righteousness, followeth justification; but the faith whereby we are justified, must in nature goe before the sentence by which we are pronounced righteous.

*Use 1.* Deceive not thy selfe, thou mayst be learned in the history of the Bible, in the grounds of Religion, in controversies, and yet thou mayst want true faith; for so farre do the devills goe, which are irrevocably damned; the Devils beleeve and tremble. And therefore, whatsoever Papists, or mockers object, hold thou it to be no presumption, to goe beyond the Devill and reprobates in beleeving, if thou wouldest be saved.

*Use 2.* Here is comfort to those of poore estate, if they beleeve. Justification is by faith onely; and faith is as capable as the richest; yea, and in the bestowing of it, there is no respect of persons with God. *The Spirit bloweth where it listeth*: Add many times the Lord passeth by rich, Noble and Mighty, and honoureth the poore and despised. In the things of this world, he that is rich, hath all, the poore hath the least, or no part; but it is faith that obtaineth favour with God. A King is not preferred to have part in the righteousness of Christ, because a King, if he want faith; nor a Begger rejected because a Begger, if he hath faith, &c.

*Use 3.* True faith justifies thee before God by the righteousness of Christ; see that thou justify thy faith to be true, by the workes of righteousness and true obedience before men, and to thy own conscience, &c.

*Ques.* You said that Christ was anointed to be our Prophet, Priest, and King; What meant you by it?

*Ans.* I meant the three offices of Christ; First, the office of his Prophetship, whereby he hath plainly opened to us the counsell of his Father, concerning our Salvation. Secondly, the office of his Priesthood, whereby he hath fully satisfied the Justice of God for us, and maketh intercession at the right hand of his Father. Thirdly, his Kingly office, whereby he governeth us by his Spirit, and by the same governes us, protecteth us from our enemies, and bringeth us to eternall life.

*Explication.* In the times of the old Testament, three sorts of Persons were anointed; Prophets, Kings, and Priests; Which was a Type or Figure of the anointing of Christ, which tytle signifieth Anointed, and is a name of his person of Mediation, not of either of his natures. He was called so, not that he was anointed with materiall Oyle; but as Prophets, Priests, and Kings were by that anointing deputed to such Offices and fitted for the same: So Christ tooke not those offices by Intrusion, but was anointed, that is, appointed, and also of his Father by the Spirit fitted for the same.

When you readeth that he is called, *A Sheepheard, The Preacher of Peace, A witness*; these note his Prophetship; when he is called *Jesus, Saviour, Redeemer, Mediator, Lambe, Sacrifice, Intercessor, Advocate, &c.*, these note his Priesthood; And when he is called, *King of Righteousnesse, King of Kings*, these note his Kingly Office.

His Prophetship is in the teaching of his people, in his owne Person, while he lived on the earth, and in the Continuance of the heavenly

doctrine to his Church by the Ministry ordained, to the end of the world. His Priesthood implies two things: First, the Satisfaction performed to his Father, by his obedience, *even to the death of the Crosse*. Secondly, his Intercession, making request for us at the right hand of his Father; not by bowing his Body, but by appearing before his Father for us, presenting the Merit of his obedience, and willing that it may alwayes be effectually for the reconciliation of his Elect. The Authority of his Kingly Office may be either universally considered, by which all creatures are subject to his Rule, even the Devils; or specially, whereby he effectually calleth his Elect, delivereth them from the Devill, justifieth them, continueth them in grace, confoundeth their enemies, in the last day glorifieth them, and whereby he will condemne the Devils and Reprobates.

*Use 1.* Is Christ our Prophet? then hear him; rest in the doctrine he hath delivered; respect not Revelations, Traditions, or any thing that agreeth not therewith: *Yea if an Angell from Heaven teach otherwise, let him be accursed.*

Is Christ our Priest, who hath taken upon him to satisfie for thee, and to make intercession for thee, in heaven? Then trust neither to Saint, Angell, or thy selfe; but trust perfectly on his Grace, and be of good comfort, for he is a High-priest which is full of compassion, and it is his Office, and he is able perfectly to save thee, seeing he lives for ever to make intercession for thee.

Is Christ the King of his Church? Then let Zion rejoyce in her King for evermore. The Lord reigneth; let the earth rejoyce, let the multitude of the Isles be glad; yea let the spirits of the Just rejoyce in God their Saviour. For what greater comfort, then if we be ignorant, to be taught by such a Prophet? If we be sinners, to have satisfaction made, and to be prayed for by such a Priest? If we be weake and wretched, to be protected and saved by such a King, as is Christ the Holy one, the Sonne of the living God? And yet this is not all; for he is not onely these unto us, after some tract of time, but from everlasting; not only for a certain time, but for ever; and it tell not out at an adventure that he should be these unto us, but by the determinate counsell of God, being enjoyned this office of his Father, (which also himselfe willingly undertooke) and for the fulfilling thereof, being sent in the fullnesse of time, in the similitude of sinfull flesh. And therefore our Saviour himselfe in the Gospel applyeth that to himselfe, which was long before prophesied of him in the 61 of *Isaiah*, how that he is anointed, that is called, and deputed to this office, viz, to preach the Gospel to the poore, to heale the broken-hearted, to deliver the Captive, to give sight to the blind, to set at liberty the bruised, and to publish an everlasting Jubile to miserable sinners. The consideration whereof, if thou beleevest, and repentest, is able to fetch thy distressed soul out of the very bottom of hell; and therefore it is that our Saviour not onely calleth poore sinners unto him, and promiseth refreshing, but also declares that he is here, unto sent of his Father, that they might not despise:

Hast thou been then, or art thou a grievous sinner? a drunkard? unclean? a blasphemer? &c. thou hast deserved without mercy to be damned body and

Rom. 8.33.  
Heb. 7.25.  
Heb. 9.24.

Mat. 17.5.  
Gal. 1.38.

1 Pet. 1.13.

Psal. 97.1.

Gal. 1.4.  
Rom. 8.3.  
Luk. 4.18, 21.

Iam. 2.19.

Pla. 110.4.  
Heb. 7.5.  
Pla. 2.6.

1 Kin. 19.16.  
Exod. 10.30.  
Dan. 9.25, 26.



and soul: and yet there is a Jesus, in whom it is possible for thee to obtaine mercy. For whatsoever thy finnes have been, if it unfeignedly repentest thee, and if thou couldst doe thy Saviour this honour as to beleeve in him, he would without fail doe thee this office, as to save thee; nay, he neither will or can refuse it; for it is his office. But thou wilt say thou art most unworthy; This most true. Yet if thou repentest, it is his office to save thee, though thou be unworthy. Even as those Servants which were commanded to go in to the high waies, and hedges, and to compell the poore Beggars to come to the great Supper, did the commandement of their Master, though such guests were unworthy: Even so Iesus Christ thy Saviour looketh not upon thy unworthinesse, but upon his office, and the charge he hath received from his Father. But thou art ashamed of the lewdnesse thou hast practised. Be yet more ashamed; But despaire not; For hee came not to call the worthy or small sinners, but crimson and scarlet finnes to repentance. And thus doth Saint Paul comfortably in his owne experience speake, from the consideration of the office of Christ: This is a true saying, and worthy of credit, *That Iesus Christ came into the world to save sinners, of whom I am chiefe.*

Go therefore, O thou repenting soule, to thy Saviour, and with an holy and reverent boldnesse challenge the performance of his office, for the comforting of thy wounded conscience: Fear not, neither be doubting; For it is possible for thee repenting to be saved; as it is possible for him thy Saviour to be faithfull, who protesteth in the Gospel, that he casteth away no poore sinner that comes unto him; and that it is his Fathers will that he should not lose the meanest beleever, but raise them up to everlasting life; and that he came downe from heaven of purpose to do this his Fathers will. And that thou maiest no waies doubt, Hee hath received this office with an oath, and is sworne to it: That by his word and oath, in which it is impossible that he should lie or deceive, thou mightest have strong consolation. I charge thee therefore, as thou lovest thy owne soule, that thou dishonour not God through thy unbelief; for either thou must accuse thy Saviour of fraud or falsehood, which were intollerable blasphemy; or, thou must beleeve that he will save thee if thou repentest. O Lord increase our faith. Amen.

*Vse 2.* As the remembrance of the office of Christ is exceeding comfortable unto thee, if thou repentest; so, if thou doest not repent, but walkest on in thy finnes and ungodlinesse, it is to thee exceeding terrible. His office reacheth to thee also, but in another manner: He is to thee a Prophet, but it is to denounce the plagues, woes, and judgements of God against thee for thy finnes; He is to thee a Priest, but it is to separate thee as a base, vile, and cursed sinner, from his precious Saints; Hee is to thee a King, but it is to slay thee before his face, because thou refusest to be governed by his Spirit and Word; and to cast thee body and soule, even as out of the middle of a sling, into everlasting torments with the devill and his angels for thy sins. Tremble therefore, and if it be possible, repent, lest thou be damned.

*Vse 3.* Learne here why thou art called a Christian; Thou art called so of Christ, because

all the Elect receive of his anointing; that is, of his Spirit; Hee was anointed with the oyle of gladnesse above his fellowes; For hee received the Spirit not by measure; and to this end, that wee of his fullnesse might receive Grace for Grace. So that as the oymntment powred upon the head of Aaron, ranne downe to the skirts of his cloathing; so we receive of the anointing of Christ, and of him are called Christians; by the which is meant, that wee are made Priests and Kings to God; therefore called a royall Priesthood. If this were well understood, and men would examine their Christianity by this, it would soone appeare, that many are not true Christians which glory in the Name. If thou beest a Christian, then where is thy knowledge, whereby thou art as a Prophet to thy selfe, and to others? Grosse Ignorance cannot stand with this title. If thou beest a Christian, then thou art a Priest, and a King; If a Priest, then thou must offer Sacrifice, Prayers, Almes, yea thy Body and Soule to the service of God. If a King, then thou must rule and governe thy passions, affections, thy selfe, according to the rule of the Word. If thou doest not thus; if thou never, or feldome prayest; if thou art without compassion towards the needy; if thou beest prophane in thy life, not sanctifying thy body and soule by Faith and obedience to God; but by drunkennesse, swearing, filthinesse, cruelty, pride, lying, &c. sacrificing them to the Devill; If thou mournest not for thy corruptions, and resistest them, but yeeledest cowardly to the wicked motions of thine owne vile minde, being a very slave to sinne and the Devill; then thou must needs conclude against thy selfe, that thou art no Priest and King to God, and so no good Christian in very deed, whatsoever thou esteemest of thy selfe.

*Quest.* Is there nothing else necessary to be known concerning Christ?

*Ans.* Yes, as namely, his Resurrection, Ascension, Sitting at the right hand of his Father, and his comming to Iudgement, which things may well be referred to the Kingly Office of Christ.

*Explica.* Christ teacheth us as a Prophet, saveth us by his Merit, as a Priest, and maketh his heavenly Doctrine and Obedience effectually, as he is a King; and to this his Efficacy are those severals in the answer to be referred; of the which there are plentifull expositions extant; and therefore I spare the particular opening of them.

Thus much of the first speciall worke of God towards his Church, which is Redemption, now follows the second, called Sanctification.

*Quest.* What is Sanctification?

*Ans.* It is the worke of God by his holy Spirit, whereby the Image of God is renewed in the Elect; called also Regeneration, Repentance, Conversion, whereby we turn from all our sins unto God, &c.

*Explic.* There are two principall benefites which we obtaine in this life by Christ, Justification by Faith, and Sanctification by the Spirit; who is called the Holy Spirit, both Essentially and Effectually; because as he is God holy in himselfe; so he maketh holy whome he pleaseth, which worke is therefore called Sanctification of the Spirit.

This worke is wrought in the minde, will, and affections, yea in the whole man; nor by altering the substance of body or minde; or abolishing

Luke 14. 21,  
22, 23.

Mat. 9. 13.  
Mat. 1. 18.

1 Tim. 1. 8.

John 6. 37, 38,  
39, 40.  
Heb. 7. 21.  
Heb. 6. 17, 18.

Luke 9. 24.

Deut. 30. 8.  
Ier. 31. 18.

8c. 32. 39.  
Iob 6. 44.

Act. 5. 31.  
2 The. 2. 13.

1 Pet. 1. 2.

Pla  
Ep

shing any naturall Faculty or Affection, as Understanding, Love, Hate, Joy, &c. but by putting away, and purging out of the evill quality in these and the like, and by creating a new holy quality in them, acceptable to God, and agreeable to his Word, that now the understanding should be capable of good things, and the stream of our affections turned to the right object, as to hate evill, to love goodnes, and to rejoyce in it.

We are to understand also that this (in nature) is after Justification, as Paul reciteth them. *Whom he justifieth, he glorifieth; that is, he gloriously reneweth, which is begun here, perfected in the Life to come; and yet I confesse, that repentance is sometimes put before remission of finnes; not that in Nature, but because in our sense and feeling it is first: For first we feeble the burden of our finnes, and then we are eased and refreshed by the mercy of God. And also repentance is named in the first place, because it is first to be taught, that we may desire the mercy of GOD; Yet in nature, Faith (which purifieth the heart) is first, though in time there be no difference: For our Union with Christ, and our partaking of his merit to Justification, and of his Spirit to Sanctification, are wrought at the same time, even as the Sun and his beames.*

*Use 1.* As the Sunne is declared by his light, the tree by his frute; so by thy sanctification, demonstrate thy justification, &c.

*Use 2.* Boast not of thy heart, while thy life is prophane, neither containe thy selfe with an outward shew of holynesse, having an evill conscience; for sanctification is the renewing of the mind; yea of the whole man; and therefore, labour to grow up into a full holynesse of flesh, and of the Spirit.

*Use 3.* Remember that sanctification, and repentance are called conversion or turning to GOD; by which the quality of Beleevers is implied; unbelievers being turned from God. So the Lord speaketh of the rebellious and backsliding Jewes, *They have turned to me the backe, and not the face.* The unbeliever departeth from God; the Beleever draweth neere unto him. So that as a devout Jew in the time of the captivity, was knowne by turning his face towards *Jerusalem*, when he prayed; as *Daniel* three times a day opened his window that way; So you may know a Beleever, for whatsoever he doth, he is always turning towards Christ. Even as the Mariners needle, being touched with the load-stone, which way soever you set it, it always turneth it selfe towards the North: So a Christian may be knowne whether he be truly touched with grace, by his turning himself to God; for where the Lord is, there is he. If he come into the assembly of mockers, because the Lord is not there, he turneth from among them; but he turneth his face towards the Temple, because the Lord is there in his ordinances; and he turnes his feet into the way of his Testimonies, because God hath ordained good workes that we should walke in them. Examine then thy repentance by this; Is it conversion to God. If thy face be toward *Egypt*, and not toward *Canaan*; If thou turn to the Devill, the world and the flesh, when they call thee; and turnest thy back upon the Lord, when he calleth thee; Thou art not converted, neither hast thou truly repented.

Q. Is Sanctification, Conversion, or Repentance

so the work of God, that we cannot of our selves, by the power of our free will convert or repent?

An. I verily beleeve, that since the fall of Adam, there is no free will in man unto things Spirituall and pleasing to God.

*Expli.* For the understanding of this, we are to consider of man, as he was before his fall, or as he is now, since the fall. Free-will you may call a faculty or power of the Soule, whereby it doth freely without compulsion and force, chuse or refuse the object shewne by the understanding; yet so, that we hold not this free-will to be independent, but that, as the wils of all creatures, it dependeth on God, to be enclined and moved, either immediately by him, or mediately by good or evill instruments as he please. Neither doth this dependency hurt or diminish the freedome of the will; because God enclineth the will, so that the will doth by the Judgment of its own reason freely and willingly move it self; so that to doe a thing freely in the creature, is not to be free from the government of another; but to doe that which it doth, willingly, voluntarily, and deliberately, though it be ruled by another.

Before the fall this was in Adam, both to good and evill, that he might if he would either stand or fall (the dependency before spoken of still reserved). Since the fall, the case is altered, according to the saying of *Augustine*: That man abusing his free will lost both himselfe and that; whereby, as also when we say that man hath no free will, we doe not understand that the faculty is lost, but the goodnesse, whereby it was able freely and willingly to chuse that which is good. For man lost an essentiall part or faculty of his nature by his fall; even the unregenerate having a power freely to will or nill the object shewne by Reason, though they have not power to will and chuse spirituall good things; both because their will is wholly depraved and turned from good, and inclinable onely to evill; and also because Reason being blind, doth not shew to the will the spirituall good; or if it doe, it is not under the likenesse of good, but under the likenesse of evill. For the naturall man understandeth not the things of God, but accounteth them foolishnesse.

Wherefore we confesse, that man hath still free will in civill and outward things, and unto evill, but not unto good: And this freedome unto evill things must be so understood, that he hath power to chuse or refuse the object; but to doe this well, he hath no power. Also he hath free-will unto evill, not that he can will or nill evill at his pleasure; but that without any violence, he onely chuseth evill: so that as it may be called free-will, because it is free from coaction, so also bond will, because it freely willeth onely that which is evill. And hence it is, that the reprobate sinne necessarily, and yet freely, necessarily, because they have no power to goodnesse, freely, because they chuse evill without compulsion: Yea, by how much the more necessarily they sinne, by so much the more voluntarily they do it, in as much as their will hath brought upon them this necessity.

Now when this worke of Sanctification or Repentance, or conversion, is wrought, then we have free-will both to good and evill; to good, as farre as we are regenerate by the Spirit; to evill, as farre as we are unregenerate and flesh.

And

Rom 8. 31.

Mar. 1. 31.  
Acts 5. 31.

Rom. 12. 1.  
1 Cor. 7. 1.  
&c.

Jer. 32. 33.

Psa. 119. 59.  
Ephes. 2. 10.

1 Cor. 2. 14.

And in the state of Glorification, our will shall be free onely to good immutably; as the will of the damned shall be immutably free unto evill, as *Augustine* saith; The first will was to have power to sinne, the last shall have no power to sinne.

Then for our purpose this is to be holden, that till the Spirit worke new grace, we have no power of our selves; being unto the worke of conversion meer patients; though in the Worke, when the Spirit hath changed and inclined us, we are co-workers with the Spirit. Before conversion we resist; In conversion the Spirit inclineth our wills, and of unwilling, makes them willing to be converted, and to repent: God not working in us as in stocks or stones, but as in reasonable creatures.

*Vse 1.* If thou be truly converted, ascribe all the glory of it to God: for as soone can an Ethiopian change his skinne, or a Leopard his spots, as we do that is good, till we be changed and enabled by the Spirit.

*Vse 2.* Beware thou neglect not the present means of grace offered to thee, as though thou couldest repent and do well when thou wouldest; No, no, it is the meere gift of God. For if thou canst not make one haire of thy head white or blacke, much lesse canst thou change thy vile and corrupt heart. But thou wilt say; Doth not God promise, that at what time soever a sinner doth repent, he will be mercifull? Yes, the Lord most comfortably (blessed be his name) saith so; But he saith not, that a sinner can repent when he list; or that hee will give repentance, whensoever a sinner shall but whistle for it; As *Augustine* excellently. Hee that hath promised to all repentants pardon, hath not promised to all delinquents, repentance, &c.

*Vse 3.* Is thy will freed by grace unto righteousness? then see that thou freely and cheerfully serve God. For if thou obeyest unwillingly, as it argueth that thou art still in bondage, so it is not accepted with God. For as fruit which is cudged downe, is ill tasted, and little worth, so is that obedience unto the which wee must be driven, onely with blowes. It is an evill souldier that followes his Captaine fighting; and it is an evill servant that obeyes his Master with moyling and grutching. God requires, loves, and rewards cheerfull service; If I doe it willingly (saith Paul) I have a reward. If therefore thou findest in thy selfe an indisposition and backwardnesse to holy duties; call to mind with what liveliness thou hast followed thy lusts; and be ashamed and humbled, that thou canst not with as much forwardnesse serve thy God.

Pray with *David*, that the Lord would stablish thee with his free Spirit, that is, making free, liberal, and cheerfull in the Obedience.

*Quest.* What are the parts of this Sanctification, or Repentance?

*Ans.* The parts are two; First, Mortification of the old Man, or hatred of sin, and turning from evill; Secondly, Vivification, or quickning of the new Man, or love of goodnesse, turning to God.

*Quest.* What mean you by Mortification of the Old Man?

*Ans.* I mean that grace, whereby there is wrought in us, by little and little, a detestation of sinne, and extinguishing and weakening of corruption in us, that it should not bring forth fruit unto death.

*Quest.* What mean you by the New man?

*Ans.* I mean that grace, whereby, by little and little, we are (in some measure) to live in knowledge, holinesse, and righteousness. The summe of all these answers proved by Rom. 6. from the first verse to the twelfth.

*Expli.* When we read that the old man, or the body of sinne, or our earthly members (by which and the like names, the corruption of our Nature is called) are to be mortified, that is, made to die; Wee are not to understand it of the life of our bodies, but of the life of sinne in our bodies. So when our Saviour saith, If thine eye offend thee, plucke it out, &c. He meaneth not that wee should mayne our bodies, but that by all means we should purge our corruption, which manifests it selfe in such members; yea, though wee esteeme our corrupt affections as dear as our eyes. These two parts of repentance are also called, Putting off the old man, and putting on the new man, &c. Whereby is signified, that as willingly as a man puts off his old filthy rags, to be clad in sweet and rich attire; so should we willingly put away sinne whereby we are deformed, and labour to follow righteousness, which is a part of our Beauty in the sight of God.

Whereas some make three parts of repentance; First, Contrition; Secondly, Confession; Thirdly, Satisfaction; They deceive the simple. For a man may have all these, and yet be damned, as is manifest in *Judas*; who grieved, confessed his sinne, and brought againe the thirty pieces of silver; and yet was a Reprobate. These may be necessary parts of Discipline enjoined to sinners, to testify their repentance, as in ancient times; but the essentiall parts of repentance, are perpetually mortification of the old man, and vivification of the new.

If you shall desire to know the manner, how God workes repentance, understand that first by Preaching of the Law, and sometimes by crosses, punishments, &c. the Conscience is terrified for sinne, and is sorrowfull, but in a worldly manner, for feare of wrath, for the Law can worke no otherwise: Then, by the promise of the Gospel, the conscience is cheered through the gift of God, in assurance of mercy; the sense whereof breeds another sorrow, different from that wrought by the Law, called godly sorrow, which is, when we are grieved for sinne, not so much because of the wrath following, as because thereby we have offended so gracious a Father; and then followes repentance, which is a changing of the heart and purpose unto a continuall care and endeavour to hate all evill, and to avoid it; to love all goodnesse, and to follow it. So that repentance properly is the effect of the Gospel, not of the Law, though the Law be necessary to prepare us thereunto. And hence we say it is an effect of Faith, which purifies the heart. Concerning the Practice of Repentance, See the Booke called the Nature and Practice of Repentance, written by our worthy Master *Parkins*.

*Vse 1.* Beware of a wonderfull subtilty of the Devill, whereby hee carries multitudes to Hell; which is, when men and women are perswaded, that if they can sigh, sorrow, and weepe for their sinnes, that then they truly repent: When *Abah* and *Judas* did thus much, and yet frye in Hell. There is sorrow caused by the Law, which may be in a Reprobate, whose sorrow is like unto the

Ephes. 4. 22,  
23, 24.  
Col. 3. 5, 8, 10  
11.

Mat. 27. 31.

1 Cor. 5. 7, 10.

Yer 31. 23.  
&c.

1 Cor. 9. 17.

Psal. 51.



sorrow of a Thiefe, and whose Teares are who-  
rith Teares; for as these being taken in the man-  
ner; many times, hang downe their heads, and  
weepe and waile for feare of the present punish-  
ment, which when it is over, they returne to their  
former courses, their hearts not being changed;  
so, many grieve by the preaching of the Law, and  
yet their hearts remaine as corrupt, and as wil-  
ling, (if it were not for the Law) to sinne, as e-  
ver before; whereas the godly sorrow, which  
commeth from the Gospel, changeth the very in-  
clination and purpose of the heart, to hate sinne,  
and love goodnesse, and to continue increasing in  
such grace, though there were no Law to con-  
demne, nor hell to torment. Examine then thy re-  
pentance hereby, and by the notes.

*Use 2.* Remember that the summe of a Chri-  
stians duty, is to *eschew evill, and to doe good*;  
and deceive not thy selfe with those same halfe  
Christians, whose furthest obedience is to keepe  
themselves (not unperturbed, for they regard not  
spots) but undetected of grosse evils, such for the  
which men are carried to the Jayle; who, though  
they abound with small faults (as they terme  
them) having prophane hearts, and destitute of  
love to the truth, and doe no good, thinke them-  
selves among the forwardest of such who shall be  
saved. But soft; the first step to heaven, in the  
practice of obedience, is to depart from evill;  
But he that steps but one step, (and that an ill-  
favoured one too) is never like to come there;  
mend that step, and depart from all evill, and  
step againe, doing the good, and so walke on;  
and then the reward is thine. If thou holdest  
not up thy hands to any strange God, it is well;  
but if thou worshippest not the true God, thou  
canst not be saved. If thou plowest not, and  
goest not to cart on the Sabbath day, it is well;  
but if thou dost not the duties of the Sabbath in  
the publike and private worship of God, thou  
maiest be damned. As therefore we do not con-  
tent our selves that no weeds be in our Gar-  
dens, unlesse there be good herbes and flowers;  
So we must not onely be void of evill, but filled  
also with the fruites of Righteousnesse; being not  
privative onely, but positive Christians. But a-  
lasse! what then shall become of them, which  
have not yet learned to set the first step? to leave  
their drunkennesse, swearing, lying, whoredom?  
How far are these from true Christians? How far  
from heaven? How neer to Hell, &c.

*Use 3.* Note, that repentance and true Con-  
version is a worke of great difficulty; For sinne  
cleaves too fast unto us, sitting as close as our  
skinne, and is so familiar to our Nature, that till  
God perswade the heart by the worke of his Spi-  
rit, it is as easie a matter to perswade a man to  
leave his finnes, as to get him to endure his eyes  
to be plucked out of his head, and his limbes to be  
torn from his body; therefore called Mortifica-  
tion, and crucifying the flesh with the lusts, &c.  
It is not a sigh and away, and now and then a  
few sorrowfull words will serve the turne. No,  
sinne is impudent, and will never out till it bee  
kild, and cast out. If thou makest account that  
repentance is an easie worke, thou hast not yet  
repented as thou shouldst doe. Go to; Re-  
member thou must mortifie sinne, and destroy it.  
It is a Serpent in thy bosome, kill, or be kild;  
If thou kilst not, it will kill thee; even thy soule,  
&c.

*Quest.* What is the measure of Sanctification  
which we attaine to in this life?

*Ans.* *This grace is not perfectly finished in this* Rom. 7. 18, 19  
1 Cor. 13. 9, 12  
Phil. 3. 13.  
*life, but here it is onely in part.*

*Explica.* There are two sorts of benefites which  
we receive by Christ; One, of such which are  
out of our selves; as Redemption, Justification.  
Another of such which are in us; as Sanctifica-  
tion, Conversion. The first sort are perfected in  
this life: as, *Now we are the sounes of God; So  
now we are elected, justified, redeemed.* The se-  
cond are not perfected in all their degrees, but  
onely begonne; *wee are perfectly redeemed,* (un-  
derstand in regard of the price, for we looke for  
the redemption of our bodies;) *We are perfectly  
justified* (in regard of Christs righteousness, and  
the sentence, for we pray for more feeling of it;  
and these shall be more fully declared at the last  
day.) *wee are imperfectly sanctified;* there re-  
maining even in the best, a great deale of cor-  
ruption which lusteth against the Spirit, and often  
maketh them bitterly to mourne; as in the example  
of Paul. Rom. 7. 21.

In sinne are two things; The guiltinesse and  
the viciofity. The guiltinesse is taken away by the  
imputation of Christs Righteousnesse; and this  
so perfectly, that God imputes no sin to the justi-  
fied person, but accounteth them as righteous as  
the very Angels (in regard of imputation of sin)  
because they are clothed with the most perfect  
righteousnesse of Jesus Christ.

The viciofity of sinne is also taken away out of  
them which are justified, by the grace of Sancti-  
fication and regeneration; not quite and uter-  
ly, in this life, but onely in part; not that it  
should not at all be in us, but that it should not  
hurt us. From the remainder of this viciofity, it  
being not totally abolished, is that darkenesse and  
rebellion, with the which the mindes and wills of  
the Regenerate are so much cumbred, and also  
those manifold actual finnes, which they so often  
commit. This is that thorny and pricking Can-  
aanite, which God in his wisdom hath left in us  
for our Exercise, that wee should continually  
wage war with it, and mortifie it: Though there-  
fore it might be said that God cannot see sinne in  
them which are justified and regenerate in the  
first respect; yet in respect of the viciofity of  
sinne, so to asseme, were false, and dangerous;  
For it is in us; and God correcteth us for it; and  
never purposed or appointed utterly to take it a-  
way, and to restore unto us an absolute purity du-  
ring the terme of this life.

*Use 1.* Our Sanctification cannot justify us,  
because imperfect.

*Use 2.* The life of a godly man is continually  
repenting to his dying day. As a man that buyes  
an old house, is alwaies mending it; so the true  
Christian, because he discovers alwaies new cor-  
ruptions, is alwaies mourning, repairing and  
mending somewhat. Doe with thy conscience as  
women doe in dressing up their houses; they  
sweep, and rub, and bruse every day, because e-  
very thing gathereth dust; and ever and anon  
they are renewing, and strewing new Herbs and  
Flowers in their Windows: even so, because  
we alwaies are gathering soile through the cor-  
ruption that is in the World, we must alway be  
washing, clensing, and purging our hearts, and  
ever and anon bee adding new graces unto our  
former received. He that gives over his practice

G g g and

2 Cor. 7. 11.  
&c.  
Psal. 34. 14.  
Esa. 1. 16, 17.

Phil. 3. 11.

Pro. 4. 18.  
1 Pet. 2. 2.

and care, as if he were holy enough, gives a shrewd testimony, that he hath no true holiness in him, for the nature of true grace is to be increasing, and true Christians are like the morning light which is brighter and brighter unto perfect day.

*Question.* What helpe then should a man use to hold out, and increase in sanctification?

*Answer.* There are two principall meanes of furthering in this way: The conscionable using of the Ministry of the word and Sacraments, and devout prayer.

*Qu.* What is Prayer?

*Answer.* Prayer is a worship of God, whereby through the Spirit, in the name of Christ, believingly, we aske of God onely things needfull, and also give thanks for that which we have received.

*Explic.* I shall not need to be long in this, of the which so many have so worthily written; Onely remember, that not onely the voice, but the affection of the heart is prayer; yea, without this, the other is not praying, but babbling, a dead sacrifice not acceptable: For God specially requireth the heart; Concerning which, know that, First, it is a gift of the Spirit. Secondly, that God onely is to be prayed to. Thirdly, and that in the name of Christ; As Incense might be offered onely on the golden Altar; so it is Christ onely which sanctifieth, and maketh acceptable our prayers. Fourthly, that we believe. Fifthly, that we wisely consider the things, and persons, we are to pray for; Persons, for all Men, while they are living, and till we know they have sinned the sinne unto death; Things, are either Gods glory, our own salvation, or onely things belonging to this life and the body; The two first must be begged absolutely; the other, under condition of Gods will, and (because they are transitory) transitorily; Sixthly, that wee also bee thankfull.

*Use 1.* Pray neither to, nor by Saints or Angels, nor for the dead; who either are in heaven, and so thy prayer is needlesse; or in hell, and then impossible they should be delivered; When therefore thou hast occasion to mention thy friends, or any departed, say not, *God have mercy on their Soules, or God be with them*; For though, I confesse, that the words be very good, yet they are herein abused, as is the name of God, which is good, abused by too much wicked swearing; And it favours of grosse Ignorance, and Will-worship; because we have neither commandment nor promise for so doing; also it wants Charity towards the dead, to whom we would seeme therein to be very charitable. For when we pray that God would have mercy on them, &c. it shewes, that we thinke (if we know what wee say) that they want the mercy of God; Better a great deale to say, *who is, I trust, with the Lord*, or such like, than to pray for them.

*Use 2.* Because Prayer is an acceptable sacrifice to God, Remember the commandment, and pray often, publickly, privately. It is an evident note of one very prophane, not to use prayer: And the plagues of God follow such. There are six things necessary to prayer, beware thou wantest none of them. First, *Faith*; for thy help herein, remember the commandment, and the promise, and believe. Secondly, *Reverence*; for thy helpe this way consider the great Glory to which thou prayest. Thirdly, *Humility*; for to such God gives grace; helpe thy selfe hereby, looking into thine owne bosome, and

considering thine owne corruptions and finnes. Fourthly, *Hot affections*; here help thy self with the practice of Repentance, hate sinne, which dull-eth our prayers, and quencheth the heate of them, as water quencheth fire, and keepe a good conscience. Fifthly, *Fervency*; here thou hast two

notable helpes; first, the fence of thine owne misery, in regard of sinne, the punishment of it, and the malice of the Devill, which if we consider, will make us cry aloud, as prisoners cry to the Judge for mercy; secondly, the consideration of the great good thou receivest by prayer: For the Spirit is given by prayer; by prayer deliverance, increase of Sanctification, glorious inward feelings, even all good things. As Moses face shone when he had bin with God in the Mount, and as Peter was rapt in prayer: So if ever we shine in grace, and are ravished with inward feelings, it is in prayer. Lastly, be *Thankfull*; when we are in necessity, we have many words, and have never done, but when we have received, as full vessels, we have scarce a word to say. We goe to God, as men goe to the River, alwayes to fetch; and as when we have filled our vessels, we turne our backs; so when we are blessed with our desires, we turne our backs with those Lepers, scarce one of the ten returneth to give thanks. We pray other than we give thanks, because we are more affected with the sense of our wants, than of the glory of God, and of that we have received. Here helpe thy selfe, First, by considering the greatnesse of the benefits which thou enjoyest, as if it be but thy Sleep, or Sight, or such like; thou thinkest, it may be, these are but small things; Aske him that is blind, him whose eyes God holds open put three or foure nights together, then shalt thou see the greatnesse of a gift by the want of it. Secondly, by Remembering the commandment. Thirdly, because thanked for grace increaseth; thanks for one good turne, is a good introduction for another. Fourthly, God highly esteemes of it. Fifthly, it shall be our speciall practice in heaven; inure thy selfe therefore unto it, even in this life, &c.

*Qu.* What if we obtaine this grace of Sanctification, and continue in it?

*An.* Then we shall be sure to have eternall life.

*Explic.* There is nothing more ordinary in the Scriptures, than that such shall be blessed, which endeavour to holiness; which must not be so understood, as though we could merit thereby Eternall life; but we must understand it as a condition, necessarily required in such (being of discretion) which shall be saved. By which speeches is not meant to shew why a man is saved, but who they are which shall be saved.

When therefore eternall life is called a Reward, it is not meant, as though we could deserve it by our good works; no, not by our faith, but by Reward is meant a free gift, or a gift due by covenant, or promise. For there is a double reward; due, or undue and free; the first properly, the second improperly so called. That which is due, by order of Justice, for the dignity of the worke, is properly a debt, or due reward; That also is so called, which is due by favour, and by Promise. To our good workes is eternall life as a reward due, not the first, but the second way; For God hath made himselfe our debtor, not by receiving from us, but by promising to us.

So

Luke 11. 13.  
Rom. 10. 12.  
1am. 1. 6.  
2 Chr. 6. 21.  
Iohn 4. 21.  
Rom. 8. 26.  
Mat. 21. 23.  
Iohn 16. 23.  
Psalm. 50. 51.  
Mat. 7. 7.  
Col. 4. 2.  
Exo. 14. 15.  
Mat. 15. 8.  
Pro. 13. 16.  
Rom. 8. 15.  
Mat. 4. 10.  
Ioh. 16. 23.  
Rom. 10. 14.  
1 Ioh. 5. 15.

1 Thef. 5.  
17. 18.

1 Thef. 5. 17.  
Pla. 14. 4.  
Pla. 70. 6.  
1er. 10. 25.

Pla. 26. 6.  
1 Ioh. 3. 22.

Luk. 11. 31.  
A. 10. 9.  
1 Thef. 17. 18.  
Col. 4. 2.

Pla. 50. 23.

Mat. 5. 8.  
Heb. 11. 24.  
Rom. 6. 12.

So that if you take debt or reward properly, we affirme, that nothing is due to our best workes; for there are foure things necessary to make a work meritorious in the first acceptation of debt: First, that the grace whereby wee do it, be our owne; for if we receive it from another, it is against reason, that he that gives, should thereby be indebted to give more; But we have no grace, but we have received it. Secondly, it must not be due, or duty to performe it; for that is contrary to merit; but all that wee are able to doe, if it were more, is due, in regard of Creation, and Redemption. Thirdly, it must be profitable to him, to whom it is done; but God is not benefited by us. Fourthly it must be proportionable to the reward; but so are not our best workes. Therefore it is well called of the Apostle, *A free gift of God.*

This further remember, that wee teach good workes to be necessary to salvation; but not as the causes thereof, but as the way thereto, as Bernard said.

*Quest.* What is eternall life?

*Answ.* Eternall life is that glorious and most happy estate, in which the soules of the Elect are in heaven after this life, and in which their bodies and soules shall be at the day of judgement: the contrary whereof is eternall death.

*Quest.* What is eternall death?

*Answ.* Eternall death is the most horrible condition, in which the Reprobate shall be for ever in Hell, with the Devill and his Angels; in their soules presently after their bodily death, and in body and soul together in the day of judgement.

*Explic.* There are three kindes of life; First, naturall of the body; in the union of body and soule. Secondly, spirituall of the soule; in the union of it with God and Christ; whereby Christ is said to live in us. Thirdly, eternall of body and soule; whereby the Elect live and reigne for evermore in the Kingdome of Heaven. The first is common to the Reprobates, with the Elect; the other two are proper to the Elect. Death is also threefold; First, naturall of the body, in the separation of body and soule; called naturall, nor that it doth properly proceede from nature, for it is the effect of sinne; but because it is according to corrupt nature, by the justice of God. Secondly, spirituall, in the separation of the soul from God; whereby sinne lives and reignes in the wicked, being said also to be dead in sin. Thirdly, eternall, whereby body and soule shall be for ever separated from God and Christ, and live with the Devill in eternall torments; which kind of life is called death, because it were ten thousand times better not to live at all, in respect of themselves, than in such endlesse, caselesse and remedlesse misery.

For this terme, to live ever, may be considered, either in respect of the creature, as it is, and continueth by the power of the Creator, and so the wicked shall live eternally in Hell; or in respect of the adjuncts of life, or the affection which the creature shall have toward the Creator, and the favour of God in Christ, and so the Elect shall onely live.

The happinesse of this estate is such, that whatsoever we can love, wee shall have, and wee shall desire nothing that wee have not. God shall bee unto our Understanding, a fulnesse of light; unto our Will, a multitude of peace; unto our Me-

mory, a continuation of Eternity: Whatsoever is begun in Grace, shall bee perfectly finished in Glory; wee shall see God without intermission, know him without error, love him without offence, and praise him without ceasing.

It is not improbable that wee shall know one another in the Kingdome of heaven, but after a heavenly manner; for the knowledge which is gotten in this life, is seated in the minde, into the which (being separated) no forgetfulness can fall; and therefore one said, *Let us learn that on earth, the knowledge whereof may persevere with us in heaven.* Neither is it improbable that there shall bee different degrees of glory among the Saints, given for the merit of Christ, but according to the measure of grace and goodnesse wrought in, and by them in this life.

In a word, the happinesse of the one estate, and the misery of the other is such, as no tongue is able to expresse, no heart able to conceive: All the glory and splendor of this life, being scarce a shadow of the glory to be revealed; the first fruits whereof are in this life, in the peace and joy of a good conscience, which though it be unpleasurable, and as a heaven upon earth, yet is no more, nor so much to that which shall be, than a handfull of corne is to a field of a thousand acres. So also the torments which wee can any waies devise to be inflicted upon man in this World, being but a flea-biting to Hell, and a sparke of that flame which the damned there shall endure; and yet when wicked men feele the flashing of it in their consciences, in the midst of all their worldly pleasures, they are horribly contounded, as in the example of Cain, Saul, Bathasar, Judas, and as Solomon signifies, *Pro. 18. 14.*

As there are but two Estates, so but two places, Heaven and Hell; As for a third place, called Purgatory, neither doth the Scriptures mention it, neither can the devisers and first Founders of it, the Papists, tell what to make of it; and therefore we acknowledge it not. For though the Papists have made Purgatory an Article of their Faith, in their Tridentine Conventicle, in the yeere 1546. the doctrine thereof being never before in any Councell allowed (that of Florence about 1446. onely excepted) yet they have not defined the place and situation thereof. But I see no reason why they which can make Accidents consist without a Subject, should not be able to define the place of that which is no where.

*Nex.* Seeing such torments remaine for them in Hell, which repent not of their sinnes, use all possible care that thou come not there; Helpe thy selfe against sinne, and all damnable security in it, by thinking of the torment following. In regard of thy selfe, it had bin better thou hadst never been borne, than to have thy abiding with those ugly Fiends in that same everlasting Fire and Brimstone: Let not therefore the bitter pleasures of sinne deceive thee; knowest thou not it will be bitterness in the end? The end of thy Drunkenesse, Whoredome, Lying, Pride, Sabbath-breaking, Negligence in the service of God, Contempt of the Gospell, &c. will be more bitter than Wormewood or Gall, when the very dregges of the wine of the fierce wrath of God shall be powred out against thee for those thy sinnes. Is sinne sweet? But death is bitter:

G g g z ré-

1 Cor. 4. 7.

Luke 17. 16.  
Psa. 61. 2. &  
50. 1. 12. 13.  
Rom. 8. 18.  
Rom. 6. 13.

Mat. 25. 46.  
Iohn 17. 22.  
23. 24.  
Rom. 2. 10.  
1 Cor. 2. 9.  
Ioh. 10. 28.  
Heb. 13. 14.  
1 Iohn 2. 25.  
Luk 16. 22. 23.  
Mat. 25. 41.  
2 Thes. 1. 9.

Gal 2. 20.  
Ephes. 2. 17.

Hierome.

Rom. 14. 17.  
1 Ioh 3. 12.



remember it ; Thy sinne, and the pleasure of it is short ; but the shame and torment following is without end ; and that in Hell, where one minute of torment shall swallow up the very memory of all fore-past pleasures. Labour to think often of Hell, it will be some meanes to keepe thee from thence, &c.

*Vse 1.* Is life eternall such a happinesse? then live godly, for that is the way to it. It is our duty to live godly, though no reward were propounded ; but when our endeavours (which yet are weak) shall be so beyond all proportion, rewarded with such an eternall weight of glory, how should it whet on our care, and spur us forward to please such a God, who is so rich to them which feare him? How should it provoke us to labour to be entertained into his service, whose servants, after a little obedience here performed, are made Kings and Queenes in Heaven for evermore? Who would not be willing thorough fire and water, and all the miseries of this life, to go to that heavenly *Jerusalem*, the City of Saints, to have eternall fellowship with the Angels, Patriarkes, Prophets, Apostles, Martyrs, and all our deare friends, which have beleevd ; yea, with Iesus Christ our Princely Redeemer, in the glory of the Father? If thou hast profanely said, or thought, What profit shall I have if I serve God? See here, and be ashamed ; for such as serve God, shall partake of the sweetnesse of *Abrahams* bosome, of the delights of Paradise, of the melody of their Fathers house, of their Masters joy, that fulnesse of joy, of the Rivers of pleasure for ever ; of an inheritance that never fadeth, but is immortal in the heavens ; where whatsoever we can love, we shall have, and wee shall desire nothing which wee have not ; where there is so much happinesse, as neither the eye hath seen, nor heart can thinke. What mayest thou thinke of thy selfe, which livest so, as if Heaven and the joyes thereof were not worth the while? Dost not thou love and labour for this transitory and miserable life? Why not then much more for that which is permanent, in happinesse unconceivable? Oh! If thou knewest the good that followeth piety, and the terror of that death that followeth sinne, it would make thee willing to redeeme that life, though it were with a thousand yeers torment even in hell, which now is offered to thee by a short continuance in holy obedience. Thou seest the way of life and death : There is great difference between Heaven and Hell, between endlesse joyes, and endlesse torments ; between the fellowship of Christ and his holy Angels, and the society of the damned and the Devills : Be wise, and choose the way of life, &c.

*Quest.* But doe you thinke indeed that there shall be such a day of generall judgement which you seem to speak of?

*Answ.* Yes, I verily beleve that God hath appointed a day wherein hee will judge the world in rightconnesse by the man whom he appointed, that is, by Iesus Christ, who shall separate the Elect from the Reprobate, adjudging them to eternall Life, these to eternall death.

*Explic.* As the Scriptures doe intallibly teach, that there shall be such a day of judgement, wherein the Church shall be crowned with eternall and full glory ; and the devills and wicked men sentenced unto eternall Condemnation : so

also by an invincible argument, drawn from the justice of God, the same may be concluded. It is just that the promise of God should bee made good to the righteous, and his threatening to the ungodly ; which because it is not here, must needs even for the justice and truth of God be executed in another world : Doubtlesse there is a reward laid up for the Righteous ; Doubtlesse there is a God which judgeth the Earth.

The Iudge shall be the whole Trinity, in regard of the decree and authority ; but Iesus Christ the Mediatour, in regard of the visible Act, Promulgation, and execution of the Sentence, who shall come from Heaven in majesty and great glory, attended upon with innumerable Saints and Angels, and in his Humane Nature wherein he suffered, performe the same ; pronouncing the definitive sentence according to Saint *Matthews* Gospel ; The effect of which two Sentences are even now to be discerned in the Court of Conscience : for the godly doe receive here abolution and certainty, and the wicked have their mortall Sentence even in their owne breasts ; but this is secret, and the equity of it appears not, and the profane thinke themselves wronged ; but then the mouth of all wickednesse shall be stopped ; and it shall be openly manifested, that the Elect are justly saved, and the wicked justly damned, their workes being scanned by the Bookes, and their faith and infidelity thereby appearing.

The persons to be judged, are all mankind, small and great, who by the dreadfull sound of a Trumpet, shall be summoned to appeare ; neither is it possible not to appeare ; yea, the very Devills are reserved in chains unto the judgement of this great day : The matters to be tried, are the Deedes, Words, yea Thoughts ; whatsoever wee have done in our bodies, good or ill : And for a preparation, the Heaven and Earth shall be consumed with fire, the heavens passing away as a scroule, the elements melting with fervent heate, and the earth burning with the works that are therein ; whereby is not meant that the substance of the heaven and earth shall be annihilated, but onely the figure changed, and the vanity purged out. The coming of the Iudge shall be sudden ; the signes of the coming many : The particular day and time not knowne, nor to be inquired ; But the day wherein this shall be, shall be the last day.

*Vse 1.* This is a singular comfort to the Elect, that there shall be a day wherein they shall have righteous judgement ; though here they be despised and condemned before men ; Then also shall appeare, to the confusion of the wicked, their labour hath not been in vaine. And certainly, what can be more comfortable, than to be judged by him, who is our Advocate, and hath redeemed us by his blood? Let us therefore lift up our heads, with trust in him, because our redemption draweth neere ; Let us love, looke for, and haste to his appearing, saying, and praying with the Church ; Come Lord Iesus, come quickly.

*Vse 2.* This is a terrible and blacke day to the wicked, who have not repented, for they must appeare before the tribunall seat of Iesus Christ, there to answer for all their sinnes, even such which the eye of man could never discern : All shall be laid open then, and they shall smart for all

1 Tim. 1.  
Rom. 2.7.

2 The. 1. 6, 7.

Psal. 58. 11.

Ioh. 5. 22, 27.

Mat. 25. 34, 41  
1 Tit. 3. 11.

2 Pet. 3. 7, 10.

Rom. 8. 27.  
1 Cor. 7. 31.

2 Th. 2. 13.  
1 Cor. 5. 10.  
Rom. 14. 10, 12  
Heb. 9. 27.  
Jud. 14. 15.

Rev. 22. 10.

all. Knowing the terrour of this day, we should be perswaded. Surely, whom the remembrance of that day, of that fire, and of that wrath, which shall be throwne upon the wicked, will not move, nothing will move. The day of *Sodom* was a grievous day, but nothing to this day, which shall be grievous to drunkards, swearers, usurers, whoremongers, &c. but specially to contemners, and enemies of the Gospell. If thou have bene such a one, how wilt thou endure the countenance of the Judge, which is even Hee, whose Bloud, Word, Sacraments, Ordinances thou hast despised, deriding the Professors of his Gospell? O let not this day take thee unawares; Prevent the wrath which shall be then revealed. Then it will be too late to cry for mercy, for that is a time of Judgement. Now is the day of Salvation; if thou beest sensible of those terrors, and the hellish torments following, make good use of it.

*Quest.* But if the Soules of the Elect goe presently after their death to heaven, and the Soules of the Reprobate to hell, what need a generall Judgement?

*Answer.* There must be a generall Judgement notwithstanding, both that the justnesse of such particular Judgement may be made more manifest to the glory of God, and that the whole man, consisting of body and soule, may receive the due reward.

*Quest.* Doe you then thinke that the bodies of men shall be restored at the day of Judgement?

*Answer.* Yes verily, I beleeve the resurrection of the body according to the Scriptures.

*Explication.* We are firmly to hold the generall resurrection both of good and bad; for the good shall not onely rise, though they shall rise onely to eternall life; in which regard they are said to be the children of the resurrection. The wicked shall also rise, but because they shall rise to receive their full torments, they are not so called. Both shall rise, but in a double difference. First, of the efficient cause; for the good shall rise by the power of Christ their head. The wicked, by the power of Christ, as Judge of quicke and dead, by the vertue of that Sentence, *In the day thou eatest thereof, thou shalt dye the death.* Secondly, of the end; for the righteous shall rise to glory, the wicked to shame and perpetuall contempt.

And note this carefully, that those very bodies, in which both just and unjust lived here, shall be raised and restored, as appeareth by the Scripture; *This corruptible shall put on incorruption.* This, that is, The same in number, as if he had clapt himself on the breast, Now though this seem impossible to reason, yet it is not so to our faith; whereby, considering the power of God, we know, that he is able to restore the body, though burnt to ashes, devoured by wilde beasts, or turned to dust, as he was able to create them, and all the world of nothing in the beginning. And this the justice of God requires, namely, that the body which sinned, should be punished, and not another, and that that body which hath bene tortured here for the profession of his Name, should be crowned with glory at the last day.

The bodies shall rise the same in substance; but the bodies of the just shall be Immortall, Incorruptible, Spirituall; not in substance, but in quality or condition; not needing meanes of bodily nourture, nor subject to infir-

mities, but powerfull, firme, strong, and impassible, nimble to move as well upwards, as downwards; void of all deformity, and uncomeliness; glorious, of perfect stature; without the use, though not without the difference of Sexe. The bodies of the unjust shall rise Immortall also, and Incorruptible, but passible, to endure the punishment inflicted upon them.

The manner of the resurrection, conceive to be thus; On the last day Christ shall suddenly come in the clouds, in that visible forme in which He ascended, and shall send his Angel with a Trumpet, at the sound whereof, first they which are dead shall be raised, and then those which are living, shall be in the twinkling of an Eye changed.

*Use 1.* If in this life only we hope, we were of all men the most miserable; but we looke for a day, when our vile bodies shall gloriously rise, and be made like the glorious body of our Lord *Jesus Christ*; comfort thy selfe against thy calamities with this; This upheld *Iob* in the day of his fore trouble; So in the troubles of the Jewes under *Antiochus Epiphantus*, Many were wracked and would not be delivered, because the looke for a better Resurrection. Let this also comfort us against the lothsomnesse of the grave, in as much as though our bodies be laid down for a time in the dust, they shall yet after be restored to Life & Glory.

*Use 2.* Remember that even that body which thou hast used as a Weapon and instrument, to Lying, Murder, Uncleannes, Theft, Pride, and all manner of unrighteousness, shall rise againe; and as thou hast done in the same, that which thou shouldest not; so shalt thou receive in the very same, that which thou wouldest not; And it thou beest a Believer, remember that that very body of thine which hath been unto thy soule an Instrument of Righteousnesse, and which for righteousness sake hath endured Griefe, Smart, or Contempt, &c. as it hath taken part with the Soul in Mortification, and in the affliction, so shall it also partake in the blessed consolation to be revealed in the last day.

*Quest.* You said that God was the Redeemer and Sanctifier of his Church; Do you not beleeve that the Redemption, justification, and Sanctification, which you have spoken of, are universal, and belonging to all?

*An.* No; I verily beleeve that those graces belong onely unto the Church.

*Qn.* What is the Church?

*Ans.* By Church, I meane the Holy Catholique Church, which is the whole Company of them which are from everlasting predestinated to Eternall Life, and which in time, are called by the Word, and sanctified by the Blood and Spirit of *Jesus*, and this is but one; part whereof is Triumphant in Heaven, and part Militant on Earth.

*Expli.* As in our usuall Creed we are taught to beleeve the Holy Catholique Church to be the Company of Saints, which have Communion or Fellowship in the grace of Remission of sinnes, and Resurrection to eternall life; So it is manifest, that such onely are the Catholique Church, and that such graces are proper and peculiar unto them; As the Scriptures do every where restraints these benefits to Believers onely, and to the Church; To Believers, *Ioh. 3. 16. and 5. 24. and 6. 40. 47. Act. 10. 43. Ioh. 12. 46. Rom. 3. 22. Gal. 3. 21.* To the Church, *Mat. 18. 21. Ioh.*

2 Thess. 1. 8.

2 Cor. 5. 10.

Acts 14. 15.  
1 Cor. 15. 12.  
&c.

Luk. 20. 36.

Gen. 2. 17.

Dan. 12. 2.  
Iohn 19. 27.  
Ioh. 5. 28.  
Mar. 10. 28.  
2 Cor. 5. 10.  
1 Cor. 15. 53.

Mat. 13. 42.  
Mat. 22. 30.  
1 Cor. 15.

Mar. 24. 34.  
1 Cor. 15. 37.  
1 Thess. 5. 15, 16.

1 Cor. 15. 19.  
Phil. 3. 21.  
Ioh. 19. 25.  
26. 27.  
Acts 11. 35.

Eph. 5. 25.  
&c.  
1 Cor. 12. 13.

Job. 10. 15. and 15. 13. and 17. 9. 19. Now whereas in divers places, the Scripture speaketh with a generall note, *That Christ dyed for all*, and *that God loved the world*, and such like; Such places must be understood, some of the sufficiency of Christs death for all, not of the Efficacie, which is onely to Believers; Some a precept universall, whereby all are commanded to beleve; Some of the publique Ministry of the Word, whereby grace is offered to all; some collectively, to signify, that the benefit of Redemption extends it selfe to Gentiles as well as to Jewes; or distributively, signifying that some of all Nations, Conditions, Ages, Sexes, have that benefit; not that every singular of all kindes, but the kindes of all singulars, are made partakers thereof. So then, not the world, that is, not every man and woman in the world, have interest in the blessing of Christ, but onely the elect of God.

This Church is called Holy, partly, because it is clothed with the Righteousnesse of Christ imputed, and partly, because it is governed by the Spirit of Christ, by the which every member thereof is quickened, and made able in some measure, in truth, to hate sinne, and to love, and follow that which is good; It is called Catholique, that is, Universall; because all the Saints and Elect of all times and places, do belong unto it as to one Body; And that we profess to be One, because there is one Head, which is Christ, one Body, one Spirit, one Faith, one Hope, one Love, &c. Part whereof is now in Heaven triumphing, which are the souls of the Saints departed; and part fighting and militant here on earth, in the Spirituall warfare, against the world, the flesh, and the Devill.

Use. 1. All happy-making promises are made onely to the Church; All shall not be saved; labour to be of the number, whose are the promises, if thou wouldst be saved.

Use. 2. It is a great comfort, that of all sorts of men, some are of this Church, which is washed with the blood of Jesus, the Gentile as well as the Jew, the Servant as well as the Master, the Poore as well as the Rich; For there is no respect of persons with God, but in all Nations such as feare him, are accepted, be they one or other. As God respects none for their riches or great place; so he rejects none because they are poor and base, Indeed in this world the poore have the least part, but in Christs benefits, the Begger (believing) hath as large and good right as the King; For we are Citizens of a kingdome which is not of this world; God is not onely the God of the Mountaines, but of the Vallies also; And the Spirit bloweth where it listeth; yea, many times God breatheth Life and Grace on a poore contemptible wretch (as the world accounts) as on Lazarus, and passeth by such as go in velvet coats, as Divres. Remember, Christ is not thine, because thou art rich, or great, or beautifull, but because thou beleevest. It is faith makes the poor Begger as rich in Christ, as thy selfe; for God hath chosen the poore also, to make them rich in Faith, and partakers of his kingdome. Art thou rich? despise not the Begger or poorest beleever, who, if thou beleevest not, is better than thy self; and though in the things of this life (according to Gods Ordinance) thou hast the start of him, yet in Christ he is thy equall; for in Christ there is neither Circumcision, nor Uncircumcision,

bond, nor free, &c. Art thou rich? Labour to be rich in faith, rather than in gold; for thou and thy money may perish, but by faith thou shalt be saved. Art thou poore? Comfort thy selfe; Thou hast a right in a heavenly inheritance, where thou shalt equally share with the greatest King; and let it provoke thee to so much the more care to please him in all things, who hath chosen thee so base, and called thee so unworthy.

Use 3. The Church of Christ is a holy Church. Marke then, If thou beest not Holy in heart and affections, in life and conversation, but a prophane wretch, thou art also a damned wretch; but if thou so continuest, thou art no part of this Church, for Christ hath chosen us, that we should be holy, and he hath called us with a holy-making calling. Examine therefore thy selfe. The Church, by Salomon, is called a Garden enclosed, full of the sweetest Flowers and Plants; Now if thou beest a Blasphemer, a Liar, a Back-biter, &c. If these be the flowers which grow in thy Garden, thou art the Devills dung-hill, thou art none of the Church. The Church is called a Dove undefiled; If thou be filthy, uncleane, a Fornicator, a Strumpet, an Usurer, an Oppressor, Covetous, Cruell, Unmercifull, &c. thou maist be a member of the Kite, Vulture, or ravenous Cormorant, but not of Christs spotlesse Dove, which is the Church. The Church is the Body of Christ; If thou beest a Drunkard, Rytous, a breaker of the Sabbath, a contemner of Religion, and such as doe professe it, &c. thou art a limbe of the Devill, not a member of Christ, unless thou wouldst make the Body of Christ a monstrous body, like the Image of *Nabuchodonosor*, which was part of Gold and Silver, part of Iron and clay. Remember then Christ is the head of his Church; if thou receivest not grace from him to Sanctification, thou art none of his. Christ is the king of his Church, out of the Church the Devill raignes; If thou obeyest not Christ but the Devill, how art thou then Christs? Nay, how art thou not the Devills?

Question. You said that the Church is a company of such which are predestinated to eternall Life; What meane you by Predestination?

Answer. By predestination of mee, I mean the eternall purpose of God concerning Man-kind fallen and corrupted, whereby, for the setting forth of his glory, he appointed some to salvation, with the means whereby they should obtaine the same, which is called Election; and some to damnation, which is called Reprobation, Rom. 9. throughout the Chapter.

Qu. What is Election?

An. Election is the most free and eternall Counsell of God, whereby he chooseth some, which were fallen in Adam, and predestinateb them to grace and glory by Jesus Christ. Luk. 10. 20. Rom. 8. 30. & 9. 11. & 13. 5.

Qu. What is reprobation?

An. It is the most free Counsell of God, whereby he determined, not to chuse, but to passe by some, false in Adam, and to leave them in their guiltinesse and corruption, and in the end to condemne them for their sins. Rom. 9. 11. 12. 2 Pet. 2. Iude 4.

Question. Doe you thinke that men were ordained to life or death before they were born? Rom. 6. 17.

An. Yes verily that I do.

Quest.

Rom. 11. 7.

Eph. 1. 4.  
2 Tim. 1. 9.  
Can. 4. 12, 13

Eph. 4. 3.

Act. 10. 34. 35.

Iohn 18. 36.  
Iam. 2. 5.

1 The. 5. 9.

Col. 3. 11.



*Questi.* Doth not this bring in a neglect of all goodnesse, and make for them which say, If I be predestinated to life, I shall be saved, whatsoever I doe; If to death, I shall be damned in like manner: therefore I will live as I list?

*Ans.* God forbid; For we teach that men are not onely predestinated to the end, but also to the meanes. They which are ordained to life, being also ordained to Grace, whereby they obtain it; and they that are ordained to death, being also ordained to bee left in their corruption, that they may be damned.

Eph. 1. 14.

*Expli.* That there is Predestination, which is an ordaining of a thing to this, or that, before it be extant, appears in the doctrine of the providence of God. And that it is to be referred to men in the two branches of it, Election and Reprobation, is manifest in the answers. To deny it, were to deny that wisdom in God, which wee attribute to wise men, who thinke of nothing, but to some ends, which they have before propounded in themselves. Much more doth God determine aforesaid, what he will doe, and why; appointing every thing the fit use to which it shall serve, and the certaine end to which it shall attain, with the meanes leading thereto.

This doctrine is to be taught in the Church soberly and discretely, according (not to the curious inventions of men) to the Scripture, in as much as the wisdom of God hath revealed it, and then we are bound to take knowledge of it: And because it is the very foundation and groundworke of all our certainty, and assurance in Christ, concerning heavenly things.

Deut. 29. 29.

The order of Predestination I take to be this. First, that God first purposeth his own glory, which is the utmost end of all things, then for the effecting hereof, that he purposeth to create the world; and in it man, whom he purposeth to create perfect; but mutable; to suffer him to fall, and all Man-kind in him; and then out of Man-kind fals, to chuse some in Jesus Christ, to manifest the glory of his mercy in them, and not to chuse the rest, but to leave them in their guiltinesse and corruption, to manifest in them the glory of his justice: For as it is Mercy to be elected in Christ, and so saved; So it is justice to be reprobated and forsaken. Here remember, that though we cannot speake, write, or conceive of the will of God herein, but by setting downe one thing after another; yet there is no such thing in God; but after an incomprehensible manner, he doth will all these things at once.

Wee say that Election and Reprobation are the free Counsell and Purpose of God, &c. Because we are stedfastly to acknowledge, that the Will of God is the first and principall moving cause of all things. For nothing can be, but God willing it to be, either by effecting it, or suffering it.

I make the Subject of Predestination in Election and Reprobation, to be Mankind fallen and corrupted. Which I suppose, in the uttermost of my weake understanding, to be the safest and plainest way in this intricate and weighty Point. Which mine opinion I will be bold to set downe; and to prove, as briefly, and plainly, as I can, willingly, and with all due respect, submitting my selfe in this, and in all the rest, to the censure and judgement of the learned, according to the Scriptures. I conceive then that in Nature,

first God willeth a thing to be, before hee ordaineth it to this or that end; I doe not say that a thing must be extant before God determine of it, but that God willeth it to be extant, else Gods decree should be of nothing, in as much as till God will it, there is not, nor can be any thing. Then I would argue thus: When God considered Man-kinde in Election or Reprobation, hee considered him, either standing in his created perfection, or false from it; not standing, therefore false.

The second proposition, that God considered not man standing, is proved by the whole tenor of the Scriptures, wherein God promiseth to such as stand, so long as they stand, the continuance of his favour, and therefore not to forsake them: Now so to promise, and yet while they stand, to decree to forsake them, and that to damnation, I see no waies to reconcile, and to save the honour of the Truth of God. If any shall say, that such promises are made onely to such as are called; I flatly deny it: In as much as unto Adam standing in his integrity, such promise was made, inclusively in the prohibition, Gen. 2. 17. according to the nature of all Commandments, The prohibition or Negative including the precept or Affirmative; and the threatning against the sinne, including the promise to the obedience; and contrarily. If the absolute Sovereignty and power of God be pleaded, I answer; That the argument followeth not from the power of God, unlesse they can shew the revealed will of God for it in his Word; which I am perswaded is impossible to be done, though they should be suffered to instance in their owne conclusion. I doe acknowledge an infinite power in God to doe what he will; and an infinite Right and Authority to bring that power into act: But such a power or right, which impeacheth or fighteth with any other of the Attributes of God, is not to be granted.

If you aske whether, when God hath made man perfect, he might not out of his absolute Right have brought him to nothing? I answer, Yes; Even as the Potter hath power to dash in peeces the vessell which he hath framed. But if you aske me, whether, when God hath made man perfect, he hath not power out of an absolute conceived right, to reprobate him, hate him, and to ordaine him to damnation while hee standeth in his uprightnesse? First, I admonish my selfe and others, not to presume to understand above that which is meet to understand, but to understand according to sobriety; and to remember that secret things belong to God, and things revealed, to us. Secondly, I answer, that as it is great presumption for the Creature, to determine the Right of the Creator; so it is no lesse boldnesse, to ascribe a right or power unto him not agreeable to his revealed will. And therefore I affirme, that unlesse it were to be shewed, that God hath revealed that hee will use such an absolute right, that it is not to be affirmed nor inquired.

Rom. 12. 13.  
Deut. 29. 29.

Further, against the pure Masse, or man standing in his goodnesse, it may thus be declared. First, it is undeniable, that the utmost end of Predestination is the glory of God in the manifestation of his mercy in Election, and in the manifestation of his justice in Reprobation. Secondly, it is certaine, That the end moveth the Effici-

Efficient or Agent; and that so far forth as it moveth, it selfe is in the kinde and nature of an Efficient cause. From hence it evidently followeth, that Election is an act of Gods Mercy, and Reprobation an act of his Iustice, which is never without desert, as the other excludeth desert. So that as it is Mercy, not onely that they which are elected are saved, but also that they which are saved, were elected: so it is Iustice, not onely that they which are reprobated are damned, but also that they which are damned, were reprobated.

Besides, if God considered man standing, then the forsaking of Adam is the first act of Reprobation, which cannot be, because then the Elect should be reprobated, because they were all forsaken in Adam. Therefore when God considered man-kind in election, and reprobation, he considered them not standing. And thus much for the proove of the second Proposition; now we will prove the first, maintaining the corrupted Masse, and not the naked, to be the subject of predestination.

The first Proposition was, that in Election and Reprobation, God considered man either standing in his created perfection, or fallen from it. The truth of this is grounded upon the Rule before mentioned, namely, that God willeth a thing to be, before he ordaine it to this or that particular end; Even as every object is before the act which is about the same: But man never was but in an estate of holiness or sinne; therefore in one of those estates to be considered. They therefore which deny this Proposition, holding the naked Masse, must prove that there was such an estate of Man; which I am sure is impossible. I would not therefore affirme that the naked Masse is the subject of Predestination; or that God passed by men onely as they were men, and not as they were corrupt.

Farther, it may be thus argued against the Naked Masse. The subject of Gods Predestination is not a meer Notion; But the Naked Masse is a meer Notion; Ergo the Naked Masse is not the subject of Gods Predestination. I know it is possible for us to abstract Man from his goodness, or ill qualities; but it is only in conceit; but that God predestinated a conceit of Men, or Notions only of Men, I think was never yet affirmed.

Besides, it is agreed on all sides, that the first act in Reprobation, is a purpose to passe by, or to forsake. From hence I would thus reason; In the execution of the Decree man is passed by as he is corrupted: Therefore (for the agreement of the Decree and the execution thereof) when God did Decree to passe by men, he so considered them. If any shall affirme, against the first part of this Argument, that the first act of Reprobation in the execution of the Decree, is the forsaking of Adam in his integrity, and the permission of the fall; I answer, that it cannot hold; Because that this passing by, or denying of grace, is spoken in relation to some grace that is bestowed on the Elect, in which respect the Reprobate are passed by. But there is no grace opposite to the permission of the fall bestowed upon the Elect. Therefore the permission of the fall, is not the just act in Reprobation; but it invincibly follows hereby that the Decree of the permission of the fall, is in order of nature before the Decree of Election and Reprobation,

Moreover, Saint Paul saith, *in whom* (that is Christ) *he hath choſen us*; that is, saith M. Beza, he hath purposed to chuse. From hence I thus dispute: The consideration of sinne in the Divine understanding, is before the consideration of Christ to be our Mediatour and Head. But the consideration of the predestination of man, is not before the predestination of Christ: Therefore the consideration of the predestination of man, is not before the consideration of sinne. The proposition is plaine, because Christ was appointed for the taking away of sinne. And as (a) M. Beza excellently saith in the place before quoted, It is necessary that the ordination of the remedy, should be after the consideration of the disease. The Assumption or Minor is manifested by this Scripture, That when God purposed to Elect us, he purposed to Elect us in him; not out of him; Making Christ not onely the foundation of the execution of the Decree of Election, but of the very making of it. And it is the opinion of (\*) Polanus, that Christ was elected to be our Head, before wee were elected at all. And to this effect Master Calvine seemeth to me to expound the place of Paul to the Ephesians, When Paul (\*) saith he teacheth that we are Elected in Christ before the foundation of the World, he taketh away all respect of our worthinesse; and it is as if he had said, Because in the whole seed of Adam the heavenly Father found nothing worthy of his Election, he turned his eyes upon his Christ, that he might chuse as members out of his body, those whom hee would take into the fellowship of life.

Again, it is mercy to be Elected. But Mercy presupposeth Misery. And so (\*) Master Beza saith, Mercy sheweth the miserable were elected. And so is the signification of the words in Greek used in that place of the Romans which are translated, *ſhewing mercy, and having compassion* \*.

Allo thus, Reprobation is an act of Gods justice. But without the consideration of sinne there is no act of justice. Therefore without the consideration of sinne, there is no Reprobation. If any shall distinguish of Gods justice, that it allwaies signifieth not his distributive justice, but sometime the universall Rectitude of his Nature; I answer; that so it cannot bee understood here; for then wee might say it were justice to be elected, which the Scripture saith not. And it is a justice opposite to mercy, but in a generall sense it includeth mercy also.

Or thus, the Decree of Reprobation is a Decree penally to forsake. But without the consideration of sinne, no man is penally forsaken: Therefore without the consideration of sinne, there is no Reprobation. Of the second proposition there is no doubt; and the first is grounded upon a distinction received, and acknowledged on all sides, which is, that desertion is either of triall or punishment, a third is not found; But Reprobation is not a desertion of triall, for thus are the Elected also forsaken. Therefore it is a forsaking of punishment. Of which is the Rule; They which are forsaken of God, doe first forsake God.

And if testimonies of learned men were in this case, either to be numbred or pondred, the opinion of the corrupted Masse must needs bee the truth. For first Augustine seemeth directly to have

(a) Bez. Ann. in Eph. 1. 4. Nec esse est ut remedium ordinatio sit morbi consideratio ratione posterior.

(\*) Amandus Polanus in Anal. Mal. c. 1. v. 2. Si in bello de Præd. Electio (arguit) est 1. Christi 2. unitorum Christi, & Paulo post, Cuius dari oportuit prædestinandum ad salutem; in cuius ordine, perfectione, & virtute, prædestinandi considerantur.

(\*) Calvin in it. 1. 3. c. 2. Et Paulus cum docet nos in Christo electos, &c. prædestinatos esse ac fideles.

Quoniam in universo Adam semine, &c. in Christum suum sanctos verissime, ut tanquam ex eius corpore membra eligeret, quos in vita conservaret, sumptus erat.

(\*) Bez. Ann. in c. 9. ad Rom. v. 15. Misericordia miseros electos fuisse ostendit.

(\*) Elixius in it. 1. 3. c. 2. Et.

(\*) Aug. lib. 1. ad Sim. 9. 2. *Vivimus genus humanum, una quædam massa peccati, supplicium debent divine justitie, quod si exiguatur, siue donetur, nulla est iniquitas. Idem de Civ. De. 1. 15. c. 1.*

Ex eadem massa tota damnata originali- ter Deus con- quum figu- bus fecit aliud vas ad hono- rem, aliud ad con- demnationem. Idem lib. de natura & gra- tia.

(\*) Universa massa peccati debet, & si om- nibus damna- tionis supplicium redderetur, non injuste procul dubio reddere- tur. Greg. com. in 1 Reg. 4.

(\*) Angel. in 1 Reg. 8.

(\*) Calv. Inst. 1.3. c. 23. sect 8

(\*) Quianon indigni fuisse, certum est qui in eam sortem prædestinarentur, iustissimum quoque esse interitum, quem ex præ- sument, aque certum est. Pet. Mar. com. in Rom. 9.

(c) Gaf. gle- viani notæ in Epistolam ad Rom. aditæ. Theod. Bez. in v. 11. c. 9. *Electio est a- ternum Dei decretum, quo proposuit certos quosdam homines, suo tempore productos, & opera diabolici, in peccatum & mortem una cum aliis voluntatis libera, lapsos liberare, &c.*

(d) Rod. Qual. Archetyp. Hom. in Epist. ad Rom. c. 9. in v. 10, 11, 12, 13. *Hec ita oportuit fi- ri, ut Dei decretum ratum maneret, cuius non alia causa assignari potest, quam libera Dei voluntas, qui ex perditæ humani generis Massâ suos eligere voluit, & eosdem efficaciter vocat, &c.*

(e) Pareus comment. in Epistol. ad Rom. 9. & Dean. Colleg. Theolog. col. 1. disp. 10.

have been of this minde : who comparing man- kinde in Election and Reprobation to two deb- tors, inferreth this, that (\*) All mankind is a Masse of sinne, indebted to the Divine justice: which Debt whether it be exacted or pardoned, there is no iniquity. And in another place; Out of the same whole Masse damned originally, God as a Potter hath made one vessel to honour, another to dishonour, And again, the whole Masse oweth punishment; so that if damnation should be rendred to all, it should not unjustly be ren- dred: which clause, if God hath elected before consideration of the fall, cannot stand: for it is justice with God to save them which he once hath elected; and therefore it could not be but un- justly done, in regard of his promise, if they should be damned.

(\*) Gregory, cited by M. Perkins in his Trea- tise of Predestination, saith; that God being a just Creator unto all, after an admirable manner hath fore-elected some, and forsaken others in their corruptions.

(\*) Angelome also affirmeth; That Christ by his secret dispensation hath out of an unfaithfull people, predestinated some to everlasting liber- ty, quickning them of his free mercy, and damned others in everlasting death, in leaving them by his hidden judgement in their wickedness.

(\*) Calvin that thrice reverend Man, to this pur- pose plainly concludeth, that the perdition which the wicked doe undergo, through predestination, is most just, because they are not unworthy to be predestinated to that condition.

(\*) Peter Martyr upon the ninth to the Romans, is directly of this minde, and so expoundeth and applieth S. Angustine.

(c) Olevian witnesseth the same, in his disini- tion of Election. Election (saith he) is the eter- nall and immutable Decree of God, whereby hee propounded freely to deliver from sinne certaine men, in their time brought forth and fallen, and those being separated from the filthy sinke of the rest, to ingrasse into Christ, &c.

(d) Gualter also speaking of the election of Ja- cob; It must be so (saith he) that the Decree of God may remaine firme, of the which no other cause can be rendred, then the free will of God, who out of the lost masse of mankind, would chuse his, and them effectually call.

Pareus most strangely avoucheth in divers places, that the corrupted Masse is the subject of Predestination, as the learned well know: one place shall serve for many.

There are two acts (saith he (e) of the divine good pleasure of election, both of them positive and meerly of good will: The first, of having mercy upon some out of the Masse of Perdition: The second, of directing them to eternall Life in Christ. For the object of Election was the dam-

nable masse of mankind, in the which that God might attaine the end which he propounded, namely, the glory of his mercy and Justice, he decreed this way and order of meanes; first, to make man according to his Image; secondly, to suffer man so made, to be tempted, and to fall into sinne and death; and then mercifully to chuse some out of man-kind so fallen, whom by infallible meanes hee might bring to eternall life; the rest being left in perdition, and justly damned for their sins.

ex massa perditionis miserandi 2. Eisdem ad vitam æternam in Christo dirigendi. Electiois quippe obiectum erat damnabilis massa humani generis, in quo Deus ut finem præpositum (misericordia & iustitia gloriam) consequeretur hanc viam & ordinem mediorum decrevit: ut initio hominem conderet ad imaginem suam; conditam permitteret tentari & labi in peccatum & mortem, ex lapsu generis humano aliquos misericorditer eligeret, quos per media infallibilia, ad salutem æternam dirigeret, reliquos in perditione relinqueret, & iuste propter peccata damnaret.

Bucanus is very direct for the corrupted Masse, (\*) in his definitions of Election and Rebrotati- on; and also where he hath these words; Electi- on (saith he) is of them which are uncleane and wicked in the sight of God; for he chose us, that we should be holy and blamelesse. Eph. 1. 4. And seeing that he chose us before the making of the world; it must needs be that God set before him all men which were to be, and considered them as they were to be wicked and cursed; and that so he chose some out of the common Masse and sink of men, freely for the good pleasure of his will, leaving the rest in sinne, and under the curse.

etiam Deum omnes homines futuros ante oculos sibi proposuisse, & quatenus futuri erant ipsi & maledicti, eos etiam ita considerasse, atque ita quosdam ex hominum communis massa & collovi, eosque gratis, pro beneplaciti voluntatis sua ele- gisse, alios in peccato & maledictione relin- quisse.

\* Tilenus is also wholly this way, who sheweth this to be the order of predestination; namely, that God first purposed the manifestation of his glory; and then appointed to bring the same to passe by the election and rejection of Angels, and men, made at first according to Gods Image, and afterwards falling from the same. Also he directly affirmeth, that while God reprobeth the reprobate, he considereth them as even then corrupt. Whereas in the same disputation he maketh the creation of man according to the I- mage of God, and the fall &c. to be meanes; whereby God bringeth to passe his counsell of Predestination. And therefore that the purpose or decree of Predestination, is before the decree of the creation and of the fall. The answer is rea- dy, namely, that the meanes are to be distingui- shed; some are meanes of preparation, of which sort are the creation and fall; some of execution, of which sort are the rest by him there set down.

considerat. Plura etiam ibidem vide in eadem sententiam.

Doctor willet, a learned man of our owne Country, after a great deal of paines in search- ing into this point, having before published his opinion otherwise, doth at the last rest in this of the corrupted masse, as the most safe to answer all objections of adversaries, and as the undoubt- ed truth.

Rom. 9. & 15. Si quis roget cur hoc potius quam illos amoris defensionem, vocavit, non Paulus ad ipsius voluntatem, &c. Rom. 8. 20, 21.

H h h

& col. 23. l. 15. 14. & col. 4. disp. 6. & col. 7. disp. 6. & col. 9. disp. 3. ubi hæc verba. *Actus domini huius beneplaciti, nempe electio- nis, quasi duo sunt: uterque posterior & me- rito habetur*

1. aliquam ex massa perditionis miserandi 2. Eisdem ad vitam æternam in Christo dirigendi.

loc. cum lo- 36. de præd. qu. 15. & 34. etiam qu. 20. Vbi hæc ver- ba: *Electio est immemoratum & inopertum in conspectu Dei, eligi- animæ ut finem præpositum (misericordia & iustitia gloriam) consequeretur hanc viam & ordinem mediorum decrevit: ut initio hominem conderet ad imaginem suam; conditam permitteret tentari & labi in peccatum & mortem, ex lapsu generis humano aliquos misericorditer eligeret, quos per media infallibilia, ad salutem æternam dirigeret, reliquos in perditione relinqueret, & iuste propter peccata damnaret.*

etiam Deum omnes homines futuros ante oculos sibi proposuisse, & quatenus futuri erant ipsi & maledicti, eos etiam ita considerasse, atque ita quosdam ex hominum communis massa & collovi, eosque gratis, pro beneplaciti voluntatis sua ele- gisse, alios in peccato & maledictione relin- quisse.

(\*) Tilenus Syntaxm. dis- Theolog. B. ditionis accom- diaz par. 1. disp. 19. Thel. 2. *Deus proposuit gloriam suam illustrare: Deinde constitu- it, Angelorum & hominum fi- lios ad magis nem suum con- ditionem, sed ex hoc festigio præ- latorum elec- tionis, & re- sectione id po- tissimum effica- re. Et Thel. 11. Eiusdem Dis- crepor, dam reprobati, ut iam corrupti,*

D. Willet in his Hex. upon the Epistle the Rom. c. 9. Rom. 9. 11. Rom. 9. 15. 16, 17, 18. Ecce Ana. in Ep. ad.

Paulus ad ipsius voluntatem, &c. Rom. 8. 20, 21.

I



I could also allege *Polanus*, and *Kickerman*, with others, but these witnesses are sufficient. Now whereas some object that *Jacob* and *Esau* were predestinated before they had done either good or evil, and that the originall sin, and so the fall to be excluded:

I answer, denying the consequence; Because in that place the Apostle dealeth onely against Workes which should be done after they were borne, which the Jewes stood much upon, as the very words themselves, and the consent of all Interpreters do declare.

Some object, that *Paul* attributeth Election and Reprobation, to the will of God onely; and so they conclude that sinne is not the cause of the decree.

First, I desire that it may be observed, that properly in that place *Paul* rendereth a reason, not of Election and Reprobation, simply considered, and severally, but relatively, as namely, why *Esa* should be rather rejected then *Jacob*, seeing both are of a like condition; and so Master *Beza* expoundeth, though I deny not but by good consequence the other also may thence be evinced.

Secondly, I willingly grant all, for though I hold the corrupted Masse to be the subject or object of Predestination; yet I also hold that the corruption is not the cause of the decree.

And here it is to be noted, that whereas in the writings of many learned men, treating of this point, these phrases are often used, that God elected and reprobated, without any respect of sinne; that such manner of speaking may conveniently be thus interpreted, namely, of the respect of actual sin, as *Paul's* meaning is in the 9. to the *Rom.* or in respect of sinne actually or originall, to be the cause of the decree.

Further, some thinke that *PAULS* attributing reprobation to the absolute power of God, convicteth our assertion of that corrupted Masse. To them I answer; First, that I acknowledge God to have an absolute power over his creature, to do with it what he will, as I have before declared.

Secondly, that this opinion is so farre from diminishing it, that it doth more illustrate the same. For it is more to decree the salvation of some that deserve in themselves to be damned, than to decree the salvation of them that deserve nothing at all.

Thirdly, the Text nothing convicteth my opinion; The meaning whereof is briefly this: The Apostle had before shewed, that God hath mercy on whom he will, and whom he will he hardeneth, verse 18. Hence the reprobates say, If this be so, why are we then reprov'd? And why doth God complain of us for breaking his will? If hee would have given us grace, we also would have believed, verse 19. To this Saint *Paul* answereth. First, by a severer reproofe, 20. Secondly, by a just argument from the power of God, verse 21. Where the Apostle amplifieth the power, that is, the right and authority of God, by a similitude taken from the Potter; wherein is a comparison from the lesse to the greater, thus; If the Potter have power of the naked lump, to make a vessell to honour or dishonour, as he pleaseth; shall not God much more have power of a corrupted lump to make vessells of wrath.

Whereas therefore Master *Beza* and some other

are flat contrary to this my opinion and Exposition; I doe confesse, that I never without trembling dissent from that and other worthy Men; neither durst I in this, but that many evident reasons swayd me unto it, besides the cloud of learned men bearing witness thereunto.

And because no man is free from error, I hope it shall be no imputation to me, to cleave rather to the truth, than to the authority onely of men, though never so learned.

I doe willingly reverence that most worthy man, and I humbly thank God that ever I saw his works; but I doe thinke that to have befallen him in this matter, which befell some of the Fathers in some matters in their times. For before the Pelagian heresie, when the Fathers had to doe with the Manichees, (which could not distinguish between the substance and Nature in Man which is good, and the worke of God; and betweene the sinfulness thereof by the transgression of *Adam*;) they spake the lesse warily, and delivered some things in the commendation of Mans nature which were not found as the learned know.

Even so Master *Beza*, and other worthy men, very earnestly having to doe against such Sophisters, which hold foretold faith and infidelity to be the causes of Election and Reprobation, are carried to the defence of the naked or pure Masse, because those opinions might seem the more strongly to confute that error. So that even as hee who goeth about to right a young Plant that groweth wrong, doth many times, by often bending, make it grow wrong on the other side, as *Basil* saith; so I judge it to have falne out (herein. Now whereas Master *Beza*, and some other learned men from him, expound the Potters lump, of the unformed and naked lump of mankind, it can no wayes agree. For first, the Potters Masse or lump, though naked, is a thing really extant, and being by it selfe, though it never receive any further informing, and though the Potter make never a Pot of it; But the naked masse of mankind, is not a thing really extant; but only in imagination. Therefore the drift of the Apostle is not so to compare the same.

Secondly, if the Potters lump should signifie the naked lump of mankind, then it should follow by the similitude that God of the naked lump, did make some good and some bad; when we know that out of that conceived lump all were at the first made good in *Adam*. But if you understand it of the corrupted masse, it sweetly holdeth, that as the Potter out of the same lump of clay maketh one vessell to honour, another to dishonour, so God out of the same lump fallen, maketh some (in themselves corrupt) vessells of honour, and appointeth some to dishonour.

And thus expoundeth *Pareus*, in his commentary upon the place, affirming farther, that the Exposition of the naked masse is too curious and not found; and that it is better a great deal to understand it of the corrupted.

*Peter Matry* also noteth, that where mankind is compared to the Potters clay, it alwayes noteth his abject and miserable estate, and so also he most excellently applieth the similitude of the Potters clay which is brought by the Apostle.

The matter (saith hee) which the Potter useth, is so base and abject, that if any beautifull vessell be fashioned thereof, which is destined to an honorable use, it is to be attributed to the industry and

*Pareus* in explic. dubij 17. g. ex ad Rom. Atque in for-  
mam humani generis materiam notari putant: sed hoc nimis subtilis est nequam solidum. Multo simplicius est, massam hanc de natura corruptam accipere.

Per. M. art. Comment. in Epi. ad Rom. cap. 9. ver. 21. prope finem

and Art of the Potter. But if of the same clay baser vessels be made, the stuffe or matter cannot complaine of wrong; for the very nature of it is most abject, &c. But if a Goldsmith should out of gold frame or fashion a vessell to dishonourable use, he might worthily be accused for handling so precious a matter so unworthily.

S. Paul therefore considered man after sinne to be made so abject and vile, that if by the election of God, he be advanced to the dignity of eternall glory, hee ought to ascribe it not to the excellency of his nature (which is now most miserable in regard of sinne) but to the chiefe worker, which is God. But if any in the divine Election be passed by, and made a vessell of wrath, he cannot notwithstanding accuse the predestination of God, as though he had been cast down below his desert. Thus saith *Martyr*.

If any against this exposition shall object, that God maketh vessels of wrath, but if the corrupt Masse be understood, he should finde them made. First, I deny the consequence; For a man fallen in *Adam*, is then made a vessell of wrath, when God decreeth his rejecting and punishment. Secondly, I am perswaded that neither M. *Beza*, (whose objection this is) did ever thinke, nor any sound Divine ever affirme, that God maketh out of the naked lumpes vessels of wrath, as the Potter out of his lump vessels of dishonour.

And whereas M. *Beza* farther objecteth, that the holding of the corrupted Masse in iureth the wisdom, power, and constancy of God:

I answer; it doth so indeed, that if any man should hold, that till *Adam* was fallen in time, God did not decree the election or rejection of men. Which opinion I utterly abhorre, and Master *Beza's* imputation holds onely against that, as the learned by looking the place, may easily perceive.

Wherefore to hold the corrupted Masse, is most agreeable to the truth, as being grounded fitly upon the Scriptures, and witnessed by many most learned and judicious Divines, and not needing (as doth the opinion both of the naked and pure Masse) any fine and curious distinctions to uphold the same. Which indeed also both best stoppeth the mouth of Reprobates, and taketh away all reasoning from them; when they must acknowledge that there was matter in them deserving Reprobation by the fall of *Adam*; and best setteth forth the rich grace of God to the Elect, the Vessels of mercy, when they shall consider that there was matter in them also deserving Reprobation.

To conclude, Election and Reprobation may be considered either absolutely as that God Electeth or Reprobated these; or relatively that hee Electeth or Reprobated these, and not these. If you aske why God elected these? I answer, that his sole, will without any the least respect in the creature, was the cause of it. If you aske why God elected these, and not those, as *Jacob*, and not *Esau*? I answer after the same manner. If you aske why God reprobate those rather than these? I answer as before, that there is no cause thereof in the creature, but onely in him, which is his will. If also you shall aske why God did reprobate these? I answer, that his will also is the only cause thereof in this sense, namely, that it was in Gods free power, notwithstanding sinne, to elect, or not elect, to reprobate, or not repro-

bate: For God was not compelled by the sin he considered in man, to reprobate him, for hee might have elected the same man in *Iesus Christ*, if he had pleased. And yet this we adde, that in reprobation of these, God had respect to mans sinne, (not actuall infidelity or sinne, but original) not as a principall efficient, or as a cause first moving, for God might have not reprobated, if he had so pleased; but as a cause deserving reprobation, or as a necessary condition in the object, without which God will not reprobate any. For neither doth God in time deny his grace to any, but to those who deserve to be denied: neither decrees he before time to deny it, but unto such. And whereas some will say, an universall cause bringeth forth an universall effect: If then sinne be universall, why is not Reprobation? I answer, that an universall cause bringeth forth such effect actually, if it be not hindered by a superiour over-ruling cause. And so I yeeld, that it is the nature of sinne to deprive all of grace and glory; and would have this effect upon all man-kind, if God should shew no mercy: and the reason it hath not, is, because God is pleased out of his bottomlesse mercy to Rom. 9. 23. accept of some, and to elect them in *Christ*.

Use 1. Beware of searching too far into this deepe, without the light of the Word: The plain way is the safest, and in asmuch as the Scripture hath more sparingly spoken of Reprobation than Election, Doe thou labour more to make thy election sure upon good grounds, than to conceive every quiddity of men concerning Reprobation.

Use 2. If thou findest upon good grounds, that thou art elected; for ever acknowledge the rich mercy of God unto thee, who wert deep enough in *Adams* transgression to be damned; if God had not of his free love discerned thee: therefore let it binde thee to all humility (seeing thou hast received all) and all thankfullnesse to him that hath shewed thee such mercy.

Use 3. Beware of that damnable speech of prophane men, who say, If I be predestinated, and Gods Decree must take effect, then I may doe what I will; for if I be appointed to salvation, I shall be saved; and it to damnation, I shall be damned, whatsoever I doe. Which is all one, as if one should say, God hath decreed that I shall live or die: If he hath appointed life, I shall live, though I eate not at all, or though I eat poyson; if he hath appointed death, it is not eating, or not eating, will save me; therefore I will either not eate at all, or I will eat poyson: than which collection there can be nothing more sottish.

If a man be reprobated, he shall certainly be damned, doe what he can: 'Tis most true. But yet remember, such an one can (nay will) doe nothing, but that which shall more and more bring his damnation upon him: For the horrible disease of sinne, not being healed by *Christ* (as it is only in the Elect) must needs bring forth fruit unto death. Indeed it a Reprobate had power to doe good and to repent, and yet for all that, and doing so, he should be damned by the necessity of Gods will, there might be some colour: but to be reprobate, is to be left in original sinne, which is the fountaine of all transgressions, and the persons so left, are justly so left, because they are left guilty in *Adam*, and can do no good, unless God did give them new grace,

H h h 2 which

Bez. anno in  
Epist. ad Ro.  
cap. 9. v. 21.

which he is not bound to doe, and they have deserved not to receive. Likewise, if a man be elected, hee must needs bee saved, not that God hath elected, to save any absolutely without grace; but whomsoever he hath elected to save, he hath elected also to believe and repent, that they may be capable thereof. For God did as well decree the meanes whereby we should be saved, as that we should be saved; which meanes are the merit of Christ, effectuell calling, Iustification, Faith, Repentance, &c. which whosoever attaineth, may certainly conclude that he is elected, and shall be saved, as he that wanteth them to the end, may certainly conclude, that he shall not be saved, & therefore never was elected. Wherefore by the workes of Sanctification, make thy Election sure, as Peter adviseth thee: And make an end of thy salvation with fear and trembling, as Paul conselleth thee.

*Quest.* Are then all which are in the Church of God on earth, predestinated to life eternall and effectually sanctified?

*Ans.* No; only those are predestinated to life, and effectually sanctified, which are of the invisible Church: many are in the visible, which are hypocrites and profane.

*Expli.* Are there then two Churches, one which cannot be seen, and another visible, which may be seen?

*Ans.* No, there is but one Church, which in divers respects is said to be invisible or visible.

*Expli.* Whosoever are of the invisible Church, are holy; not all that are of the visible Church: which two termes of visible and invisible, are in divers respects given to the Church, which is but one; even as if you should say, the same man to be invisible, in regard of his soule, and visible, in regard of his Apparell and outward shape. Thus the Church on earth is said to be invisible, in regard of the inward essentiall forme, which is sanctity, which cannot be seen with mans eye; or visible, either in regard of the particular companies professing Christ, or in regard of the outward form, which is the ministry of the Word and Sacraments, by the which it is visible, because these, being the meanes whereby it is gathered and governed, are visible.

*Vse 1.* Examine how thou standest in the visible Church; for many are called, but few are chosen; and many are in the visible, which are not of the invisible, as the lees are in the vessell, which are not wine, nor of the wine. It is not enough to be in Gods field, unlesse wee bee good wheat; not enough that we be in the body, unlesse we be members; For if we be wenues and spots, we must be purged and scowred off: not enough to be in Gods floore, unlesse wee bee good corne, For he will gather the corne into his barne; but the chaffe he will burne with unquenchable fire; so, not enough that thou art among the Saints, unlesse thou be a Saint. For Cham was in the Arke, Saul among the Prophets, Judas among the Apostles, and yet these are damned. So thou maist be baptized, and joynted to the visible company of the faithfull; yet if thou want the Spirit, which quickens all the true members of Christs body, to holinesse and righteounesse of life, thou art but a withered branch, to bee cut off and cast into the fire; Looke therefore to thy standing.

*Quest.* What call you the invisible Church?

*Ans.* It is the universality of the Elect and Regenerate, which doe at any time or in any place profess, and truly have faith and conversion to God.

*Quest.* What is the visible Church?

*Ans.* It is a company embracing and enjoying the Ministry of the Word and Sacraments, and professing the Gospel.

*Quest.* What are the true notes of a true visible Church?

*Ans.* The true, proper, and essentiall notes of a true Church, are two, namely, The pure and incorrupt Ministry and profession of the word; and the lawfull Administration of the Sacraments; to the which some adde Discipline.

*Explica.* Unto those Scriptures in the answer, which shew that the lawfull use of the Word and Sacraments, are the two genuine notes of a true Church; because the Primitive Church is so in them described; you may adde concerning the Word, these, Iohn 8. 31. and 10. 27. and 14. 23. 1 Corin. 4. 65, Ephes. 2. 20. 1 Tim. 3. 15. And of the Sacraments, these, 1 Corin. 20. 19. and 12. 13. So that wheresoever there is a company preaching and professing, that Jesus Christ the Sonne of Mary is the Sonne of God, Christ the Lord, by whom onely and alone they seeke to be saved, that Company is a true visible Church, though there be many corruptions in the same. Simon Magus was by baptism received into the visible Church, for an outward profession of Christ in word, And the Corinthians were a true Church, even then when they abounded with grosse corruptions; as Paul denieth not in his Epistles written unto them.

These notes have their degrees; the more pure they are, the more pure is the Church which hath them; the lesse pure they are, the lesse pure is a Church to be accounted; and where they are not all, or wholly adulterated, there, either is no Church, or a very corrupt one. Now though Discipline be allowed, and necessarily required to the well-being of a Church; yet a company holding Christ, and maintaining the Scriptures, though they should want Discipline, are a true, though a defective Church.

It is the duty of the Church, to use Discipline; but as a wife ceaseth not to be a true wife, for the neglect of household government, so long as she keepeth the marriage oath to her husband unbroke: so a Church ceaseth not to be a true Church for some faults, or neglects, so long as she acknowledgeth her husband Christ, according to the Word.

*Vse.* Withdraw not thy selfe from the fellowship of the Churches of God; and if thou hast depraved the Church of England and separated from it, repent of thy rash and uncharitable censures; Remember what great things God hath done for the Church thou despisest; and spit not in her face that hath brought thee forth to Christ. Remember that God hath alwaies preserved a seed of Christ in our Land, ever since the first conversion thereof from Heathenisme, which, as a little leaven, lay a long time hid in three peckes of meale, as our Saviour speaketh; till at the last, by the hand of a King, it began to sowre the whole lump: And after him, remember how God raised up a Josias to finish his Fathers beginnings. Afterward, how it was watered with the blood of as famous Martyrs as ever the world saw. Then thinke how God miraculously

Mat. 28. 19.  
Acts 2. 42, 46.  
Eph. 5. 25, 26.

Acts 8. 12.

1 Pet. 1. 10  
Phil. 2. 12.  
&c.

Mat. 13. 14, 25

Mat. 23. 10.

Mat. 23. 18.  
Rom. 2. 28, 29.  
& 9. 7.

Heb. 12. 14.  
1 Iohn 12. 19.  
2 Tim. 2. 19.  
Rom. 3. 29.

Henry 8.  
Edward 6.



Queen Elizabeth.

lously preserved, and gave a Queene to nurse this Church, labouring, and almost fainting under afflictions; yea such a Queen as he never stablished in the Throne of any Kingdome, since the day of Adams Creation. And then consider, how that when we reckoned that all our happiness had been ended, and expected nothing but dissipation, fire, sword, blood, and the ruine of Church and Commonwealth, even then the Lord, beyond all expectation, sent among us, a most tender Father, our most gracious Sovereign King JAMES (of blessed memory,) unmatched for mildnesse of government, vigilancy, care for the good of all his Subjects, deepenesse of judgement, soundnesse of Religion, and (together with many other blessings, whereby wee were blessed in him) for incomparable learning; having, to the admiration of the world, with his owne Pen, defended and advanced the truth. And if thou standest upon a right constitution, remember that the Replanters of the Gospell here, were Kings and Princes, and not without the Preaching of the Word. Remember that the People of the Land were not converted from Heathenisme by them, as such which had no knowledge of Christ, but from Papisme, under which they had some knowledge of him. Remember, that if the Church were not rightly constituted by *Queene Elizabeth*, neither was it by *King Henry the eighth*, and *King Edward the sixth*, and so thou wrongest the ashes of the Martyrs, as if they were not Martyrs of Christ, but of Antichrist. And say, that there was something wanting in the first constitution, cannot God forgive it? Nay, hath he not forgiven it? How darrest thou say the contrary? Remember these things, and stay thy tongue from reviling Israel, and thy foote from withdrawing thy selfe from the people of God. If thou wouldest have Discipline, we are not without it, though without that of thy devising. If thou wouldest have the preaching of the Word, we have it, I may boldly say, as soundly and powerfully in all the chiefest Cities and Townes, and in many other places, as any Church in Europe, whereby thousands are taught the true knowledge of Jesus Christ, are confirmed in the Faith, and continued in holy obedience, living and dying in most heavenly and certaine assurance of Gods favour and of eternall life. Despise not then that Church, which by the Word and Sacraments, and the Discipline she hath, bringeth forth, nurseth, and bringeth up, even to their seating in the Land of Canaan, thousands, and that not once in twenty yeeres extraordinarily, but daily and ordinarily through the great blessing of God, &c.

Quest. Tell mee what is the ministry of the Word and Sacraments you speak of?

Ans. The Ministry of the word and Sacraments, is an office ordained by the holy Trinity, the Father, the Sonne, and the Holy Ghost, to be in the Church to the end of the world; whereby men of unblameable conversation, able and apt to teach, being lawfully called, doe administer holy things in publique Prayer, and thanksgiving, dispensing the Word and Sacraments.

Explic. The ministry of the Word and Sacrament is not an invention of man, but of God himselfe, for the salvation of man most necessary, not in regard of God, who is able without it, to effect his purpose: but of us, who ordinari-

ly without it cannot be saved, inasmuch as God hath once ordained by the foolishnesse of preaching, to save them which beleeve, called foolishnesse, when indeed it is the wisdom of God, because ignorant and evill men so account it.

This calling is either inward or outward. The inward is the good testimony of our hearts, that notwithstanding ambition, or covetousnesse, &c. wee seek and accept of such office, but onely through a sincere desire of the feare of God, to edifie and build up Gods Church. And this calling must be in all who would approve their ministry to God. The outward is that which is according to the comely order of the Church, and it is ordinary, or extraordinary. The Ordinary is that calling which by men is administered, according to such a comely order which is agreeable to the Word.

Extraordinary calling is that which is immediately from God, without the ministry of man before spoken of, as the calling of *John Baptist*, and this is not to be expected or pretended, in an established Church: But when the state of a Church is wholly decayed, or interrupted, God doth extraordinarily stirre up, and endue with answerable gifts, some to restore the same. There are foure rules to be observed in the examining of such a Calling: The first is concerning the time and place whether it be there and then, where, and when, there is no use or possibility of lawfull ordinary calling; Secondly, concerning the life and Doctrine of such, that they bee in more than ordinary manner answerable to the Word; Thirdly, concerning their gifts, as Knowledge, Wisdom, Utterance, undaunted Courage, that these be manifestly extraordinary in them; Fourthly, for the successe, effect and continuance; that it bring an incredible and unexpected blessing, in Reformation and Conversion; notwithstanding any opposition made by the whole world, and the Devil himselfe.

Where there is an extraordinary calling pretended, and not according to these Rules; it is to be accounted a deceit and wicked imposture, and such which pretend the same, to be of the number of those of whom *Paul* speaketh, *Rom. 16. 18.*

Vex. Art thou in the Ministry, and not able, nor apt to teach? Then know that thou art no true lawfull minister, but an intruder and an usurper of that which belongs not unto thee. Know that God never sent thee, and that, hee basely accounteth of thee, terming thee in his Word, a dumbe Dog. Know and remember that thou possessest the roome of a lawfull Minister, yet thou hast a heavy account to make at the judgement seat of Christ. Let my counsell therefore be acceptable to thee, and let there bee an healing of thine error. Make conscience, and give over that function and office for the which thou art not fit, and unto the which God hath not called thee. Better is a dry morsell with the basest lawfull calling, and a good conscience, than the fattest benefice, and highest Calling in the Church, with the assured anger of God and Hell fire. Let no man plead for thee that thou art an honest, harmlesse, quiet man; For as an honest Cryer without a voice, an honest Messenger without legs, an honest Nurse without milke, so art thou; doing more hurt by thy silence, than thou canst doe good by thy example: in very deed thou art a murderer of soules, and

1 Tim. 3. 1.  
2 Tim. 2. 15-14  
Rom. 10. 14.  
Heb. 5. 4. 5.  
Mat. 28. 19.  
2 Tim. 3.  
Tit. 1.

Tob. 5. 30.  
Mat. 7. 20.

Esa. 56. 10.

1 Cor. 12. 28.  
Eph. 4. 11.  
1 Cor. 12. 11.  
Mat. 28. 19, 20.  
1 Cor. 13. 9, 10.  
1 Cor. 14. 24.  
1 Tim. 3. 2.  
&c.  
1 The. 5. 27, 8.

their blood shall be required at thy hands, if thou repentest not.

*Use 2.* Art thou a man enabled with gifts; Presume not though into the Office of the Ministry, without the calling of the Church; as *Esa* goeth not till he be sent, and *Iohn* stayeth his preaching till the appointed time, and our Saviour Christ, till he was baptized, &c.

*Use 3.* Art thou enabled with gifts, & lawfully called? Look well to the Ministration thou hast received of the Lord, stir up the gift that is in thee, be diligent and faithfull, cast off all impediments, as too much worldlinesse, the practice of other Callings, as Physicke, Surgery, &c. for this Calling requirerh a whole man, and who is sufficient for it? The reward of the faithfull is great; the punishment of the slothfull great also. Woe be to me if I preach not, saith *Paul*, Woe indeed, for if he that withdraweth the corne which is for the body, shall be cursed, than how much more, they which hold back the Manna of our soules, whereby we should be nourished to eternall life? Preach then, but not thy selfe, or thy owne devices, but the sincere Word of God. For as he which counterfeyteth the Kings coine is guilty of treason, so shalt thou be guilty if thou tenderest to the people such Doctrines which have not the image, superscription, and stampe of the Spirit, according to the Word. And let thy life be an example to thy Flock, that they may reverence thee as well, when they see thee, as when they hear, if thou wouldst doe good, and have comfort of thy labours. For if thou preachest well, and livest ill, thou buildest with thy tongue, and pullest downe with thy hands. Call to mind that of the Apostle; Thou that preacheest a man should not steal, commit adultery, be a drunkard, and usurer, &c. wilt thou steale, commit adultery, be drunken, and practise usury? Thou causest the name of God, the Gospell of our Lord Jesus, and thy holy Calling to be blasphemed by thy evill life. And the Lord shall redeeme his glory, and the honour of his Gospell, and of his ordinance, by thy destruction, if thou repentest not.

*Use 4.* Reverence the Ministry of the Word as the ordinance of God, and receive the Ministers in all love and respect for their works sake. For if thou reckonest of the Lawyer and Physician for thy goods and bodys sake, much more shouldst thou of thy Ministers, for thy soules sake; unlesse like an Epicure thou thinkest thou hast no soul; or like a foole thou thinkest thy body and raiment to be more worth than thy soul. Receive also the Doctrine they deliver according to the Scriptures, not as the word of Man, but as it is indeed, the Word of the living God. Speak not evill of the Ministry of the Word, neither account it as a base or bootlesse thing; For it is the Lords silver Trumpet to awake thee, that thou maist stand up from the dead and live; It is the holy Instrument of thy faith and conversion to God. If thou beest planted and grafted into Christ, it was by this; If thou beest to be planted, yea saved, it must be by this; For God hath pleased by the foolishnesse of preaching, to save them which beleeve.

*Quest.* What are the Sacraments?

*Ans.* The Sacraments are visible and outward signes and seales, instituted and ordained of God, whereby he confirmeth to the elect, the free promise

of the Gospell, and also bindeth them to the performance of duty to himself.

*Que.* How many Sacraments hath the Church of God now?

*Ans.* Only two, Baptisme and the Supper of the Lord.

*Question.* What is Baptisme?

*Answer.* It is a Sacrament of the new Testament, instituted by Christ, in the which the consecrated water representeth the blood of Christ, sealing to all that are sprinkled therewith, into the name of the Father, the Son, and the Holy Ghost, the merits of Christ, remission of finnes, and eternall life, and testifying our grafting into Christ, and regeneration with the remission of our obedience.

*Explicati.* God is the Author of Sacraments, and none can adde any to the Word but God; Now God added them to the Word, not that the Word was not sufficient without them, but for a help to our weaknesse, that we might have as it were, lively pawnes before our eyes, of those things which we hear with our eares (as even *Adam* had Sacraments in Paradise; ) and these hee ordained to be Seals of the covenant of Grace, which was not needfull on Gods part, who is alwayes better than his Word; But it was needfull for us; to succour whose weaknesse, (who in regard of our unworthinesse, are prone to doubting) the Lord hath added them to give us greater assurance; even as a Seale to a writing makes it more Authentickall.

The Essentiall parts of a Sacrament, are either outward or inward; The outward hath the signe, with the Ceremony ordained, and the Word; As in Baptisme, the outward signe is water, the Ceremony is the sprinkling, the Word is the Word of Institution and Promise; *Baptize them, &c. Whosoever beleeveeth and is baptized, shall be saved.* And the distinct pronouncing in the mother tongue of this forme; *I baptize thee in, or into the Name of the Father, and of the Son, and of the Holy Ghost.* The meaning whereof is thus much; That, (the name of the Father, Son, and Holy Ghost, being called upon) the person baptized, is through forgiveness of finnes, received into the favour of God, who is Father, Sonne, and Holy Ghost; and adopted, received, sealed, initiated, and consecrated, into the Proper Goods, Right, Family, Covenant, Grace, Worship, Religion, Faith, and Fellowship of the Father, Sonne, and Holy Ghost; God, one in essence, three in Persons, to live wholly according to his will.

The inward matter is the thing signified; which is both the Blood and Spirit of Christ, and our Incision, and Grafting, and Incorporation into him by the Holy Ghost, with all benefites following, As imputation of Christs Righteousnesse, Remission of Sins, Adoption, Receiving into the Communion of Saints, Regeneration, &c. For as the Water washeth the filthinesse of the body, so the Blood of Christ washeth away our Spirituall filthinesse through the Spirit, which Spirit makes us fruitfull in good workes, and abatech our desires of earthly things; even as water maketh things fruitfull, and quencheth bodily thirst. And this so surely, in regard of the true and mysticall Union, of the Signe, and Things signified, by the bond of Faith, that for our assurance the work of the Spirit is often attributed to the Signe (as Baptisme regenerateth and saveth) because such

*Esa. 6. 6.*  
*Luk. 1. 80.*

*1 Cor. 9. 16.*  
*Pro. 11. 16.*

*Rom. 3. 21. 22.*

*1 Thes. 2. 13.*

*Rom. 10. 17.*  
*Psal. 119. 7.*

*1 Cor. 4. 13.*

*Rom. 4. 11.*

*Gen. 17. 10. 11.*

*1 Cor. 11. 23.*

*1 Cor. 12. 13.*

*A. 2. 38. 41.*

*Rom. 4. 11.*

*Rom. 6. 3. 4. 5.*

*1 Pet. 3. 21.*

*Mat. 28. 19.*

*Mar. 16. 16.*

such is the relation and union of the Signe, and the grace signified thereby, in regard of the truth of God, on the one side offering, and faith on the other side receiving, that whosoever beleeve, may as verily be assured of receiving the thing signified in his soule, as he is made partaker of the signe in his body.

*Vse. 1.* In as much as the Sacraments are significations, and Seales of such excellent things; they are with all reverence to be handled and esteemed, even as meanes which exhibite to us and confirme the best blessings of God: In regard therefore of their use by institution, they are things unvaluable; though in regard of that which is subject to the Eye, they bee of little price.

Esteeme them, not according to their outward value, but according to the blessing annexed in their lawfull use, and seeke more unto the gift, than the meanes or manner of giving; For God measureth our contempt or irreverence in the Sacraments, not according to the worth of the elements, but according to the benefit offered in and by them; As the thing wherein Adam transgressed was but an Apple, but the manner of sinning, even in that Apple, was most hainous.

As therefore men esteeme of their Evidences, not according to the value of the Paper and wax, but according to their use; so we are to consider of the Sacraments.

The Water in Baptisme, and the Bread and Wine in the Lords Supper, are but small matters; yet no Bread or Wine in the World, none, the most precious Water that is, or can be distilled, though a drop were worth a Kingdome, may be compared unto these, but in the like use. *Admah* and *Pharphar*, Rivers of *Damascus*, fairer than *Jordan*, yet cannot cleanse the leprosie: So there are many waters which comfort the heart; but none but this cleanseth the soule and saveth it. Wherefore all Ministers, Parents, and People, are reverently to carry themselves in, or at the administration of the holy Sacrament of Baptisme; and if they slightly reckon thereof (as in too many places is used) they are to be reprov'd, as hainously guilty before God.

*Vse 2.* Thankfully receive the holy things of God, for the confirmation of the Faith: for though not in themselves, yet by institution they have singular vertue hereunto. I am perswaded we often want comfort, because we do not wisely use the Sacraments to their ends for the which they were appointed; wherefore, doubttest thou, or wantest thou comfort? Remember thy Baptisme, as *David*, when he went to fight against *Goliath*, encouraged himselfe by his Circumcision, and go with confidence to the Lords Table; the Lord will be present with his owne Ordinance, he is able to make them effectuell, and cannot faile by them to convey comfort and assurance to thee, if thou canst doe him this honour, as to beleeve that hee is able, and true to fulfill his Word; For God is faithfull, and all his promises are sure; and as *Bernard* said, *Neither doth his word differ from his Meaning, because he is all Truth, nor his Deed from his Word, because he is all Power and Strength, &c.*

*Vse 3.* Art thou baptized? Then know, that thou art bound over to all manner of obedience to God, and to the continuall practice of Repentance, which if thou dost not, thy Baptisme is

void. God promiseth in Baptisme to bee our God; but not so to bee, though wee live as wee list; but wee for our parts promise also, to renounce the Devill, the World, and the Flesh, and to serve him. Keepe thou thy part, and be sure, *Rom. 1. 25. 26.* the Lord will not faile to keepe all his covenants on his part. But wholly breake thou thy promise, and thou shalt never taste of the good blessings of God promised to thee.

There is nothing more profitable than Baptisme, yet it profited not *Simon Magus*, because he wanted the invisible washing of the Spirit; therefore if thou wouldest make the best profit of thy Baptisme, walke then in holy obedience, and unfeignedly repent of thy sins; yea, thou art bound unto it, even as a souldier by his prest money, to serve in the wars; so thou by his holy marke and character, which thou hast received of God, art bound to his service.

Thou hast solemnly before God, his holy Angels and Saints, protested as much, so as thou must needs be guilty of treacherous falshood, if thou performest it not. Men thinke their words binde them to men; and *Herod* seemed to make conscience of an unlawfull oath; make thou conscience much more of thy oath to God, the breaking whereof bringeth upon thy soule an eternal guilt. Shalt thou by thy sinnes blot out the stampe of God which thou hast received? Shalt thou vow service to God, and be the Devils slave? Hast thou Gods marke in thy fore-head, and the Devils in thy heart and life? Dost thou receive the badge of a Christian, and livest like an Infidell? Thy Baptisme shall not save thee, but condemne thee rather; for thy sinnes are the greater, even as *Balthazars* drunken feastings were the more abominable, for the abuse of the holy vessels: Even as the holy Water of triall was to the suspected wife, if shee were faulty, *Num. 5. 11.* mortall and deadly; but if not, it was a blessing: Even so the holy water of Baptisme, to such as keepe their promise in sincerity, bringeth a blessing, when to such as live prophanely, and feare not God, it is even a water of bitterness unto death.

*Questi.* What is the Sacrament of the Lords Supper? *Mat. 28. 16, 27, 28.*

*Ans.* The Supper of the Lord, is a Sacrament of the New Testament, instituted by Christ, wherein by the taking and eating of the Bread blessed, and broken, and by drinking the Wine being blessed, is signified and sealed to us the Communion of the body of Christ crucified, and his blood shed for us upon the Crosse, for remission of sinnes; and that being incorporated into Christ by his Spirit, wee might bee more and more strengthened in assurance of eternal life. *Luke 22. 13, 20.*  
*1 Cor. 10. 16.*  
*& 11. 14. 25.*

*Expli.* The Supper of the Lord is that other honourable Seale of Gods Covenant in Christ, by whom it was instituted; wherein are, as in all Sacraments, two things, First, the visible element, or outward signe; Secondly, the Word. For as *Augustine* saith, The Word being added to the Element, makes a Sacrament. The Element or Signe is bread blessed, broken, distributed, and eaten; and the Wine blessed, distributed, and drunke of the Church, or company present. Both these are the outward Signes; which though they be two materially (as they say) yet in regard of the end and forme, they are but one. Our Saviour Christ intendeth the nouriture of the soule, by a similitude of the bodies nourishment.



ment, which consisteth in bread and drinke.

The Word is the Promise added to the Signe in these words; *This is my body which is given for you; This is my Blood which, &c.* together with the commandment in these words, *Doe this, &c.* The Element doth represent the invisible grace, of the which the Word speaketh, and the Word declareth what the invisible grace is, which is represented, and sealed by the Element. The outward Signe then in this Sacrament, is the Bread and Wine, as I have spoken. The inward grace, is the body and blood of Christ, given and shed for our sinnes; and the spirituall eating and drinking of them, whereby is signified our Union with Christ by faith, by the which we draw from his righteousness, joy and eternall life, according to an excellent Analogy in this Sacrament.

Now, these two, the Signe, and the thing signified, are united by the Word, in the lawfull use of this Sacrament; which Union is onely sacramentall, and relative, whereby the signe is not changed into the thing signified, nor the thing signified contained in, under, or in the place of the signe; but by the signe, the thing signified is represented, offered, and sealed in the lawfull use to beleivers. For grace is not so tied to the Sacrament, that whosoever partakes of the signe, should also of the thing signified; or as none could partake of the thing signified, without the signe: For the unbelievers may have the Lords Bread in their mouthes, which never have Christ in their hearts: as Beleevers may taste of the sweetness of the Lord in their soules, which (where it cannot be had) partake not of the bread and wine, which are the outward signes.

*Questi.* What is required that we may so partake of this Sacrament at the Lords Table, that wee may be partakers of the inward grace of the Sacrament.

*Ans.* *whoever would come worthily to this Sacrament, and to his benefit, must first examine himselfe, and so eat and drinke.*

*Expli.* To bee worthy, and to come worthily to the Lords Table, are two divers things; none are worthy of so great mercy, yet we come worthily, when we try our selves. Which triall is of our faith, and Repentance. Concerning Faith, first whether wee have a competent knowledge of the doctrine of the Sacrament, and why it was instituted; Secondly, whether wee believe the pardon of our sinnes by *Jesus Christ*. Concerning Repentance, whether wee have hereto, or do now unfeignedly repent of our sinnes, purposing to leade a new life; Hee which comes to the Lords Table without Faith and Repentance, comes unworthily; and he which findes them in himselfe, even in their beginning true, though small and weake, comes worthily; for such Christ invites.

*Que.* How often would you advise a Christian to receive the holy Communion?

*Ans.* *So often as there is occasion offered, and liberty granted lawfully to receive the same.*

*Expli.* Baptisme is but once administred, as being the Sacrament of our new birth; even as we are but once borne. But as being borne, we often eate to be nourished, and to grow: so wee are often to communicate and to come to the Lords Table; First, that we may grow in Faith; Secondly, that we may have occasion to stirre up

our dulnesse, both to consider of, and to be thankful for the death of Christ; Thirdly, that wee may testifie our remembrance of Christ; Fourthly, that we may keepe unity, and nourish charity; Fifthly, that wee may imitate the Apostolicall Church, who seldome came together without the Word, prayer, breaking of bread, and almes-giving. Neither will this holy Sacrament grow into contempt through the often use to the godly, as wee see in the frequent use of the Word, and

Acts 1.42.

*Use 1.* Prepare thy selfe often to come to the Lords Table, if occasion be fitly offered; that thou tempt not God by neglecting his ordinance appointed for the confirmation of thy faith; and that thou mayest performe his commandment, who saith; *Doe this often in remembrance of mee.* And, *That thou maiest shew forth the Lords death till hee come.* Consider then, is once or twice a yeere enough for thy discharge herein? Canst thou so neglect the remembrance of his torments, who was bruised for thy sinnes, and which bare thine iniquities: who hath delivered thee from hell, and purchased heaven for thee by his blood? Thy Saviour passing out of this world by a most bitter passion for thee, commends himselfe to thee, and commands thee to remember him, and to testifie this, and thy thankfulness for his death, to come often to his Table; How then dost thou not shew thy selfe ungratefull, and forgetfull, which when occasion is offered, churlishly turnest thy backe? &c.

*Use 2.* He that eateth and drinketh unworthily, eateth and drinketh Judgement to himselfe. Beware therefore how thou presumest to come to the Lords Table, without thy wedding garment, without preparation. Holy things require holy usage; First labour for faith, both to understand what the Mytery is, that thou mayest discern the Lords body, and also to receive the grace that is offered therein; which without faith thou receivest not. He that beleeveth, hath benefit unspeakable by the ordinances of God: but without faith all is to us in vaine. Even as the evidences of another mans land are nothing available to me, but to the Landholder, they are of singular use: So the Sacraments are part of the evidences of a believers hope, and seale to him Gods favour; but to unbelievers they seale nothing, but their greater condemnation, if they repent not. Even as if an unlearned man open a Booke, hee seeth the letters, but is never the better, and cannot attaine the meaning; but a man that is learned, readeth, and is instructed: So an unbeliever seeth the Bread and Wine, and eateth the signe, but the belever onely hath the benefit of the thing signified, through his Faith; For the spirituall grace is present, not to the signe but to the Person beleiving. Even as Pharaoh had a dream, but not the interpretation; and as the Nobleman of Samaria saw the plenty, but tasted not of it; Even so unbelievers, ignorants, unthankfull for the death of Christ, have the shell but not the kinnell, have that which goeth into the body, not that which blesteth the Soul. First therefore get Faith.

Secondly, repent of thy sinnes, having an unfeigned and stedfast purpose alwaies hereafter to live godly. If thou comest with a hungering desire of the righteousness of Christ, with a broken heart for that which is past, and with a holy pur-

Mat. 9. 13.

& 11. 28

1 Cor. 11. 25.

purpose for the time to come, then thou art welcome to thy Saviour, and shalt without faile taste of his sweetnesse; but if thou hast been, and yet art, a Drunkard, a Blasphemer, Uncleane, Proud, Covetous, Contentious, &c. and hast not unfeignedly repented, or at least dost not begin to repent; For this cause thou art guilty of the body and Blood of Christ; being more fit to be at the meeting of Turks and Infidels, than of such as professe Jesus Christ. Get therefore Repentance also; and testifie this thy Repentance not onely by a shew of sorrow and sobriety the day thou comest to the Lords Table, but all the dayes of thy life after. Many have I seen, which on that day have gone softly, spoken penitently, looked sorrowfully, behaved themselves gravely, which within a day or two, have with the swine returned to the wallowing in the mire; and, with the dog to the vomit of their former evill courses. But understand thou, that even as when a man hath escaped the danger of some great distemper of surfeit, it is not enough for him to keep a good dyet a day or two; So it is not a dayes obedience, or two, nor such fits of devotion, which vanish as a flash of lightning, that will approve our faith, repentance, and profession; but it is perseverance in these holy duties, when the favour of the Sacrament remaines with us all the days of our life. Therefore even as Daniel was the fairer and better favoured by his dyet of pulfe; so it is required, and the Lord expects, that if thou eate and drink at his table, thou shouldest be the fairer by it, and the better reformed in thy conversation: And if thou beest notwithstanding ilfavoured, that is, without knowledge, Faith, Repentance, Obedience, Patience, Temperance, Charity, &c. it is a manifest argument that thou hast a foule and corrupted conscience, that thou hast received unworthily, and so art in danger of the wrath of God.

*Question* You said that some think Discipline to be a note of the Church; What is Discipline?

An. It is the power in the Church, with the consent and approbation of the Christian Magistrate, where there is one; whereby by persons fit and lawfully called, Constitutions are made, both for comelinesse and order in the worship of God, and for the censuring of prophane livers.

*Explication.* Though a true Church may be without this power of Discipline, yet be well without it, it cannot; both that the Ministry of the holy things may with the greatest reverence and profit be performed; and also that the Church may be holy, and a maintainer thereof. First then, because without order things cannot well proceed, or continue, and God is the God of order, we hold that the Church hath power to make Canons and Constitutions; but with a three-fold restraint. First, that they be onely about matters Ecclesiasticall; every man is to keep within the compasse of his calling. Secondly, that as concerning the worship of God, they be determinations of circumstances, necessary and profitable, as concerning time, place, order, meetings, manner of reading Scriptures, &c. In all which, comelinesse, order, edification of the Church, and avoiding of offence are to be respected; and such determinations in their owne nature to remaine mutable, and to

be altered, as the Magistrate shall see it make for the good of the Church. Thirdly, that if there be a Christian Magistrate, they be with his consent and authority: because the authority of making & confirming laws concerning both the Civill and Ecclesiasticall good of the Subjects, is principally in the chiefe civill Magistrate. This order being observed, that Ecclesiasticall things, as dispensation of the Word and Sacraments, and execution of Discipline be handled, not by Lay persons, but by Ecclesiasticall persons onely, by the authority of God and the Prince.

For the other part which concerneth Ecclesiasticall censures, this is to be remembered, that properly they are not executed by mulcts, fines, bodily smart, imprisonment, death and such like, which are proper to the power of civill Magistrates; but by admonition, reproofe, suspension, and excommunication. The highest degree of Ecclesiasticall censures, is excommunication, when notorious and stubborn offenders are cast out of the Church, the parties deserving this censure, being notoriously prophane, and there being extreme danger of offence, and of the infection of others by their society. In the execution whereof, proceeding must be, as in the body, in the cutting off a member, which is, when no meanes will recover it, and lest it should procure decay to the whole body, then to cut it off, though it be with griefe.

Also excommunication is not absolutely to be executed, but on the contumacy of the delinquent; for the party, as a lost sheep, is both careful to be sought up, and if he repent, to be with all rejoycing and love, received againe into the fellowship of the Church; for the end of excommunication must be, First, that the holy things be not given to dogges. Secondly, that the Church may free herselfe from an evill fame, of suffering them which dishonour God. Thirdly, lest others be infected. Fourthly, that such as offend may be ashamed, and come to repentance, that their spirits may be saved in the day of the Lord.

And this order of censuring offenders, and excommunication, ought to be perpetuall in the Church; because the causes thereof are universall and perpetuall, which are thole foure before mentioned, together with the commandment of Christ; and Paul testifieth; that the incestuous person ought to be excommunicated in the name of Christ, that is, by his authority, and according to his commandment; yea, and this to be in force in all Churches, even which are under Christian Magistrates; for otherwise doth the civill Magistrate punish, otherwise the Church. The Church aimeth at the repentance of the offender; the civill Magistrate at the execution of Justice. The Church proceedeth not to excommunication, where the delinquent repenteth and obeyeth. The civill Magistrate, notwithstanding the repentance of the party, executeth the Law; as Ioshua, notwithstanding the confession of Achan, caused him to be destroyed.

*Use 1.* All such whom it concernes to deal in Ecclesiasticall censures, ought to beware of filthy lucre, and faithfully discharge that which is committed unto them, and to censure them which are prophane accordingly, for the glory of God, the good of the Church, the repentance of them

Mat. 20. 25.  
16.  
1 Pet. 5: 3

Mat. 7. 7.  
1 Cor. 5.  
1 Cor. 5. 6.  
2 Thes. 3. 24.  
1 Cor. 5. 5.  
1 Cor. 5. 4.

Ioshua 7.

1 Cor. 5: 3, 4.  
& 14: 41.

which offend, and the furthering of their owne accounts at the last day.

*Use 2.* Art thou prophane, a drunkard, a blasphemour, an usurer, a breaker of the Sabbath, &c. and deservest thou to be stricken with the thunderbolt of excommunication, and yet scapest by thy purse, or other wayes? yet know thou, whatsoever thou art, that although either through the corruption of them which execute the same Discipline, thou continuest in the fellowship of the Church, yet in the account of the Lord, thou art excluded from all spirituall privileges of the Church, till thou repent, not being worthy to sit among the dogs of the flock (as one may say) and the lesse thou answerest for here, through the silence of the lawes, the more thou hast to answer before Jesus Christ at the day of Judgment.

*Qu.* You seem to say, that where there is a Christian civill Magistrate, there the Church ought to expect his consent, and by his authority make Constitutions, and Canons; Do you then think that the Clergy, or Church-men, are subject to the civill Magistrate?

*Ans.* Yes verily doe I; and so God plainly teacheth in his word; Let every soule be subject, &c. whether Apostle, Prophet, or Bishop.

*Q.* What is the civill Magistracy, or Government? *Answer.* It is an ordinance of God for the good of men, whereby they are governed by good laws, both divine and humane, that publicke peace may be preserved, the good maintained, the evil punished, the worship and glory of God set forth.

*Q.* What is the office of the civill Magistrate? *Answer.* The office of the supreme Magistrate is to keepe and maintain both the Tables of the Morall Law, and to minister right judgement and justice to his subjects.

*Q.* What is the power of the superior Magistrate?

*Answer.* In things divine, it is limited by the word; but in humane things and civill, it is wonderfull large; as namely, to command all his subjects in matters concerning the publicke good of all, or the private good of some. To compell all orders Ecclesiasticall or Civill, to doe their duties, and to punish the stubborn; To command the bodies and goods of his subjects in matters lawfull; To exact Tribute, Customs, Subsidies, Taxes, Tenthes, &c. for the maintaining of his honour and magnificence, and for the bearing of the publicke charge. To make and confirme laws for the civill policy of his Jurisdiction, and to define all matters and causes by the same. And in a word, the Civill supreme Magistrate is in all causes, and over all persons, as well Ecclesiasticall as Civill, Supreme Governour next under Christ, as also in the examples of the good Kings of Judah appeareth.

*Qu.* What is the duty of the subjects?

*Ans.* The duty of subjects may be referred to these heads, First, Reverence, Second, Obedience, Thirdly, Piety, Fourthly, Faithfulness. Fifthly, Thankfulness.

*Explica.* One of the greatest blessings which God hath given to men, is order and government, without which, through confusion, all things would soon come to ruine: For as a Ship without a Pilot; so is a Company, or Society of men, without a King, or other lawfull Magistrate; Therefore it was well said of Tacitus, That is better to have an evil Prince than none. And of Saint Chrysostome, It is better to have a Tyrant, than no Governour; And the Scripture maketh mention, that the state of the people of Israel was never worse (while they were a free people) than

when they were without continuall Governours: Yea, Nature, even in reasonlesse and bruite creatures, acknowledges order and Government, as in Bees, &c. This great benefit came from the Lord, as all other good things.

The prime care of the Sovereigne Magistrate must be to maintaine the first Table of the Law, Kissing the Sonne, and doing homage unto Christ; and therefore to maintaine the true worship of God, and to forbid, and utterly to extirpate the contrary; And yet this so to be understood, that through the necessity of dangerous times, he may suffer such as are superstitious, and doe erre, that some Common-wealth and Religion may be had, rather than none at all. It belongs to the Prince, to see that the true Doctrine be taught; but to administer the same, and teach it in publick, it belongs to Ministers and Ecclesiasticall persons. It belongs to his authority to appoint ordinary judgements Ecclesiasticall, to maintaine Schooles, Universties, &c. whereby fit Bishops and Ministers may be let over the flock of Christ, and to make laws, whereby such Pastors and Teachers may be directed, corrected, suspended, deprived, as matters shall require. It is his Authority which may call and moderate Provinciaall, Nationall, Generall Synods, appoint Fasts, &c. yea, he ought to punish Hereticks, Idolaters, Blasphemers, &c. as well as Murderers, Theeves, &c. and to do all things which may further the Spirituall good of his subjects, and to take away the contrary; For Rom. 13.1 he beareth not the Sword in vaine. So Moses appointed the worship of God, and prescribed it to Aaron, David disposed the Ministry of the Tabernacle, called a Convocation, or Synod for the bringing of the Arke. Salomon dedicated the Temple, depoled Abiathar. Iehoshaphat commanded the Priests and Elders to visit the Churches, and to restore the worship of God. As also did other good Kings of Judah, as appeareth in their Stories, which they did not onely of Piety, but even of office: So also have Christian Emperours called Councils, moderated Controversies of Religion, advanced good Bishops, repressed bad, and made laws concerning Bishops, Ministers, and holy things, for the welfare of the Church, and the glory of God. For the Magistrate is the Father of the Common-wealth; yea Esay saith, That Kings and Queenes are nursing Fathers and Mothers of the Church, Constantine the Great said, that the Bishops were Over-seers in the Church, and he a Bishop or Over-seer out of the Church.

For the Duty, or Office of the chiefe Magistrate, in the maintaining the second Table, I need not say any thing, for none is so ignorant, as not to know, that the procuring of the civill good of men belongs to the Supreme Governour.

For the power of Magistrates, see the Scriptures, in the Answer unto the Question, and for this they are called Gods, the Sonnes of the most High, not by Nature, but by Office and Dignity; being the Images of God, and his deputies Royall on earth; the Ministers also of God, &c. whose Power it is better, and fitter for subjects to feare and obey, than to dilpate or determine.

Concerning the duties of subjects; The first is, Reverence, which is a godly subjection in Heart, Word, and Deed; thinking and judging honorably

Rom. 13. 1.  
Tit. 3. 1.  
1 Pet. 2. 13, 14.  
15.  
Rom. 13. 4.  
Pro. 8. 15.  
Dan. 2. 24.  
John 19. 11.

Deut. 17. 18, 19.  
1 Chr. 19. 6.

Iob 34. 18.  
Eccl. 8. 3, 4.  
Dan. 5. 19.  
1 Sam. 15. 14.  
1 Pet. 2. 18.  
Rom. 13. 1.  
Tit. 3. 1.

Rom. 13. 6.  
1 Tim. 2. 1.

Exod. 22. 28.  
1 Reg. 14. 7.

Beck. 1. 1.  
1 Pet. 2. 13.

Rom. 1. 1.  
1 Tim. 2. 1.  
1 Pet. 2. 13.

Rom. 13. 1.  
Mat. 23. 1.

1 Pet. 2. 13.  
Rom. 13. 1.

Tit. 3. 1.

Eccl. 8. 3, 4.



honourably of the Magistrate, even of the lowest : Looking not to his person, whether good or bad, but the Person he representeth, which is God. Speaking reverently, using all lowly gestures : Yea this requires, that Subjects interpret the sayings and doings of the Magistrate to the best, and to conceale and cover their faults, giving fear to whom feare, and honour to whom honour belongeth.

The second Duty is *Obedience*, to be performed by all persons, and all things possible (the contrary whereof God commandeth not) though hard and unequall, not examining what it is which is commanded, but being content with this, that it is commanded : And this obedience must be to all Governours, to the King as Superiour, and to the rest appointed by him, and to these, whether Christian or Heathen, good or bad, mercifull or cruell ; for there is no power but of God.

The third is *Piety*, that subjects pray for their Governours ; yea, though they were Infidels, or wicked : Thus did *Daniell*. Thus did the ancient Christians for the Heathen Emperours, for their long life and safety, for their Issue and Offspring, for their quiet government ; that their Counsell might bee wise and faithfull, their armies victorious, their People loyall, &c.

The Fourth is *Faithfulness*, which requireth that subjects be quiet and peaceable, and true hearted in all Loyall Allegiance ; that they bee not Traiterous or Seditious, raising, or consenting to Tumults, Insurrections, Mutinies, &c. but that they reveale such things speedily, and that what they can, by all good, possible, and lawfull means, they doe defend and keep safe, the health, life, person, cause, crowne, dignity, and family of the supreme Magistrate, against all opposites whatsoever ; yea, with the losse of their own best blood ; for if we must lay down our lives for our Brethren, much more for our fathers.

The fifth is *Thankfulness*, which is a ready and cheerefull love, which is to bee shewed in a willing paying of tribute, and bearing such charges as are imposed by the King or superiour Magistrates : inasmuch as the treasure of the King is the sinew of the Common-wealth, and because he watcheth and careth for all, and defends all : so *Joseph* and *Mary* travell willingly to be taxed ; yea, our Saviour *Christ* and *Peter* pay tribute ; none are exempr, for if *Christ* and *Peter*, then why not their successours ? And all these things, subjects are to doe chearefully and willingly, even to wicked Princes, not onely for feare, but for conscience towards God, who accounts himselfe neglected, resisted, and opposed, when his deputies are resisted, opposed, or neglected.

*Use 1.* First, it is the duty of Ministers, well to instruct and to put their hearers in remembrance of these things, that they may know their duty to their governours, and performe allegiance accordingly, wherein is a great part of the welfare of the Common-wealth.

*Use 2.* Hence it appeareth that the Pope with his limbs are the great Rebels of the world ; for not onely pulling their necks, as Ecclesiasticall persons, from the yoke of the Emperour and their Souveraignes, but specially seeking to over-rule, depose, and destroy the Kings, and kingdomes of the earth.

*Use 3.* Learne thy duty. Thy calling is to bee subject. Pray for the prosperity of the King, his Children, and Dominions ; Speake not evil ; but reverence in word and deed the chiefe and all Under-magistrates ; yea, thinke not an evill thought : Beware of Sedition, by the example of *Corah*, *Abshalom*, *Sheba*, &c. Obey for conscience. *Quirrell* nor, neither murmure at their commandement, though unequall and hard, it not impious to be done ; Pay all Subsidies, taxes, customs, &c. and patiently, yea though it goe hard with thee, and thine, and thou be faine to borrow it. Do it of conscience, and thou shalt be the more blessed in thy substance. Remember, *Christ* had it not when it was due, and hee willingly paid ; and surely, if we must willingly pay to a heathen, much more to a Christian, religious, mercifull and renowned King : Draw not thy necke out of the yoke, and being able, go not about to be eased of that which is thy duty in conscience to pay. It is no part of a good subject, or of one that loveth his Prince or Commonwealth, to seeke to bee free, or to be eased above his Equals in a common burthen, the benefit whereof comes to himselfe. It is a thing too much practised in these daies, to the great hinderance and dammage of the Kings excellent Majesty, the Countrey, and many particular men.

*Use 4.* Praise God for establishing so worthy, religious, peaceable, learned, and famous a King over us ; through whom we enjoy peace, liberty, plenty, hope of succession, and the sweet comfort of our soules, the holy Gospel. And let all true hearted subjects pray for the safety and preservation of the person, life, crowne, and dignity of our most gracious King *Charles*, by the grace of God, King of great Britaine, France, and Ireland, Defender of the Faith, &c. and in all causes, and over all Persons, as well Ecclesiasticall as Civill, within these his Dominions, next and immediately under *Jesus Christ* Supreme Governour, who is the very breath of our nostrils : that God would blesse our most vertuous Queen *Mary*, his wife ; our hopefull Prince *Charles*, and also the Lady *Mary* her Highnesse, now lately borne : That God would direct with wisdom and piety, all the Honourable of his Majesties Privy Councell, blesse all the Reverend Fathers of the Church ; that he would endue all the Nobles and Gentry of the Kings Dominions, with fortitude, courage, and loyalty ; and all the grave and Honourable Judges, right worshipfull Justices, and other inferiour Magistrates, with the knowledge and conscience of Equity, Justice, and Right ; all the Ministers of the Word, with ability of gifts, and conscionable care, and diligence in the Lords harvest ; and all the Commons with peaceable, loyall, and religious mindes and affections ; that God would hold backe the judgements wee have deserved ; and continue and increase upon us and our posterity his undeserved mercies, bodily and spirituall, to his owne glory, and the temporall and eternall comfort of us all, through our Princely Saviour *Jesus Christ*. Amen. So be it.

Now, unto the King everlasting, immortal, invisible, unto God onely wise, bee honour and glory for ever and ever. Amen.

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FINIS.

Exod. 22. 28.  
Act. 23. 5.  
1 Reg. 1. 23.  
34.

Eccle. 8. 2.  
Mat. 23. 21.  
1 Pet. 2. 13, 14

Rom. 13. 1.  
1 Tim. 2. 1.  
Jer. 29. 7.

Rom. 13. 6, 7.  
Mat. 17. 27.

1 Pet. 2. 18.  
Rom 13. 5.  
Rom. 13.

Tit. 3. 1.

1 Tim. 1. 17.

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13

# ABBA FATHER,

OR A  
PLAINE & SHORT  
DIRECTION

Concerning the Framing of Private PRAYER.

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ALSO,  
Sundry Godly Admonitions concerning TIME,  
and the well-using of it.

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The sixth Edition Corrected,  
BY  
ELNATHAN PAR:

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ROM. 8. 5.  
*Ye have received the Spirit of Adoption, whereby we cry Abba Father.*

EPHES. 5. 16.  
*Redeem the time, because the dayes are evil.*

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LONDON,  
Printed by Edward Griffin and William Hunt, for Samuel Man, at  
the Signe of the Swan in St PAULS  
Church-yard. MDCLI.



8

TSO



## To the Christian Reader, increase of all good gifts.

**I**O condemne a set forme of Prayer, argueth want of sobriety and wisdom. In publike prayers in the Congregation it is necessary to have a prescribed forme called Liturgy, or Divine service, which for more ease of memory is to be read out of the Book. The ancientest Fathers (in the peace of the Church) have by their practice so judged it, many Councils have approved it, and the best Reformed Churches follow it.

As for private prayer of one Christian alone, it is more expedient that it be uttered without a Book; and the most compleat performance of that duty is, when a Christian is able not onely to repeat and apply to his own soul and conscience a prayer conceived by another, but also upon fit matter, and heads suitable to the occasion, to conceive and utter prayers of his own: yet seeing there are many to whom God hath not given memory and understanding, fitting to expresse in a continued speech the desires of their hearts; for such have I written this direction.

The reason why I have undertaken this businesse, considering there are so many good Prayer-Books in every mans hand, is, first, because though it bee commendable to use a book, yet it is more comfortable to pray of our selves, whose wants may be such, as that we shall hardly finde them sufficiently expressed in any Book: for every man is best acquainted with his own heart.

Secondly, a man may be cast into prison, and his Book taken from him: how uncomfortably must he needs passe his time, if he cannot pray without  
his

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## To the Reader.

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his Booke. The Booke cannot bee used in the darke, when wee may have just occasion to pray. The Booke may be forgotten, or lost; but if thou attainest this gift, thou canst never lose it, unlesse thou lovest thy selfe.

For these reasons I commend this Treatise to thee, which I could have amplified further, and it may be, cloathed it with a more elegant stile. But I aimed at thy profit, remembering that I directed beginners, for whom shortnesse and plainenesse are most fitting.

If thou profitest by this, which I here propound to thee, praise God: and in thy prayers forget not him, who hath at least endeavoured to further thee. If thou profitest not, yet I have done my good will, for the which I desire thee to love

Thy true friend in

Iesus Christ,

ELNATHAN PAR.

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ABBA

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# ABBA FATHER:

## O R,

### A Plaine and short Direction concerning Private PRAYER.



Prayer is a holy conference of a godly minde with God, whereby believing, we aske things necessary, and give thanks for benefits received.

Prayer is either  
Mentall onely,  
or  
Vocall also, this  
1 Extraordinary,  
or  
1 Publike,  
or  
2 Ordinary, this  
1 Private, this  
1 Lesse private, with thy family.  
2 More private, by one alone.

Publike is that which is used in the publike Congregation, by the Minister with the people.

Private is that which is used by private persons in private places, of this is this present direction.

It is a great blessing, that God will vouchsafe to attend and receive our devotions powred forth in any private place.

Great Personages require suitable to their Greatnesse; but thy great God respects not the place, how meane soever, but the necessity of his servant.

Where there is a *Jeremy*, a *Daniel*, a *Jonas*, a Dungeon, a Lyons den, the belly of a Whale, are goodly Oratories.

But remember, that never any man prayed well privately, who contemned or neglected the publike prayers in the Church.

For the comfortable performance of this private service, two things are to be considered:

1. Preparation,
2. Execution.

Preparation is an holy and considerate fitting our selves for this duty.

This is necessary in a threefold respect:

- 1 Of the Person before whom we present our selves, which is Almighty.
- 2 Of the importance of the thing it selfe, which is a speciall part of divine worship.
- 3 Of the consequence of this duty, which is

the obtaining of things needfull for this and a better life.

Unto this preparation seven things belong.

First, a fit place, which must be private *a*: Christ himselfe went into a mountaine alone to pray *b*; and into a solitary place. So *Peter* went up to the upper part of the house *d*: not but that it is lawfull to pray every where *e*. But privacy is to bee chosen, that being sequestred from company, wee may more fully descend into our own hearts, and be the freer from ostentation and hypocrisie, and from discursation and wandering of minde; and also for the demonstration of our faith, whereby we beleieve the omnipresence of God, who seeth in secret, and rewardeth openly.

Secondly, a fit time. All times are for this exercise\*; even the night is a sweet time for prayer, as *Dauids* mid-nights practice, and our Saviours whole nights spent in prayer do testifye.

Thou canst not alwaies, but at certain set times speake to great men; but thou mayest alwaies speak to thy God.

Yet for set and ordinary prayer, some choice of time would be used; I thinke it to be most comfortable to begin and end the day with prayer, as the ordinary sacrifice of the Jewes was morning and evening instituted by God.

These set times would carefully be attended, seasonably to call home the minde; that the desires of our hearts being (it may be) somewhat abated and cooled by other businesse, may then be stirred up, and rekindled.

Thirdly, a freedome of minde from thoughts of the world, and the affaires thereof; for earthly things are heavy, and their thoughts depressing, which hinder the ascent of the minde to God.

4. Repentance and a holy purpose of obedience\*. They must needs distrust to receive that which they desire; who purpose not to doe that which God requires. The cry of our unrepented sins, is louder than the cry of our voice. As in a wound a plaster prevails not, while the iron remaineth within; so neither prayer, while sinne rankleth within.

Prayer must proceed from such a Spirit, as is that Spirit to whom it is presented; the holy Spirit acknowledgeth not a spirit polluted with the filth of sin.

K k k

Fifth.

\* Mat. 6. 3, 6.

\* Mat. 15. 23.

\* Mar. 1. 35.

\* Act. 9. 10.

\* 1 Tim. 2. 9.

\* Eph. 6. 3.

\* 1 Thes. 5. 17.

\* Psa. 26. 6.

& 66. 18.

Esa. 15.

\* 1 Tim. 2. 18.

\* 1 Iohn 3. 23.

Fifthly, Reading. I would advise that before prayer, there might be a reading of a chapter in the Bible, or a Psalm, it businesse permit; both for the increase of knowledge, and for the better calling home of the minde to the businesse in hand.

Sixthly, Meditation. The Prayers called Ejaculations, which are sudden listings up of the heart to God, upon manifold occasions occurring every day, come not within this consideration; but set prayer requires some time to be specially employed this way. As the Musician first tunes his Instrument, before he play upon it; so both the minde would be put in frame, and the matter forethought when we pray to God.

Do not temporall businesse rashly; more specially when thou speakest to God, bee not rash with thy mouth, (b) lest thou take Gods name in vaine; which many times comes to passe by vaine repetitions, by words, idle, improper, and without sense, when we dare so suddenly enter into this action.

Meditation therefore is necessary, which must be fivefold.

1. Of the Majesty of God, to move reverence. As mortall men endure not the fawcy and unrespectfull carriage of suters; so God much more requires that we should serve him in fear, (b) as David in fear will worship toward his holy Temple (c).

2. Of his mercy, power, and trust, to breed confidence; for he that doubteth, receiveth (d) nor.

3. Of the excellency of the benefits we desire, to make us willing; which are the favour of God, forgiveness of sinne, sanctification, and eternall life.

4. Of our owne necessities and wants, to make us fervent; for as tart sauces sharpen the stomack; so the due pondering and sense of our wants, whets off the dullnesse of our affections, and sets an edge on them to prayer.

5. Of the matter, words, and whole frame of our speech, that we may offer a reasonable sacrifice, and pray with understanding.

Seventhly, Almes and fasting, the two wings whereby faithfull prayer mounteth up to heaven. A barren and unfruitfull prayer, is weak and uneffectuall: The Angell tells *Cornelius*, that his Almes and Prayers ascended before (e) God.

Religious fasting is also a notable helpe to prayer, and is often commended to us in the Word; which is either publike or private.

Private is a voluntary abstaining from dinner or supper, or both, as our bodies will beare; and from all delicacies for one day or more, undertaken to make us the more fit for prayer, and the severe practice of Repentance.

But this is a preparative and helpe for extraordinary, not for ordinary prayer.

When there is occasion of this, remember three things:

1. The time
  2. The ends
  3. The conditions
- } of the use of it:

1. The time is, first, either of some great calamity; secondly, or of extraordinary repentance for some special sinne; thirdly, or when we desire to obtaine some special grace.

2. The ends in fasting are two:

First, a fitting our selves to prayer, that wee may be the more lively and earnest.

Secondly, that it may be an helpe and testimony of our sorrow for sin, and of our humiliation before (a) God.

a Psal. 35. 13.

3. The conditions are three:

1. That it be not superstitious, for in it selfe, it is no part of Gods worship. The Kingdome of heaven is not in meat and (a) drinke.

a Rom. 14. 17.

2. That it be not with the opinion of merit, for whether wee eate or eate not, we are neither the more nor the lesse acceptable to (b) God.

b 1 Cor. 3. 8.

3. That we fast from sinne, otherwise our fasting is Pharisaicall, not (c) regarded.

a Eisa. 58. 5, 6.

Thus much of preparation, now of the other part, which is execution.

1 Cor. 14. 12.

In the execution or performance of this duty of prayer, I consider

- two things } 1. The matter  
2. The forme.

The matter of our prayers must be onely that which is according to Gods revealed will (d), the sum whereof is comprized in that divine form, left unto the Church by our Saviour Christ, called the Lords Prayer, and may be reduced to three heads.

d Ioh. 1. 15. 14

- 1 Gods glory,
  - 2 Our owne salvation,
  - 3 The use of this life,
- } With the removing of  
the contraries.

The forme is either } 1 Inward,  
or  
2 Outward.

First, to the inward, six things are requisite. Sincerity of our desires, that wee pray not for fashion, like hypocrites, but with honest hearts.

1.

Fervency. Such prayers obtaine \*, which he is not worthy to doe, which askes in that manner, as he cares not to receive. God loves an importunate begger. Prayers are incense which must be offered with fire.

\* 1am. 5. 19.

Faith; whereby we certainly beleewe and expect the performance of our request; God is provoked, when we beg that which we look not to receive. Our faith is grounded,

3.

1. On the promise, truth and power of him who hath promised.

2. On the Fatherly affection of God; for if he be our father, he will much more than our earthly fathers give us good things (e).

e Luke 11. 13

3. On the merit of Christ which is infinite. Patience; whereby wee willingly submit our selves to Gods will, both in regard of the things we aske, and of the time and meanes of receiving.

4.

Things that directly concerne Gods glory, and are necessary to salvation, wee must expect absolutely; but things transitory, with this condition, if God see them to be good for us: (better knows the Physician what is good for the sick, than the Patient;) yea many times hee blesteth us exceedingly, in not doing our will, but his own.

With not that to bee granted which thou wilt, but labour thou to will that which it pleaseth God to grant.

It is lesse grievous not to obtaine that which thou wilt, than to will that which is not fit for thee to obtaine.

For the time wee must not prescribe unto God, but wait upon him.

Perseverance; God sometimes defers the gran-

5.

granting of our requests; not that he despiseth us, but for our exercise, that we may be the more earnest still, and more thankfull when wee have received.

Things dearly bought, are dearly esteemed.

Sometime God grants us not that wee aske, but that which is better, as the example of (b)

<sup>a</sup> 2 Cor. 13.  
<sup>b</sup> 7, 8, 9.

Paul.

Grace to stand in temptation, is better than deliverance. And faith is a surer rule of our exau-dition, than our sense.

Charity, to pray for others as well as for our selves; for the King and Queens most excellent Majesties, and for all men (a), for our very enemies and persecutors (b), as did our blessed Saviour (c), and the Proto-martyr Saint Stephen (d); for wicked men, as Abraham for Sodom (e). If he for Sodom, where was but one Lot, much more we for Jerusalem, wherein are so many the sons and daughters of God.

<sup>a</sup> 1 Tim. 2. 1.  
<sup>b</sup> Mat. 5. 44.  
<sup>c</sup> Luk. 23. 34.  
<sup>d</sup> Acts 7. 60.  
<sup>e</sup> Gen. 18.

He that is not with men in the charity of brethren, shall not bee with God in the number of finnes. These onely can cry *Abba Father*, and are heard.

The whole Church prayeth for thee, pray thou for it.

2. The outward form is in two things.

1. Composition, and  
2. Disposition.  
1. Of the gesture of the body, or  
2. Of words, to expresse the mea- of our minde.

<sup>a</sup> Luk. 18. 13.  
<sup>b</sup> Mar. 11. 25.  
<sup>c</sup> 1 Kin. 19. 4.  
<sup>d</sup> Eze. 38. 2.  
<sup>e</sup> Num. 16. 21.  
<sup>f</sup> 1 Kin. 8. 22.  
<sup>g</sup> 1 Joh. 11. 41.  
<sup>h</sup> Luk. 18. 13.  
<sup>i</sup> Psal. 67.  
<sup>j</sup> Heb. 5. 7.

For the first, A divers gesture is described, not prescribed in the Word; the Publican stood (a); Eliab (b) sate; Hekkiab lay (c); Peter and Paul kneeled; Moles and Aaron fell on their faces (d); Solomon stretched out his hands (e); our Saviour lift up his eyes (f); the Publican cast them downe, and also smote his breast (g); David and Christ (h) wept.

Of all these divers gestures, I commend for ordinary these.

1. A comely and reverent kneeling, which is a signe and a helpe of our humiliation. The rude and unmanerly leaning, lying along, and sitting, of many, especially at publike prayers, is worthy to bee censured, and argues an irreligious heart.

2. A lifting up of the hands and eyes, a signe and a helpe of our confidence and fervency.

3. Sometime a casting downe of the eyes, and smiting the breast; to signifie and helpe our dejection, and shame for our finnes and unworthinesse.

4. Teares also and groanes would exceedingly become our prayers and praises, more than jewels and pearles, our bodies; teares are treasured up in the Lords bottle (a); and are (b) forceible.

As these, and the like gestures issue from the fervent desire of the heart; so they reflect upon the soule, whose invisable affections, by these visible actions are the more inflamed.

For the composition which is of words; it must be remembered, that words are not simply necessary to private prayer; as appeares in the example of Moses (a) and Anna (b). For prayer is not a lip, but a heart labour; and God heares the heart (c). But it is very convenient to use words.

<sup>a</sup> Exod. 14. 15.  
<sup>b</sup> 1 Sam. 1. 13.  
<sup>c</sup> Rom. 8. 17.

1. Because the tongue was created principally for this use,

2. Because speech moves the senses, being to the devotion of the minde, as bellows are to the fire.

3. Because it keeps the thoughts from wandering.

4. That by wordes as certaine signes, we may the better discern our profiting in holy desires, for the more worthy effect followes, where a more fervent affection goeth before.

In framing the speech, words may not be affected; but plaine, apt, and significant. Faine words, and eloquent phrases, are not that wherein God delights; but reverence, contrition, faith, and the groaning of the Spirit, how homely soever the words be.

Strive more to pray with feeling, than to be eloquent. We use eloquence to persuade men; we pray not to persuade God, but

1. To shew our obedience; because hee hath commanded this service.

2. To testifie our faith; that we depend on him, and expect from him all good things.

3. That we may be fit to receive according to our need.

Prayer is a golden chaine, which God lets downe from heaven; when we lay hold of it, wee thinke we draw God to us, but indeed we are by it drawne up to him.

Eloquent praying is lawfull, if it bee not affected; but verball prayers are exceeding dangerous.

Disposition is of the matter of our prayer.

In the which 1. An orderly placing of the parts. we consider 2. An enlargement of them.

1. Order is beautifull, and very necessary, lest wee use idle repetitions, and bee confused; things to be avoyded when we speak before wise-men, much more when we speake to an infinite God. For want of observing order, we goe forward and backward, after an uncomely manner, unseasonably repeating over the same things, faring like hounds at a losse; and having unadvisedly begun to speake, know not how wisely to make an end.

This kind of praying, in some degree, comes under the censure of babbling:

Some thinke that we must never pray, but upon the sudden and extraordinary instinct and motion of the Spirit; This is a fancy, and those which practice this, cannot avoid inconveniences named. Besides, the multiplicity of our wants, the slipperinesse of our memory, the slownesse of our conceit, the darknesse of our understanding, the wandering of our thoughts, and the imperfection of our utterance, require some fore-thoughts of that which we are to speak; all which weakneses, are by meditation and order much relieved.

God is the God of order, and likes not negligence or unadvisednesse in his service. Do thou study to serve him.

As the wise Preacher speaks not at all adventure what comes on his tongues end, but prepares in his minde the generall parts and heads of his exhortation; so do thou in praying, lest thou offer the sacrifice of fooles.

As the Carpenter being to build an house, hewes not his timber at adventure, but before-hand projects in his minde the severall roomes and parts, and accordingly prepares his timber, and laies not spars in the foundation, nor

K k k 2

ground.



groundfells and floods in the roose; but fits every one in his proper place, according to the modell and plot fore-conceived in his minde: So my advice is, that before thou prayest, thou shouldest in thy minde, first propound to thy selfe certaine generall places and heads of prayer, with their order, which to be contrived in the first, which in the second, which in the third place, with fore-casting of comely transitions, as doores to passe from one part to another. Secondly, all the severall things which thou wouldest mention in thy prayer, to be with discretion ranged under the right and proper generals, as for example; All things concerning faith, to bee referred to that Petition which is for faith; and which concerne repentance, to bee marshalled in that Petition which is for repentance, and so of the rest.

The generall heads or places, in ordinary private prayer, would be these at the least:

1. Confession of sin,
  1. For Pardon,
  2. For Faith.
2. Petition,
  3. For Repentance,
  4. For direction in our personal calling.
  5. For Perseverance.
  6. For the Church.
3. Thanksgiving for benefits received, which are
 

|  |   |
|--|---|
| 1. Spirituall,<br>as Election,<br>with the<br>effects. | 1. Vocation.<br>2. Justification.<br>3. Sanctification.<br>4. Hope of glorification.                |
|  |   |
| 2. Temporall,<br>Providence in                         | 1. Health.<br>2. Liberty.<br>3. Food.<br>4. Rayment.<br>5. Friends.<br>6. Manifest deliverance, &c. |

And so to conclude with Petition for preservation in the night or day following, as is the occasion.

I binde no body to this order, but this I take to be plaine for beginners.

I have referred Thanksgiving to the last place, which may be indifferently used in the first: it matters not, so it be not forgotten.

Observe thine owne heart; if thou finde a cheerefulnesse and rejoycing for benefits received, then it's not unfitting that Thanksgiving should be in the first place: If thou findest thy heart more affected with griefe for sinne; then, if thou pleasest, let Confession of sin, and desire of pardon precede. Waite upon God with an honest and reverent heart, and the anointing will helpe thy infirmities, and teach thee to cry, *Abba, Father.*

*An example of the parts before propounded, in their order.*

- O Lord,
- 1 I confesse, that I am a vile sinner;
  - 2 I beseech thee of
  - 1 Pardon by Jesus Christ.
  - 2 O Lord give me Faith that I may feel this pardon lively in my heart.
  - 3 And I beseech thee give me true Repentance to amend my life, that my faith may be seen in

the fruits of holy obedience.

4 And whereas thou hast called me to this estate and calling (..) Direct me therein, I humbly pray thee, by the wisdom of thy Spirit, and furnish me with such necessary gifts, that I may discharge my duty to thy glory, the good of others, and the comfort of mine owne soul.

5. And because Satan is a deadly enemy, and I am weak; O Lord, I beseech thee, forsake me not in the houre of temptation; but stablish my heart in grace, give me Perseverance in goodness, and in the end victory by Jesus Christ.

6. This which I beg for my selfe, I humbly crave for thy whole Church upon earth; that it may please thee to performe all thy promises to thine Elect, and to bring us all to thy heavenly kingdom.

O Lord, thy name be for ever prayed for all thy love, and for all thy benefits spirituall, and temporall, thereby bestowed upon me. And I humbly intreate thee to preserve me in safety this night, through my Lord Jesus Christ, to whom, &c. or in whose name, &c. praying in the words of the Lords prayer.

*The same with the thanksgiving in the first place.*

O Lord, I humbly thank thee for all thy favours spirituall and temporall, of the least of which I am most unworthy, by reason of my great sinnes: for I confesse I am a vile sinner, &c.

*The enlargement of these parts followeth.*

Before we particularly speak of enlargement, be thou admonished of two things.

1 Fervent praying, though short, is more accepted, than long praying with coldnesse.

The Publicans prayer (a) was short in words, *Luke 18:13*, but full of sense and desire; of more worth with God, than all the long prayers of the Pharisees: for God measures not our devotions by the length, and by the outward habit of Words, but by the inward meaning of the Spirit.

So our blessed Saviour in the garden, (b) *Mat. 26:39*, used but few words, but his desire, and the *42:44*, groanings of his Spirit (wherein is the power of our prayers) were inutterable.

He that useth many words, without the desire of the heart, speaketh indeed, but prayeth not; for prayer is the desire of the heart crying *Abba father*, words but the expressing of this desire.

The noyse of our lips, without the voyce of the heart, is no more a true prayer, than ringing of bells, or babbling of a Parrot.

As a body without a soul; much wood without fire; a bullet in a gun without powder; so are words in prayer without Spirit.

Prayers are as gold; in a little quantity of words, there must be a great value of Spirit.

He that is fervent in the spirit, prays much, though he speak little.

Secondly, when thou prayest, let thy words follow thy desire.

If thou findest a dullnesse of spirit, and coldnesse of thy affections, be the shorter; and conclude with a groaning of the Spirit for thy drowynesse, and with a lifting up thy heart to God,

at

that he would look mercifully upon thee, and quicken thee. Let this be an occasion to humble thee the more; and will be a meanes to work thee to more liveliness and fervency, the next time thou presentest thy selfe before God. And if thou beest truly humbled, it will drive thee to God, and thou wilt think long til the time come about, wherein thou mayst complaine and poure forth thy heart before him.

If thou findest a vivacity and cheerfulness of mind, and the desire of thy heart to be strong and fervent, prompting thee with matter and words; conclude not thy prayers and prayes too soon, but let thy soul take her fill of celestiall delicacies in her familiar conference with God.

If the desire of the heart be weak and faint, it is not to be wearied and oppressed with words.

The enlargement of the severall parts in Prayer is,

1. *Generall,*

2. *Particular.*

The generall is that which in common belongs to all parts, and it is twofold.

1. The using of some description of God whom we invoke, from his Attributes, Promises, Effects, &c. Such a beginning hath the Lords Prayer, (a) *Our Father which art in Heaven*, Thus began our Saviour in the Garden (b) *Abba Father*, all things are possible unto thee. Thus *Jehoshaphat* begins his prayer (c) *Thus Peter and Iohn* (d); look the places which are too long to be transcribed.

Such description is to be used in the beginning of our prayers, for the helping of our faith and assurance, in which we ought to pray, and may also be well used in any of the severall parts when we would stir up faith.

2. A begging of audience. So (a) *David*. Both these are excellently used by (b) *Hezekiah*. This also may very fitly be used in the conclusion of our prayers; as thus *Daniel* most passionately and fervently (c) *endeth*.

The particular enlargement is of each part by itself.

The arguments ordinarily serving hereunto,

are { The Causes.  
The Effects.  
The Subjects.

A Subject is that to which something is joyned; as, the soule is the subject of knowledge; Man the subject of Gods mercy or wrath, &c.

The adjuncts; that is, such things as are usually, or properly joyned to a subject; as, shame; shame is the adjunct of sinne; joy the adjunct of a good conscience; The Crosse the adjunct of Christian profession, &c.

Contraries.

Similitudes and comparisons.

Distributions; when a generall thing is divided into particulars, or the whole into members, or parts; as, Sin is a generall thing, and may be divided into Originall and Actuell. The Scriptures are one whole thing, the parts, the Old Testament, and the new.

Testimonies; that is, Sentences of Scriptures whereupon our petitions are grounded; as, *As I live saith the Lord, I desire not the death of a sinner, but that he should turne from his way and*

*live*. Hence the repenting sinner prayeth for pardon.

There are certaine ornaments also not to be neglected, for the polishing and beautifying our speech in prayer; as,

1. Comely transitions and passings from one part to another.

2. Exclamations; when we speak of the goodness of God, thus; (a) *How great is thy goodness* a *Pla. 119. 113.* to them which fear thee, &c!

When we speak of the promise, thus; (b) *How sweete are thy promises to my mouth*, &c! b *Pla. 119. 109.*

When we speak of our owne wretchedness, thus; (c) *O wretched man that I am*, &c!

3. Interrogations; as when *David* lay under a great affliction of mind, and cryed out; *Will the Lord absent himselfe for ever? And will he shew no more favour? Is his mercy cleane gone for ever? Doth his promise faile for evermore? Hath God forgotten to be mercifull? Hath he shut up his tender mercies in displeasure?* c *Rom. 7. 24.*

The power of these Interrogations. (a) Who is able to expresse it? Whose heart akes not in the very reading of them? How do they increase our feeling, and raise our desires!

4. Options or wishes; as if we beg for grace to obey God according to his commandements, thus; *O that my wayes were directed to keep thy* (a) *statutes*.

5. Vows and promises, thus; (b) *Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Then will I teach transgressors thy wayes*, &c. And againe; (c) *Deliver me, O God, and my tongue shall sing aloud of thy righteousness*. And againe; (d) *O Lord open thou my lips, and my mouth shall shew forth thy praise*. So also, (a) *Teach me, O Lord, the way of thy statutes, and I will keep it unto the end*; Give me understanding, and I will keep thy law; yea, I will observe it with my whole heart,

6. Ingemination; thus *David* also prayeth, (b) *O Lord God the avenger, O God the avenger, shew thy selfe, exalt thy selfe, O Judge of the world*, &c.

And divers others of this nature, which a devout heart will easily find out; and to this purpose, I am perswaded, it is very helpfull to be familiarly conversant in the Psalmes, because *David* was a man of all other, of inflamed affection, and most excelling this way.

He that desires to make triall of this plaine direction, and to profit by it, may be much holpen by two things.

1. Let him endeavour soundly to understand the Principles of Religion; or else he shall never be able to tell what to aske of God.

2. Secondly, if he can write, let him make a book of clean paper, and in sundry leaves, write in the top the particular parts of Prayer with their severall branches, allowing a whole leafe to each part and branch; and then whatsoever excellent and speciall phrase or sentence he readeth or heareth of any of those parts or branches, let him referre it to his proper leafe and place; Which course if it be taken, and these places diligently studied, and now and then revised and read over, will (in my opinion) much enable a man upon any occasion to pray with understanding, eyther alone, or with others, to their desired comfort.

If any shall think this way to be too busie, and to

a *Mat. 6. 9.*  
b *Mar. 14. 36.*  
c 2 *Chr. 20.*  
6, 7, 8, 9, 10.  
d *Acts 4. 24.*  
25, 26.

a *Pl. 5. 1, 2, 3.*  
b *Pla. 102. 1, 2.*  
Pla. 140. 1, 2.  
c 1 *kin. 19.*  
25, 16.  
d *Dan 9. 17.*  
18, 19.

*Ezek. 33. 11.*

to require too much paines, I desire them to remember, that no excellent thing can be attained without labour; which how great soever it should be, should not be gruched, for the attaining a faculty in this exercise, which is the refuge, and the refreshing of the soule; one of the chiefest pieces of a Christians (a) armour, and the meanes whereby all good things are sanctified to our comfortable (b) use.

Seven yeers is holden but a convenient terme, to learne the children of men earthly manuell trades; let not the child of God account twice so long time to be too much to learne the heavenly Art of outward crying *Abba Father*.

*Here follow some examples of the rules of generall and particular enlargement before delivered, for a taste to a young beginner.*

**T**He generall enlargement, from a description of God, and begging of Audience, thus:  
O (a) Almighty God, (b) the Creator of heaven and earth, and my most mercifull (c) Father in Jesus Christ, which hast graciously (d) promised to heare thy children when they pray unto thee: O (e) Lord, I beseech thee, accept, heare, and grant the supplication of thy servant by Jesus Christ: or such like.

*Example of particular enlargement.*

1. **C**onfession of sinne may be enlarged, first by the adjunct; secondly, by a distribution of sinne; thirdly, by the effects, &c. Thus,  
O Lord, I confesse that I am a vile sinner, Being ashamed to looke up unto heaven, and unworthy to live upon earth.

2. For I am guilty of the sinne of Adam, and more also, I have committed actual transgressions without number, in breaking thy most holy commandements, omitting my duty, and doing the contrary; many sinnes of ignorance (which I pleade not to excuse, but to condemne my selfe, who ought to have knowne thy will) and often of knowledge, which wounds my soule to remember.

O Lord, in thy justice I have deserved such plagues both bodily and spirituall, temporall and eternall, which thy righteous omnipotency can inflict upon abominable sinners; or such like.

2. Petition for pardon may be enlarged,  
First, by an ingemination.

Secondly, by the effects adorned with exclamation.

Thirdly, by the contrary.

Fourthly, by a testimony adorned with interogation.

Fifthly, by the meritorious cause. Thus,

O Lord pardon, O Lord forgive, O Lord be mercifull.

Blessed is the man whose iniquity is forgiven, and whose sin is covered. Blessed is the man that obtaineth thy favour.

O Lord, enter not into judgement with thy servant, reward me not according to my ill deserving. Turn away thine anger, and make thy joyfull countenance shine in my soule.

Is not thy promise to pardon sinners that seeke thy favour? and to helpe them which call upon

thee? O make good thy promise unto thy servant, dear Father, for Jesus Christ his sake.

Remember his obedience, his passion, his blood, the price whereby I am ransomed; and be reconciled, remitting all mine offences; or such like.

2. Petition for faith may be enlarged,

First, from the efficient cause.

Secondly, from the contrary.

Thirdly, from effects; adorned with vowing, &c. Thus,

O Lord, I beseech thee worke in me by thy holy Spirit faith to beleve the pardon of my sinnes. It is not in my power to beleve, it must be thy work in my soule.

Make me to beleve, good Father, and helpe my unbelieve.

Grant me a feeling of thy love in my heart, and that peace which passeth all understanding, then will I confidently come before thee, and praise thee with joyfull lips; or such like.

3. Petition for Repentance may be enlarged,

First, from the cause.

Secondly, from a distribution adorned with exclamation.

Thirdly, from the contrary.

Fourthly, from a comparison. Thus,

Holy Father, grant that my faith may shew itself in the sanctification of my life.

And to this end I humbly beseech thee renew in me thy decayed image, and give me true repentance, that I may turne from all my sinnes, to serve thee in holiness and righteousness all the daies of my life.

Make me to understand my owne vileness, that I may earnestly pray for renovation. Ah wretch that I am! though I know my selfe to be a vile sinner, and that I have ten thousand times deserved damnation; yet such is the flintiness of my heart, that I am not sensible of my dangerous and fearefull estate. Abba Father, all things are possible to thee; manifest, I pray thee, thy gracious power upon my heart, in mollifying the hardness of it. Make me to relent and to have remorse. Worke in me a godly sorrow, and such hatred of all sinne, that I may for ever abominate it.

And grant, dear Father, that I may be able as zealously to follow thy commandements, as ever I have delightfully followed and fulfilled mine own unlawfull desires; or such like.

4. Petition for direction in our personall calling may be enlarged,

First, from the cause.

Secondly, from the contrary.

Thirdly, from the effect.

Fourthly, from the Adjunct. thus,

O Lord, in as much as thou hast ordained, that we should all live in some honest calling, and that therein wee should shew forth our faith and holy profession; I humbly intreat thee to direct me in this my vocation (-)

Lord make me conscionable, and to abhorre idleness. Bless my labours; grant that the world carry not away my heart, but that I may so care for the things of this life, that I forget not that I am called to thy Kingdom. O make me so to live, as one, who through thy goodness expects that heavenly inheritance.

Let my life be to thy glory, the good of others, and mine own eternall comfort.

And in as much as thou hast appointed the

Crosse

a Eph. 6. 18.  
b 1 Tim. 4. 5.

Description  
from  
a Title.  
b Effect.  
c Title.  
d Promise.  
e Begging of  
Audience.

1. The Adjunct.

2.

3. Effect.

1. Ingemination.

2. Effects with exclamation.

3. Contraries.

4. Testimony with interogation.

c. Meritorious cause.

1. Efficient cause.

2. Contrary.

3. Effect with vowing.

1. The cause.  
2. Distribution with exclamation.

3. Contrary.

4. Comparison.



Crosse to thy Disciples : I beseech thee sanctifie whatsoever trouble it shall please thee to lay upon me, and to give me patience, and such contentednesse with thy holy will, that it may not draw me from thee, but unto thee, and that under the same I may have cause to rejoyce in the experience of thy favours, through Iesus Christ my Lord : or such like.

5. Petition for Perseverance may be enlarged,

1. From the cause.

2. From the adjunct.

3. From the contraries; where special instance may be made of that special corruption which we are most subject unto; thus,

1. Cause.

1. O Lord, let it be thy good pleasure, continually to watch over me, and to preserve me in the Zealous performance of my duty to the end of my daies, which without thy helpe I cannot doe.

2. Adjunct.

2. For the daies are evill and dangerous, the occasions and examples of sinne are infinite; Lord, keepe me in the faith, that I fall not away, and preserve me from the sins of these times.

3. Contrary.

3. And more than this, Satan is my deadly enemy, seeking to devour my soule, and I am weake, O Lord, thou knowest : Deare Father, confound Satan, and confirme my faith; so bridle him, that hee may not have power over me; so strengthen me, that I may be alwaies able to resist and repell him : when thou shalt thinke it good to suffer him to tempt me, O Lord, forsake me not, faile not of thy promised helpe, that I may not faile in my faith and obedience; make me to prevaile, and by the might of thy Spirit, to have victory in Iesus Christ. And whereas I am compassed about with many infirmities, specially with (---) O deare God and Father, strengthen me here, and give me power to rule and governe my affections, and to subdue them all to the obedience of thy holy word, through Iesus Christ my Lord : or such like.

6. Petition for the Church may be enlarged,

1. Generally.

2. Particularly.

1. Generally, by desiring the fulfilling of all the promises made unto it; as,

1. Defence.

2. Destruction of enemies.

3. Conversion of the elect.

4. Confirmation of the converted.

5. Comfort of the afflicted.

Common ca- Body,  
lamities of Mind.  
Speciall, as persecution.  
In affliction of body, as sicknesse.

1. That God would sanctifie it to the furtherance of their Repentance.

2. That he would give them patience.

3. That he would recover them, if it be his will : if otherwise,

4. That hee would prepare them for a peaceable departure.

In affliction of minde; that God would,

1. Pardon their sinnes.

2. Give them repentance.

3. Increase their faith.

4. Defend them from Satan, and

5. Give them a happy issue.

In persecution that they may be

1. Assisted with the holy Spirit, and that they may

2. Boldly glorifie God, in witnessing to the truth, even with the losse of their lives.

2. Particularly, by making mention of the Churches of England, Scotland, and Ireland, that God would,

1. Pardon our crying sinnes.

2. Hold backe his heavy judgements deserved.

3. Continue his Gospel.

4. Preserve our dread Sovereigne Lord, King Charles, the Queenes Majesty, the Prince and Princes Palatine, and their hopefull issue, &c.

5. Blesse the Honourable Councell, Nobility, Gentry, Judges, Justices, the Ministers of the Word and Sacraments; the Communalty. And here wee are to remember our families, parents, friends, yea our very enemies, &c.

3. Thanksgiving may be enlarged by an enumeration of benefits, according to the distribution of them before mentioned, and may be notably applied, by the contraries, in considering how miserable we should be, in the want of those blessings, all of some, &c.

In the conclusion wee may remember to aske preservation for the day or night following, aptly falling into it, from the mention of the benefits bestowed upon our bodies, in the thanksgiving,

1. For the day, taking occasion by the similitude, to desire grace to walke soberly as in the day.

2. For the night, by similitude to desire to be preserved from the workes of darknesse, and from eternall death, and that God would give protection, and comfortable refreshing.

Both for night and day to be amplified from the shortnesse of life, and suddennesse of death; and to adde something for preparation thereunto. For the life of a Christian ought to be a continuall meditation of death. And thus reverently to shut up all with the Lords Prayer.



*Certaine Scriptures gathered, and marshalled under divers Heads, shewing the manner of the Note-Booke to be made and kept of those things which wee read concerning the severall parts of Prayers*

*God described.*

**T**He King of glory, *Psalm. 24. 7.*

The God which hath made the heaven and earth, and the sea, and all that in them is, *Acts 4. 24.*

Which will prepare the heart, and cause thine eare to heare, *Psalm. 10. 17.*

The Father of our Lord Iesus Christ, *Ephes. 3. 14.*

The God of all grace, who hath called us into his eternall glory, by Christ Iesus, *1 Pet. 5. 10.*

The Book of *Iob*, and the *Psalmes*, are excellent for this purpose.

*And*

## Audience begged.

**H**Ave respect to the prayer of thy servant, and to his supplication, O Lord my God, &c. 1 King. 8.28.

Give care unto my prayer, that goeth not out of feigned lips, *Psal.* 17.1.

O Lord, be not silent to me, lest I be like them which go down into the pit, *Psal.* 28.1.

## Confession of sin.

**O** My God, I am ashamed and blush to lift up my face to thee my God: for mine iniquities are increased over my head, &c. *Ezra* 9. 6.

Man drinketh iniquity like water, *Iob* 15.16.

I was shapen in iniquity, &c. *Psal.* 51.5.

To provoke the eyes of his glory: the shew of their countenance doth witness against them, &c. *Esa.* 3.8,9.

By nature the children of wrath, *Eph.* 2.3.

Vengeance in flaming fire, 2 *Thes.* 1.8.

## Petition for pardon.

**R**emember not against us our former iniquities, &c. *Psal.* 79.8,9.

Enter not into judgement with thy servant, *Psal.* 143.2.

Cause thy face to shine upon thy Sanctuary for the Lords sake, *Dan.* 9.17.

O Lord forgive, *Dan.* 9.19.

Take away all iniquity, and receive us graciously, &c. *Hos.* 14.2.

Thou wilt cast all their sins into the depth of the sea, *Micah* 7. 19.

## For Faith.

**T**hat stirreth himself to take hold upon thee, *Esa.* 64.7.

Lord I beleeve, helpe thou my unbelieve, *Mar.* 9. 24.

Increase our faith, *Luke* 17.5.

Whom God hath set forth to be a propitiation through faith in his blood, *Rom.* 3.25.

Being justified by faith, we have peace with God, *Rom.* 5. 1. & *Tit.* 3.7.

By the Spirit of God we are sealed to the day of Redemption, *Eph.* 4.30.

## For Repentance.

**C**reate in me a cleane heart, O God, and renew a right spirit within me, *Psal.* 51.10.

A broken and contrite heart, *Psal.* 51.17.

Turne thou us unto thee, O Lord, and we shall be turned, *Lam.* 5.21.

I will put a new spirit within you, and take away the stony heart out of your flesh, &c. *Ezec.* 11. 19, 20.

The hardnesse and impenitent heart, *Roma.* 2.5.

Godly sorrow worketh repentance to salvation

not to be repented of, 2 *Cor.* 7.10.

And you being dead in your sinnes hath hee quickened together with him, *Col.* 2.13.

Which is renewed in knowledge after the Image of him that created him, *Ephes.* 4.24. *Collos.* 3.10.

## For grace in our personall calling.

**I**N the sweate of thy face shalt thou eat bread, *Gen.* 3.19.

Let him deny himselfe, and take up his crosse, and follow me, *Mat.* 16.24.

As the Lord hath called every one, so let him walke, 1 *Cor.* 7.17.

By love serve one another, *Gal.* 5.13.

Let him labour, working with his hands the thing which is good, *Eph.* 4.28.

Strengthened with all might, &c. *Col.* 1.11.

How holily, and justly, and unblamably wee behaved our selves among you, 1 *Thes.* 2.10.

That with quietnesse they worke, and eat their own bread, 2 *Thes.* 3.12.

Let your conversation bee without covetousnesse, &c. *Heb.* 13.4.

## For Perseverance.

**N**either know wee what to doe, but our eyes are upon thee, 2 *Chro.* 20.12.

Helpe us, O God of our salvation, &c. *Psal.* 79.9.

The God of peace shall bruise Satan under your feet shortly, *Rom.* 16.20.

Sufficient grace, 2 *Cor.* 12.9.

If ye continue in the faith, grounded and sealed, and be not moved away from the hope of the Gospel, *Col.* 1.23.

I have fought a good fight, I have finished my course, &c. 2 *Tim.* 4.7,8.

Stablish you in every good word and worke, 2 *Thes.* 2.17.

It is a good thing that the heart bee stablished with grace, *Heb.* 13.9.

Whom (that is the devill) resist stedfast in the faith, 1 *Per.* 5.9.

## For the Church.

**D**Oe good in thy good pleasure unto Sion, build thou the walls of Ierusalem, *Psal.* 51.18.

This is the Hill which God desireth to dwell in, &c. *Psal.* 68.16.

The congregation of Saints, *Psal.* 149.1.

I have graven thee upon the palmes of my hands, thy walls are continually before me.

Thy builders shall make haste, thy destroyers shall go forth of thee, *Esa.* 49.16,17.

I will feed them which oppresse thee, with their owne flesh, and they shall be drunken with their own blood as with sweet wine, *Esa.* 49.26.

That the Word of the Lord may have free course, and be glorified, 2 *Thes.* 3.1.

For

For the Kings most Excellent Majesty.

**T**hy house, and thy Kingdome, and thy Throne shall bee established for ever, 2 Sam. 7. 16.  
Psal. 21. through the whole Psalme.  
The breath of our nostrils, the Anointed of the Lord, Sam. 4. 20.  
That all may lead a quiet and peaceable life in all godlinesse and honesty, 1 Tim. 2. 2.

Thanksgiving.

**B**Read to cate, and raiment to put on, Gen. 28. 20.  
I was cast upon thee from the wombe; thou art my God from my mothers belly, Psal. 22. 10.  
I thank thee, Father, Lord of heaven and earth, &c. Mat. 11. 25.  
Blessed be the God and Father of our Lord Iesus Christ, who hath blessed us with all spirituall blessings in heavenly things, Eph. 1. 3.  
By his own blood he obtained eternall redemption for us, Heb. 9. 12.  
According as his divine power hath given us all things pertaining to life and godlinesse, 2 Peter 1. 3.



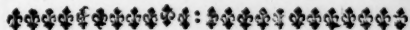
**A Short Prayer according to the fore-prescribed order, gathered out of divers places of Holy Scripture; by which, as by a pattern may be conceived the use of the former Note-Book.**

**O** (a) Lord my God, the Father of our Lord Iesus Christ (b), I beseech thee have respect to the prayer of thy servant, and to his supplication, to hearken to the cry and prayer which thy servant prayeth before thee this (c) day. (d) O my God, I am ashamed, and blush to lift up my face to thee my God; for mine iniquities are increased over my head, and my trespass is grown up unto heaven. (e) O Lord forgive (g) and cause thy face to shine upon thy servant for the Lords sake; (h) Take away all mine iniquity, and receive me graciously; so will I render the calves of my lips (i), (k) O lift me up to take hold upon thee (l). I believe, Lord, help my unbelief (m), and encrease my faith (n). Seale me to the day of redemption (o), and shed abroad thy love in my heart by thy holy Spirit (p), I humbly beseech thee. (q) Tune me, O Lord, unto thee, and I shall be turned (r). Create in me a cleane heart, O Lord, and renew a right spirit within me (s). O take the stony heart out of my body, and give me an heart of flesh, that I may walk in thy statutes, and that I may be thy servant, and thou mayest be my God for evermore (t). (u) And whereas thou hast called mee to this estate (v) good Lord, grant me grace, therein to work that which is good (x), with quietnesse; and to eat mine owne bread, shewing all good conscience; that I may adorn the doctrine of God my Saviour in all things (y); and in as much as thy Disciples must take up

a The Preface is a description of God, and a begging of audience.  
b Eph. 3. 14.  
c 1 Kin. 8. 28.  
d Confession of sin.  
e Exod. 19. 6.  
f Petition for pardon.  
g Dan. 9. 19.  
h Dan. 9. 17.  
i Hof. 14. 3.  
k 2 For Faith  
l Eisa. 64. 7.  
m Luk. 17. 5.  
n Eph. 4. 30.  
p Rom. 5. 5.  
q For Repentance.  
r Lam. 5.  
s Psal. 51. 10.  
t Eze. 11. 19, 20.  
u 4 For Direction in our personall callings.  
x Eph. 4. 28.  
y Thel. 3. 12.  
z Tit. 2. 15.

the crosse and follow thee (z), I pray thee deare Father, strengthen me with all might, through thy glorious power, unto all patience and long suffering, with joyfulness. \* And because Satan as a roaring Lyon, seeketh to devour me, O my God, tread downe Satan under my feet (a), stablish me in every good word and worke (b), and preserve my whole spirit, soule and body blamelesse, unto the coming of the Lord Iesus Christ, (c) Doe good in thy good pleasure to thy Sion, and build the walls of thy Jerusalem. (d) Good Lord preserve thy little flock, to whom thou hast promised the Kingdom. (e) (f) I thank thee O Father, Lord of Heaven and Earth, (g) that thou hast delivered me from the power of darkness, and translated me into the Kingdom of thine own: Some. O LORD, thou hast bin my GOD from my mothers wombe: (h) Thou hast kept me unto this day by thy providence; thou hast given me bread to eat, and clothes to put on. (i) I humbly praise thy Name, and I beseech thee make mee dwell in security, under the shadow of thy wings (k) this day or night, through Iesus Christ; in whose Name, &c Or, to whom with thee, O Father, &c. Amen.

Mat. 16. 24.  
\* Col. 1. 11.  
5 For Perseverance.  
a Rom. 16. 10.  
b Thel. 1. 17.  
c 6 For the Church.  
d Psal. 51. 18.  
e Luk. 13. 32.  
f 7 Thanksgiving.  
g Mat. 11. 25.  
h Psal. 22. 10.  
i Gen. 28. 10.  
j Rom. 4. 8.  
k Psal. 17. 8.



Another Prayer in like manner.

**O** Almighty God, which hast made the Heaven and the Earth, and the Sea, and all things which are therein (a), the King of glory (b), and the Father of our Lord Iesus Christ (c), which hast prepared my heart to prayer (d): I beseech thee, hearken to the prayer of thy servant, which goeth not out of signeed (e) lips. O Lord, I confesse that I am (f) born in iniquity, and that in sinne my mother hath conceived me (a), being by nature the child of wrath (b); and besides this, Confession of I have disobeyed thy voice, and transgressed thy Law (c); yea, I have drunken iniquity like water (d), I have loved vanity (e), committed iniquity (f), and provoked the eyes of thy glory (g); I have not hid my finnes, but declared them as Sodom (h), deserving that the curse should be poured downe upon me (i), and that vengeance should be rendered unto me in flaming and everlasting fire for my offences.

a Description of God.  
b Acts. 4. 24.  
c Psal. 24. 7.  
d Eph. 3. 14.  
e Psal. 10. 17.  
f A begging of Audience.  
g Psal. 51. 5.  
h Psal. 51. 5.  
i Eph. 2. 3.  
j Dan. 6. 10 u  
k Job 15. 16.  
l Psal. 4. 2.  
m Eisa. 3. 4.  
n Dan. 9. 11.  
o The. 1. 8.

O Lord enter not into judgement with me thy servant (l); Remember not against me my former iniquities, but be mercifull to my finnes for thy Names sake. (m) Have compassion, I beseech thee, and cast all mine iniquities into the bottom of the red Sea of the blood of my Lord Iesus Christ (n). Deare Father, be not deafe towards me, lest if thou answer me not graciously, I perish everlastingly.

l Petition for pardon.  
m Pla. 143. 2.  
n Psal. 79. 9.  
o Mic. 7. 19.  
p Psal. 38. 1.

O Lord, thou hast set forth thy Son to be a reconciliation through faith in his blood (o), and hast consecrated him to be the Author of eternall salvation to all that obey (p) him.

o Rom. 3. 25.  
p Heb. 5. 9.  
q Phil. 1. 29.

I beseech thee, gracious Father, give mee to believe (q), that being justified by faith through grace, I may have peace with thee, my God (r), and bee made an heire according to the hope of eternall life.

r Tit. 3. 8.

And whereas thou hast commanded, that they which beleevue, should bee careful to shew forth good Repentance, (t) workes,

t Tit. 2. 14.

O Lord grant I pray thee, that my faith may worke through love (u); And to this end, renew me, holy Father, after thy image, in knowledge, holinesse and right.

u Gal. 5. 6.  
v Eph. 4. 24.



<sup>2</sup> Lam. 5. 21. <sup>2</sup> Psa. 6. <sup>2</sup> Mat. 26. 75. <sup>2</sup> Cor. 7. 10. <sup>2</sup> Rom. 2. 5. <sup>2</sup> Chro. 34. 27. <sup>2</sup> Psa. 51. 17. <sup>2</sup> Rom. 6. 4. <sup>2</sup> Col. 2. 13. <sup>2</sup> Efav. 16. 8. <sup>2</sup> Tim. 3. 4. <sup>2</sup> Psa. 71. 5. <sup>2</sup> Psa. 119. 57. <sup>2</sup> Petition for direction in our personall calling. <sup>2</sup> 1 Cor. 7. 7. <sup>2</sup> Gen. 3. 19. <sup>2</sup> Heb. 13. 4. <sup>2</sup> 1 The. 4. 6. <sup>2</sup> 1 The. 2. 10. <sup>2</sup> Gal. 5. 13. <sup>2</sup> Tit. 2. 10. <sup>2</sup> Petition for perseveranc. <sup>2</sup> 1 Pet. 5. 10. <sup>2</sup> Col. 1. 11. <sup>2</sup> 2 Chr. 20. 1. <sup>2</sup> 30. <sup>2</sup> Psa. 79. 9. <sup>2</sup> 2 Cor. 12. 9. <sup>2</sup> Pet. 5. <sup>2</sup> Col. 1. 23. <sup>2</sup> 1 Tim. 4. 7. 8. <sup>2</sup> Petition for the Church. <sup>2</sup> Psa. 49. 1. 16. <sup>2</sup> 2 Tit. 2. <sup>2</sup> Psa. 68. 13. <sup>2</sup> Psa. 51. 15. <sup>2</sup> Efav. 49. 16. <sup>2</sup> 19. <sup>2</sup> Efav. 49. 16. <sup>2</sup> The. 3. 1. <sup>2</sup> Lam. 4. 20. <sup>2</sup> 2 Sam. 7. 15. <sup>2</sup> Psa. 21. 6. <sup>2</sup> 1 Tim. 2. 2. <sup>2</sup> Eph. 1. 7. 13.

righteousnesse. Turne me unto thee, good Lord (x). Make me with David to mourne (z), and with Peter to weep bitterly for my offences (\*). Make me to have godly sorrow to repentance unto salvation never to be repented of (a). O my (b) hardnesse and heart that cannot repent. O my God make my heart to melt (c), and give me a broken and contrite spirit (d). Raise me from a death in sinne, and quicken me, that I may walk in newnesse of life (e). O let the desire of my soule be to thy Name, and to the remembrance of thee for ever (f): that as I have loved pleasures more than thee (g), so now I may make thee my dearest joy, my onely hope (h) and my portion (i) for ever through Jesus Christ.

And as, O Lord, thou hast called me unto the calling of (—) so give me grace to walk therein (k) in the sweat of my face eating mine owne bread (l), having my conversation without covetousnesse (m), defrauding no man (n), but behaving my selfe justly among all men, and being ready to doe service to all by love (o), that I may adorne the Gospell of my Lord Jesus in all (p) things.

O God of all graces, which hast called me to thy eternall glory by Jesus Christ,

Let it be thy good pleasure to strengthen me with all might unto all patience and (q) perseverancie.

And whereas, through my corruption, I am mightily tempted and inclined to (—)

O Lord I confesse, that there is no strength in me to continue in thy mercy, neither do I know what to do, but my eyes are to thee (r): O Lord help me; help me O God of my salvation, and for the glory of thy Name deliver me (s). And in the meane time, give me sufficient grace (t), that I may be able to resist mine enemy steadfast in the faith (u). Stablish my heart in grace, I pray thee, that I may continue grounded in the faith, and immovable from the hope of the Gospell (x), that keeping faith and a good conscience, and finishing my course, I may receive the crowne of righteousness, which is laid up for all them which love the appearing of our Lord Jesus (y) Christ.

Blesse, O Lord, the congregation of thy Saints, and let it be thy delight for ever to dwell in thy holy Hill, (z) Be favourable to thy English Syon for thy good pleasure (a); grave her upon the palmes of thy hands, and let her walls be ever in thy sight; let her builders make haste, and cause her destroyers, and such as would lay her waste, to depart from her (b). Ye feed them which would spoile her, with their owne flesh, and make them drunke with their owne blood, as with sweet wine (c). Let thy Gospell have still free passage among us, and be glorified (d). Blesse thine Anoynted, King Charles, with the Queenes Majesty (e). O Lord blesse our dread Sovereigne, the breath of our nostrills (f). Let his house, throne, and kingdome be established for ever (g), and let him and his seed set a blessing to us his people (h), to the end (i) of the world; that under them we may lead a quiet life in all godlinesse and honesty. So shall we thy people and sheepe of thy pasture, praise thee for (k) evermore.

## Thanksgiving.

<sup>2</sup> Heb. 9. 13. <sup>2</sup> Eph. 1. 3.

I Humbly thank thee, O heavenly Father, for the eternall redemption purchased by the blood of Jesus Christ (a), and for all spirituall blessings wherewith thou hast blessed me in heavenly things (b): Also I thank thy Majesty for thy liberall blessings

wherewith thou hast prevented me in earthly things (c); giving me food and raiment (d), and all things pertaining to life and godlinesse (e): Good Lord continue thy fatherly providence over me this day, or night, preserving me therein under the shadow of thy wings, and giving me grace night and day to look for the blessed hope and appearing of the mighty God, even my onely blessed Lord and Saviour Jesus Christ (f), in whose Name, or, to whom, &c. <sup>2</sup> Tit. 2. 13.

Thou maist also make use of the Lords Prayer, excellently to this purpose.

It was given for a patterne, and speciall direction to the Church upon earth, how to pray, He which hath given us to live, hath taught us to pray; and as he hath given us breath the instrument of naturall life, so he hath given us prayer, the breath of spirituall life.

God onely could teach us how he would be prayed unto.

The religion of prayer being by God himselfe ordayned; when it is offered with the own words of his Sonne, and quickened with the power of his owne Spirit, by a kind of privilege ascendeth into heaven.

It is comfortable to use the same words, and lawfull to use other; but whensoever thou prayest in other words, remember this divine forme: For by how much thou swearest from these grounds, by so much thy prayers are distant from the cares of God.

There can be no better direction: for if we require wisdom, Wisdom it selfe indited it; if perfection, it comprehends all the kinds of all things to be prayed for; if order, the method is divine; if perspicuous brevity, so much could not by any onely created understanding be compacted in so little; if force and power, there can be none more effectuall, than that which Jesus Christ, the Word of the Father, hath left and commended to his Church.

If thou wouldst profitably use it, observe these things;

1 Learn thoroughly to understand it.  
2 Bear in mind the severall petitions, with their order.

3 Note downe in thy memory, as thou wert before directed, those graces thou cravest in every petition, giving them their proper place, in thy book, in thy memory, and in thy prayer.

4 Fourthly, take due knowledge of the wants in every petition; under their severall heads, setting downe the phrales and things thou meetest withall concerning them: And specially note upon thine heart, and imprint in it the graces thou most wantest, and the wants which most do trouble thee, Principally meditate of those graces, and labour to be humbled with the feeling of those wants.

To help thee to spell out this lesson, out of the Lords Prayer.

After a description of God, as before, keeping the Petitions with their order, in thy mind, thou mayst enlarge them thus,

The

*The 1. Petition ; Hallowed be thy Names*

1. **H**ere thou maiest shew how God hath commanded, and it is our duty, to glorifie his name, in regard of our

1. Creation,

2. Preservation, but specially in regard of our

3. Redemption.

2. Then acknowledge,

First, thy negligence and carelesnesse this way.

Secondly, thy pride, in seeking thine own glory more than Gods.

Thirdly, thy want of zeale.

Fourthly, such sinnes whereby thou hast dishonoured God most, causing his name thereby to be blasphemed.

Thirdly, Desire grace, that thou mayest chiefly in all thoughts, words, and deeds, propound to thy selfe to glorifie God, and to respect his glory more than the salvation of thy soule.

*The 2. Petition ; Thy Kingdome come.*

1. **E**nlarge this, by a mourning of thy soule unto God, for thy bondage under sin and Satan, amplified from the consideration First, of our first creation.

Secondly, of our present traiterous and rebellious disposition, by the power of originall sinne, which hath wholly possessed all parts of body and soule.

2. Desire that God would

1. Rescue and redeem thee out of the power of Satan, and sin.

2. That hee would by his Spirit rule in thy heart, casting out the strong man, and dividing his spoiles.

Thirdly, that hee would make thy affections subject to the regiment of his Spirit, and renew thee according to his image.

Thou mayest make this the place of Repentance.

3. Here thou mayest remember the Church, the Kingdome of Christ.

*The 3. Petition ; Thy will be done in earth, as it is in heauen.*

1. **H**ere confesse and bewaile

First, thy readinesse to do thine owne will, yea the will of Satan, making these the rule of thy life, and not the will of God.

Secondly, thy ignorance of Gods Word, which is the copy of his will.

Thirdly, thy negligence in hearing of it.

Fourthly, thy contempt shewed in continuance in known sins after admonition,

2. Then desire grace,

First, to deny thy selfe.

Secondly, to understand the Word.

Thirdly, to love and reverence it more.

Fourthly, to make it the rule of thy life, in as much as it is the Scepter of Christs Kingdom.

Fifthly, that thy conversation may bee in heaven, after the example of the Angels.

Sixthly, whatsoever be the will of God for thee to doe or suffer, that thou mayest alwaies with patience and contentation say; *Thy will be done.*

*The 4. Petition ; Give us this day our daily bread.*

**H**ere acknowledge that thy life, preservation, and all good things come from God.

2. Confesse and bewaile thy

First, Covetousnesse,

Secondly, thy unjust dealing to enrich and maintaine thy selfe.

Thirdly, thy distrust in the good providence of God, who feedeth the fowles, cloatheth the Lillies, *Mat. 6.*

Fourthly, thy earthly and worldly minde, that cannot savour ought but earth and earthly things.

3. Then desire,

First, the providence of God to watch over thee for thy preservation and maintenance.

Secondly, faith to rest upon God in all estates, and not upon the meanes.

Thirdly, not to use unlawfull meanes.

Fourthly, that God would blesse his gifts unto thee, and that thou mayest use them soberly and comfortably.

Fifthly, thou mayest here make use of the direction concerning thy personall calling.

*The 5. Petition ; Forgive us our trespasses, as we forgive, &c.*

1. **H**ere make use of the confession of sinne, and petition for pardon, for faith and repentance, according to the former direction.

2. Here also desire a charitable heart toward thy neighbours, as thou desirest to be forgiven, so to forgive others, and to bee ready to grant the pardon thou cravest.

*The 6. Petition ; Lead us not into temptation, but deliver us from evil.*

**H**ere desire strength against Satan his temptations, and against all things, whereby thou mayest be drawn from faith in God and holy obedience, making use of that which is in the Petition for perseverance according to the former direction.

And for conclusion, as our Saviour concludes with a kinde of praise to God, so do thou.

The heads of thankfulness, thou mayest make the graces which God hath given thee according to every Petition.

First, for making thee in any measure studious of his glory.

Secondly, for giving thee his Spirit,

Thirdly, for his Word.

Fourthly, for his } Creating } thee.  
providence over } Preserving }

Fifthly, for pardon of sinne: Justification, sanctification, &c.

Sixthly, for strength in any temptation.

All these things would in our Solemne exercise

cercise of prayer be remembered morning and evening; and at other times some one petition to be made use of, according as our present necessity occasioneth; either craving grace wanting, or giving thanks for grace received.

In praying for grace wanting, four things especially would in an orderly manner be remembered.

First, a description of God suitable to the grace thou desirest.

Secondly, confession of faultinesse in that particular.

Thirdly, an acknowledgement of thy impotency unto such grace of thy selfe, and that it is the gift of God.

Fourthly, a craving the grace thou desirest in apt and significant words, grounding upon the promises; and to this end, that thou mayest glorifie God.

*An example of this direction in a Prayer for Repentance.*

1. **O** Lord my God, and Father, which art able of stones to raise up children to Abraham, and canst make the very rockes to gush out with water;

2. I confesse the hardnesse and impenitency of my vile heart, being as insensible both of thy judgments and mercies, as the very stones.

3. O Lord, I can increase my hardnesse, but not take it away; a soft heart, and a heart of flesh is thy gift, the very worke of thy Spirit in thy children.

4. I beseech thee, dear Father, give me a melting and a bleeding heart, for the bloody finnes I have committed; make me truly contrite, that with godly sorrow I may mourne for my wretchednesse, and obtaine repentance unto salvation never to be repented of. Thou hast promised to them that aske; I beseech thee releve my poore soule with this mercy, that by an unfeigned hatred, and forsaking of that which is evill, and by a sincere love, and following of that which is good, I may glorifie thy Name through my Lord Jesus Christ, Amen.

*In giving thanks for grace received, 3. things at least would be remembered.*

First, an apt and pertinent description of God. Secondly, an affectionate expressing of thy thankfulness, naming the particular grace received.

Thirdly, petition for continuall increase of such and all other graces, that thou mayest more live to the glory of God.

*An example of this direction in a thanksgiving for repentance.*

1. **O** Eternall God, the Father of lights and blessings, which givest to thy elect children repentance, that they may recover themselves out of the snares of the Devill;

2. I most humbly praise thy name for the power unto repentance, unto which thou hast enabled me, O dear Father, thou hast given me a heart in some measure to bewail and to grieve for my sinfulness, and to hate evill, and love goodnesse; whereas in former times I was altogether without the feeling of my wretched estate, delighting in e-

vill, and loathing goodnesse; in which desperate condition thou mightest justly have left me, therein to have perished everlastingly; blessed be thy name for ever, that thou hast had compassion on thy servant, and given me a repenting heart, the assured token of the indwelling of thy good Spirit.

3. O my God, I humbly intreat thee, in blessing, still to blesse me thy servant, that I may proceed in heavenly strength, to fight against, and to mortifie my corruptions, and to pursue after peace and holinesse, without which none shall behold thy face. Good Lord, perfect that which is lacking in my obedience, performe the work thou hast begun in me, unto the day of Christ; and make me increase and abound in all saving grace, that I may every day more and more glorifie thy name in a pure conversation, through my blessed Redeemer Jesus Christ, Amen.

*If thou wouldest pray before a Sermon, forget not these things.*

First, to use a description of God, as before.

Secondly, to confesse thy neglect of the Word, and to desire pardon.

Thirdly, to beg the removall of impediments.

Fourthly, to desire, that thou mayest seele the power of the Word in thy heart, for thy good, and to that end,

Fifthly, to pray for thy Teacher, concluding with some apt petition for thy selfe.

*An example according to this direction.*

**O** Almighty God, the giver of Wisdome and knowledge, which hast appointed the Gospel preached, to bee thy power unto salvation to them which beleeve, and which, by the good hand of thy providence, hast given me thy servant, a blessed opportunity, and a resolute purpose to hear it this day.

2. O Lord, I confesse that I have many waies and times fearfully neglected the preaching of the Word, even to the utter ruine of my soule, if thou shouldst deale with me as I deserve; I beseech thee, dear Father, make me unfeignedly to repent my negligence, and pardoa it in the blood of the crosse of my Lord Jesus Christ.

3. O Lord, take away from me all hypocrisie, pride, hardnesse of heart, all wandring thoughts, and that uncomfortable drowsinesse and dulleesse, which usually possesseth me; whereby the devill, through mine own corruption, bereaves me of the sweet benefit of thy Word.

4. O let me seele the power of thy word to be so mighty in operation, by the application of thy Spirit, that my knowledge thereby may be encreased, my faith confirmed, my lusts crucified, and my affections quickned, both to desire the sincere milk of the Word, and to resolve unto the sincere obedience of it through Jesus Christ.

5. And to this end blesse thy good servant, who by thy appointment shall stand up this day to instruct thy people: give him, good Father, the door of utterance, that he may powerfully speake to my conscience, and boldly publish the secret of the Gospel for my salvation; and make me meekly to hear, and conscionably to obey, that the blessing and peace of the Gospel may be upon my conscience for ever, through my Lord Jesus Christ, Amen.



If thou wouldst pray after a Sermon, one thing necessarily must be considered before thou prayest, namely, whether thou hast practised according to that which hath been taught, or no.

If thou hast not obeyed according to that which thou hast heard, but hast transgressed, then thou mayst observe this order;

First, use a pertinent description of God.

Secondly, give thanks for the preaching of the Word, of the which thou hast been partaker.

Thirdly, with the mention of that which hath been delivered, acknowledge thy faultinesse.

Fourthly, desire pardon and repentance.

Fifthly, intreat for grace to obey and practise according to the Word which thou hast heard.

*An example according to this direction, in a prayer after a Sermon, where drunkenness hath been reprov'd.*

1. **O** Most glorious God, which hast appointed the preaching of thy Word, to open the eyes of thy children, and to turne them from darkness to light, and from the power of Satan, unto thy selfe; that they may receive forgiveness of sinne, and inheritance among them which are sanctified by faith,

2. Blessed be thy great Name, that thou hast given me leave and liberty to heare thee this day speake unto me in thine ordinance; I beseech thee, make that which I have heard, profitable to my soule.

3. O Lord, in thy Word thou commandest sobriety and temperance in the use of thy creatures and threatnest even with eternall plagues, drunkards, and riotous persons, as I have heard this day; Ah vile wretch that I am, I confesse that herein I have grievously transgressed, drowning my wits and understanding, by the ungodly and immoderate abuse of thy good gifts, and making my belly my god, and my life a very beast, to the rejoicing of the wicked, and to the griefe of thy godly children. Besides, I have wasted thy blessings, whereby many poor soules, even thy Saints ready to perish for want, might comfortably have been refreshed; I judge my selfe worthy, not onely to be pinched with extreme want, even unto death, for this my offence often and often (wicked beast that I am) committed; but also even in thy fury to be throwne body and soul into hell, as out of the middle of a sling.

4. O Lord, pardon me, O pardon me, I beseech thee for the Lords sake, & I humbly intreat thee, dear Father, to give me true repentance, that I may be heartily sorry for this my abominable carriage, and that I may from henceforth so hate this brutish practise, that the comfortable assurance of my pardon may be sealed to my conscience in the blood of Jesus Christ.

5. O Lord, I beseech thee, make me more & more to love thy Word the instrument of my life, and so sanctifie me in body and soul, that I may never hereafter suffer my heart to be oppressed; or my body defiled with surfeiting, and drunkenness, but so soberly to use thy creatures, that I may be the fitter to serve thee through Jesus Christ. Amen.

If thou art not guilty of that which hath been reprov'd, but hast practised, and lived according to the Word, then there must be some alteration, as, after,

1 The Description of God, and

2 The thanksgiving, with

3 The mentioning of that which hath been delivered, as before; then

4 Give thanks for such grace received; and

5 Desire more and more to be confirmed in well-doing.

*An example according to this direction, when drunkenness hath been reprov'd, and the hearer is not thereof guilty.*

**O** Most glorious God, &c, as before.

O Lord, for ever be thy name honoured for thy rich grace herein unto me, that thou hast not onely restrained me from such inordinate walking, but so seasoned my heart with grace, that I do sincerely hate the practise, yea the very remembrance of that beastly vice; O Lord, I confesse, that this is not by my goodness, but by thine; who if thou hadst left me to my selfe, as thou mightest justly have done, and I have deserved, I should with as much greedinesse runne into all excess of rye, as any of those, whom in thy just judgement thou hast given over to their owne hearts lust. O Lord, make me more and more thankful.

And I humbly beseech thee, still to shew thy selfe my mercifull Father, in making me so to hunger and thirst after righteousness, that my heart being stablished in grace, I may proceed in the farther hating of all sin, and in the zealous and conscionable practising of vertue and godlinesse, according to thy Word, through Jesus Christ. Amen.

If thou wilt bestow some time and studie to practise according to this, I cannot but be persuaded, that thou shalt find much benefit, which God grant.

To conclude, I would admonish a learner, of five things.

First, enter not upon the practise here commended, till thou hast these generall projects perfect in thy head, or some other.

Secondly, in the mean time make use of some good prayer-book, and out of it get by heart such prayers as best besit thy devotion and necessities; or if thou canst not read, use some others help to read them, or repeate them to thee; at least neglect not to say upon thy knees reverently the Lords prayer; alwayes provided, that thou well understand the meaning of every petition, or otherwise thou shalt take Gods name in vaine.

Thirdly, give not over this course, though thou findest it hard, but overcome the difficulty with thy diligence and paines. To give over a good exercise for difficulty, argues idleness and sloth.

All good things are hard to us, because of our corruption, and prayer of all holy exercises, the hardest; we must force nature.

Children learne not to speake perfectly in a day or a moneth; much lesse can we cry *Abba Father* perfectly and distinctly upon the sudden.

Redeem some of the time thou bestowest upon thy pleasures and vanities, and bestow it this way; it shall never repent thee.

Fourthly, remember that the Pharisees could make excellent prayers, and the Reprobate can cry Lord, Lord,

A wicked man may attaine thus far, as to make prayers very notable, but with feeling and in faith to cry *Abba Father*, a wicked man cannot. This is a prayer, and a certain token of Adoption, the other is not.

Fifthly, labour to have grace in thy heart, and whatsoever thou askest in prayer, practise in life.

He that prays for the pardon of his finnes, and for grace to live well, and yet neither endeavour to avoid sinne, or to practise piety, mocks

God, and shall not go unpunished.

Live as thou prayest, that thou mayst live ever. So be it.

If I regard wickednesse in my heart, the Lord will not bear me. *Psal. 64. 18.*

Let every one that callith on the name of Christ, depart from iniquity. *2 Tim. 2. 19.*

Now to the onely wise God, who is able to do above all we aske or think, the Father, the Son, and the holy Ghost, be praise in the Church throughout all generations for ever. Amen.

## Short and godly Admonitions concerning Time, and the use of it, gathered out of *Eph. 5. 16.*

*Redeeming the Time, because the days are evil.*

Here are two parts; } An exhortation, *To redeem the time.*  
A reason, *because the days are evil.*

*Redeeming the Time.*

**T**ime is the measure of motion.

Opportunity is that part of time which is fittest for our affaires.

This is meant here, as it is the measure of good motions, called also occasion, season, due time.

It is the beauty of things; for every thing is beautifull in his (a) time.

Meats are welcomest when they are in season; so a word spoken in due season, is comely (b); Even a refreshing of the wearied (c) soul.

As some imprison truth in unrighteousness (d), so do they (e) time.

It is charity to redeem time by righteousness. Opportunity of time is a rich commodity; the covertnesse of it to doe well, is an honest covertnesse.

As Merchants (f) observe carefully the seasons of buying in, and venting their merchandise, so buy thou and redeem time to do good.

They that lose time, are the greatest losers, and wastefullest prodigals; for of all other possessions, two may be had together; but two moments of time cannot be possessed together.

This precious commodity is most out of request with great and rich men, who consume and mispend time, as fast as their unchristie children doe their inheritances.

Idleness, vanity, and neglecting the precious time, is the disease of great and rich men, as they say the Courtiers. These can find time, to dally, to court, to be riotous, &c. but not to pray and serve God; therefore for the most part, they are most poor in the best things.

Time is the price of time; when thy profit, thy pleasure, thy vaine delights, thy lusts, call thee after them, exchange time for time.

As thou givest thy money for meate and apparel; so give these things, to purchase the time of prayer, and well-doing.

Salomon saith, Buy the truth (g): But Pilat saith, (h) What is truth? So Paul saith, Buy the

time; but our prophane wretches say, What is time? let us spend it, say they, as though it were little worth.

Time is Gods creature, he allows thee no time to be vaine and wicked; but he gives thee time, that thou mayest repent and doe good. Make thy advantage of it.

Of the time thou bestowest in prayer, singing of Psalmes, reading the Scriptures, and good books, and in doing good, and it shall never repent thee. But time otherwise spent will one day torment thy conscience.

Thou must give account for time; on this moment depends eternity; of blessednesse, if it be well; of misery, if it be ill employed.

It is great wisdom to know the time, and to redeem (a) it.

The men of *Isachar* were in great account with *David*, because they had understanding of the times, to know what *Israel* ought to doe (b); so *Chr.* are they in great account with God, who regard and use the season of well-doing. *Eph. 5. 15.*

When a poor man begs of thee, then hast thou occasion to shew thy charity; when thou art in temptation, to shew thy faith; when thou art injured, to shew thy patience; when thou hearest or seest men offend, to shew thy zeal; when there are publike meetings for the worship of God, to shew thy devotion, &c.

Lose not such fair opportunities of well-doing to glorifie God.

The time of grace and of the Gospell, is an accepted time, even the day of salvation.

While the door is open, enter into the kingdom of heaven.

While thou hast the light, believe in the light, and walke in the light, that thou maist be the child of light.

To day if thou wilt hear his voice, harden not thy heart (c). Repent while it is called to (d) day.

The time is short (e); the art of well-doing is long; 29.

*Eccl. 3. 11.*

*Pro. 15. 11.*

*Eliy 31. 4.*

*Rom. 1. 28.*

*Eccl. 1. 28.*

*Augustine*

*Pro. 23. 23.*

*Ioh. 8. 38.*

*Ps. 95. 7.*

*Heb. 3. 13.*

*1 Cor. 7.*

long; the work is great; the labourers are lazies; the Master is at hand. It remaineth that we use the world as though we used it not, and that we redeem the time of prayer and of the practice of godlinesse.

Occasions are headlong; and once past, not to be recovered.

The tide tarries for none; take time while it is offered; while you have opportunity, do good unto all; to thy selfe, to others, specially to them which are of the household of (f) faith.

f Gal 6.10.

g Mat. 25. 10, 11, 12.

h Luk. 19. 42.

i Gen 37. 33, 34.

k Nazian.

The five foolish virgins came too late, and were shut out (g). Jerusalem in her day took no knowledge of the things belonging to her peace, and was destroyed (h). Esau came not in time, and lost the blessing, but found leasure enough to cry (i) bitterly.

Our life as a Faire (h), when the Faire-day is over, there is no buying the things thou needest; so when this life is ended, there is no time of Repentance. Repent now; for in death no man remembereth God, saith (l) David.

l Psal 65.

As in war, so in death, we are not permitted to erre twice; often do well, that thou maist once die well, and thou shalt be happy.

Live every day as if it were thy last; and as at the day thou wilt with thou hadst, or, rejoyce thou hast lived.

Examine thine houres every day, how many doest thou spend in eating and drinking? how many in sleeping? how many in dressing and trimming thy painted sheath? how many in doing nothing? how many in doing that which is ill? how few or none in prayer and welldoing? How ill tenants are we to our grand Lord? we hold all of him, but we think little of yeelding and praying at our due time; we receive all our time from God, and like unthankfull wretches, serve him with the least part of it, and that commonly the last, and refuse.

A heathen Emperour (m) accounted that day lost, in which he did no good. How many daies hast thou lost? Account thou likewise that a lost day, in which thou becomest not better than thy self.

m Titus, the son of Vespasian. Jerom on the sixth to the Galatians

He that most redeemeth the time, lives long, though he fulfill not much time; and hee which is an hundred yeeres old, if he have redeemed no time; of doing good, hath been (but hath not lived) (n) long.

n Seneca.

The Vsurer sells time to men, and the devill steales time from men; He tells the Papists of Purgatory; That painted fire yeelds but a cold comfort; for by this meanes he leads them to hell in a string; He tels our gallants, that it's time enough to pray and repent, when they are old; And by this meanes, they spend so much time in evill, that they leave none for repentance, prayer, and for using meanes to save their souls.

As doth the Vsurer, so doth the Devill. The Vsurer gives the yong Novice faire words, till he hath broken his day, and forfeited his lands; so doth the Devill stroak us, till by continuance in sinne we are hardned and past recovery.

Pray to day, repent to day; thou art not sure of to morrow; he that is not ready and at to day, will be lesse to morrow.

Thy life is like a vessell of weak wine, which is quick and lively at the first broaching; but flat and ill tasted when it is tilted.

Wilt thou draw out the first, and best of thy

life to the Devill, in following drunkennesse, whoredome, and thy lawlesse lust? and then give the dregs to God, which are fit to be poured out to the dogs?

It is a time then, first, to begin to live, when thou art ready to die; then first to seek God, when thou comest to thy crutches and spectacles; when understanding, memory, sight, hearing, and senses, faile?

For the most part, they which defer the season of seeking God till age, are then justly given over unto him whom they have served in their youth, which is the Devill.

Remember thy Creator in the dayes of thy youth, while the evill days come not, or the yeers draw nigh, when thou shalt say, I have no pleasure in them (a). Thus did Samuel (b); and Timothy (c); God delights in such.

a Eccl 12. 1. b 1 Sam. 1. 26. c 2 Tim. 3. 15.

Art thou old, and hast trifled out thy Time, neglecting the opportunity of knowing and serving God? Despaire not, but repent, and be the more careful to redeem the Time that remaines.

Let it suffice, that in the Time past of thy life, thou hast walked as a Heathen, in abominable wickednesse; But now the end of all things is at hand; be sober therefore and watch unto (d) prayer.

d Pet. 4. 7.

Doe here, as thou doest in thy journey; If thou hast overslept thy selfe in the morning, thou makest the shorter bair, and spurrest the harder on; so now, put thy best leg before, make speed, lest thou be benighted, and that out with the dogs and Sorcerers, and whoremongers (e), &c.

e Rom. 16. 18.

Because the days are evill.

Time is called, Days, because it is counted by Days.

Days are not evill in themselves (h), and as they are a necessary appurtenance to the frame of this world, which is Gods building; but they are so called, from evill persons, and things (i), which are in those days.

h 2 Tim. 3. 1. i &c.

c Mat. 6. 3. 4.

The time is evill, when we which live in such Time, are evill; and when by our evill of sinne, the evill of punishment is deservedly inflicted upon us. Which punishments no marvell if they continue, when that continues in us which deserves to be punished.

The dayes are evill; then great need to use Prayer; for it shall come to passe, that whosoever calls up in the name of the Lord shall be (d) safe.

d Joel. 1. 3. Rom. 10. 13.

Many men cry out, that the world was never worse, saying, O the Times! But are not the Times the worse for thee? If thou beest wicked and prophane, it is thou which makest them so bad. Complain not of the Times, but of thy self, and amend the Times by thy amendment.

Achan made it an evill day to the Israelites, by his sinne (e); and Moses made it a good day by his (f) prayers.

e Josh. 7.

Wouldst thou see many dayes, and good? keep thy tongue from evill, and thy lips from speaking guile; depart from evill, and do good; seek peace, and in sue (g) it.

f Exo. 17. 11.

As a noble Roman (h) turned a dismall day, into a successfull, by his valour; so turne thou evill days into good, by thy goodness.

g Psal 120. 13, 14. h Luc. 22. 44.

The worse the Dayes and Times be, the more precious let be every opportunity of well doing.

As



As in times of dearth, the poor man picks up every kernell of corn that falls beside : O (saith he) It's dear, none must be lost : so lose not one crum of time, wherein thou mayst have occasion to good; For the daies are evill.

A man that should in the time of famine give his corn to the hogs were worthy to be hanged up at his gate : so art thou worthy to lose the reward of welldoing, which throwest away the opportunities thereof.

There are millions in hell, who if they had it, would give all the wealth in the world, for one daies opportunity of repentance, which they despised and foreflew when they lived upon the earth.

As the Bee, so soone as ever the Sunne breaks forth, flies abroad to gather honny and wax : so be thou ready to every good work, (a) waiting the occasion thereof.

Many say, that they have no time to learn, to pray, to hear the Word, &c. The voice of a beast. Hast thou a time to eate, to sleep, to live? Hast thou time to dance after the devils pipe? and canst finde no time to learn godlinesse?

Many say they would have prayed, heard, &c. but that they had impediments : Redeem now the time, and step over impediments.

He that observeth the wind, shall now sow; and he that is afraid of every cloud, shall not reap (b): so he that will not doe good because of impediments, shall never do good : for so long as there is a devill, and a world, and an unregenerate part, there will be impediments, even a thousand, when thou wouldest do good, and a thousand furtherances when thou wouldest do evill.

If Paul had ceased to preach at Ephesus, because of impediments, when such a doore was opened unto him (c), hee had lost the comfort of rearing there so famous a Church.

The more are the adversaries and impediments, be thou the more watchfull upon all occasions of doing good.

The daies are evill, and the men are evill that live in these daies. Labour thou to be good ; and so to live, as thou wouldest wish to be found living, when Christ shall come to judgement.

Pray, pray, pray ; Repent, repent, repent ; Blessed is that servant, whom his Lord when hee commeth, shall finde so doing (d). Amen, Amen.

Rom. 13. 11, 12.

Now it is high time to awake out of sleep. The night is farre spent, the day is at hand ; let us therefore cast off the works of darknesse, and put on the armour of light.

Psalme 90. 13:

Lord, teach us so to number our daies, that we may apply our hearts unto wisdom.

The Text is a prayer of Moses, and hath three parts  
 1. A lesson.  
 2. Scholar.  
 3. Schoolemaster.

1. The lesson, to number our daies, which may be numbred four waies.

The account which Moses maketh the daies of his life, as threescore yeeres and ten ; this number a child can skill how to tell.

The comparison of three times,

1. Past, which being once gone and past, is nothing now it is past ; were it a thousand yeeres, it is but a thought.

2. Future, which being to come, it is not yet certaine whether it will be to us or no.

3. Present, which is but a moment or instant.

3. Deduction, or abstraction, thus, taken from 70. yeeres ; 35. spent in sleep, and fifteen yeeres for our childhood, the time of our vanity, and ten yeeres allowed for eating, recreating, idle talke, journies, &c. Then there will bee found but ten yeeres remaining well spent ; whereof, Lord, how little is spent in thy service ! These three waies of numbring may bee taught us by men. The fourth way God onely can teach.

4. By a Christian and heavenly Arithmetike, that is, so to number, as we may by due consideration of the shortnesse and uncertainty of our life, apply our hearts unto wisdom.

11 Points of wisdom to be learned from the vanity of our life ; for if once by Gods Spirit this be driven and beaten into our hearts, that every houre we may draw our last breath, that death is ever at our elbow to arrest us, it will cause us,

1. To set our house in order, that is, to have our last will alwaies ready, as God charged Ezechiah, Eisa. 38. 1. lest death prevent us.

2. To repent speedily, with haste to turn from our sinnes, lest hereafter it be too late ; while it is called to day, hearken, Psal. 95.

3. To beare all afflictions with quiet, and patient minds, seeing they cannot be long, Phil. 4. Be patient, the Lord is at hand.

4. To redeeme our time, having mispent much, and the remnant being so little and uncertaine ; as harvest men and travellers which have loitered the forepart of the day, the more bestirre themselves the latter part. Eph. 5. Col. 4.

5. To be fruitfull in all good workes, and constant in well doing without wearinesse ; seeing the time is short and there will be an end, and the hope shall not perish, and that we shall finde all our good works in life eternall, Gal. 6.

6. To esteeme highly of the least benefits of this life, which are to tarry with us but a while, as comforts of our pilgrimage, and testimonies of Gods love, and pledges of better things laid up in heaven for his, Gen. 32. 10.

7. So to use the world, as if wee did not use it, fixing our chiefe delight on God, and the things of heaven which wither not. 1 Cor. 7. 30, 31.

8. To be more studious of holy Scriptures, seeing the things which wee are to learne, are many and weighty, and our space to learne in so little, Ars longa, vita brevis.

9. To busie our selves much in the religious education of our children, seeing wee are shortly to leave them ; and Religion is the best inheritance we can leave them, and we to leave them to a wicked world.

10. To be full of good counsel towards others, see the example of Ezechiah, Eisa. 38. and our selves to be more capable of counsell.

11. To think every word to be sweet and comfortable to our selves, and to fear God.

2. The Scholar, Moses, who had learned the wisdom already, yet desired to be taught ; how much more cause have we so to do?

3. The Schoolemaster, God by his Spirit, to whom wee must therefore pray in faith, and submit our obedience.

